

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful.

SEXUAL PERVERSION IN SHIISM
AND
THE AMONG SHIA

By
NASIRU GARBA

Contents

INTRODUCTION.....	V
CHAPTER ONE: MUT'AH.....	8
REWARD OF MUT'AH IN SHIA CREED	16
PROHIBITION OF MUT'AH IN SHIA BOOKS.....	24
MUT'AH IS BUILT ON DIVORCE	27
TYPES OF TEMPORARY MARRIGE	30
1. MUT`AH WITH MINORS	31
2. MUT`AH FOR PROCREATION.....	32
3. NON-SEXIAL MUT'AH	33
4. MUT'AH TO AID IN BUSINESS OR HOUSEHOLD EXPENSES	38
5. MUT'AH TO ASSIST ANOTHER PERSON.....	38
6. MUT'AH FOR RELIGIOUS PURPOSES	38
7. MUT'AH JIHAD	40
8. MUT'AH AS A FORM OF LIVELIHOOD.....	40
9. MUT'AH TO ESTABLISH FRIENDLY RELATIONS.....	42
10. MASTER-MAID MUT'AH	45
11. MUT'AH PERFORMED AT A RELIGIOUS SHRINE (TO SEEK BLESSINGS FROM THE DEAD).....	45
12. ROTATIONAL MUT'AH.....	46
13. MUT'AH WITH UNBELIEVERS	47
14. PENANCE AND PENAL MUT'AH.....	49
15. MUT'AH IN FOREIGN LAND	49
16. MUT'AH WITH MARRIED WOMEN AND PROSTITUTES.....	50
DIFFERENCES BETWEEN MARRIGE AND MUT'AH.....	54
SOME EVILS OF MUT'AH	63
CHAPTER TWO: SODOMY, BESTILITY, GROUP SEX AND PEDOPHILIA IN SHIISM	72
SODOMY:	73
BESTIALITY:.....	89
GROUP SEX:.....	92
PEDOPHILIA:.....	97
CHAPTER THREE: VAGINA LOANING (I'ARAT AL-FURUJ), SEX CHANGE AND PUBLIC SEX	101
VAGINA LOANING:	101

SEX CHANGE:.....	110
PUBLIC SEX:	113
EROTIC AND SEXUAL HARASSMENT OF BLOOD RELATIVES:.....	119
CHAPTER FOUR: SEX STORIES AND OTHER SEXUAL PERVERTIONS BY SHIA AND THEIR SCHOLARS	131
SODOMY STORY USING VERSES OF THE QUR'AN:	131
SEX STORIES BY AN AYATULLAH:	133
DESCRIPTION OF MALE PRIVATE PARTS:	144
ESTABLISHMENT OF MUT'AH HOUSES AND REGISTRIES.....	148
LUSTFUL ACTS THAT DOES NOT SPOIL RITUALS IN SHIISM:	152
SHIA AND EXHIBITIONISM PARAPHILIA:	159
MUT'AH THROUGH THE INTERNET:.....	166
MUT'AH WOMEN DO NOT INHERIT:.....	167
ARTIFICIAL INSEMINATION:	170
ALL NONE SHIAS ARE BASTARDS:	172
SHIA VIEWS ON WOMEN AND NONE PERSIANS:.....	173
CHAPTER FIVE: MORE LEGAL RULINGS OF SHIA SCHOLARS ON MUT'AH, SODOMY AND OTHER SEXUAL PERVERTIONS.....	180
AYATULLAH ABDULLAH JAVADI AMILI ON MUT'AH AND HOMOMSEXUALITY:	180
AYATULLAH SISTANI ON MUT'AH AND EYE SHOPING:	189
AYATULLH MAKAREM SHIRAZI ON MUT'AH AND GAZING AT WOMEN:.....	195
AYATULLAH MUKAREM SHIRAZI ON USING SEX TOYS AND DILDOS:	196
AYATULLAH MAKAREM SHIRAZI ON PROSTITUTION:.....	197
AYATULLAH KHOEI ON MUT'AH:	198
EPILOGUE: WHY PERSIANS HATED ISLAM, AND MUSLIMS.....	204
REFERENCES.....	220

INTRODUCTION

The Islamic position on marriage in general is based upon the fact that Allah created men and women so that they can provide company to one another, love one another, procreate and live in peace and tranquility to the commandments of Allah and the injunctions of His Messenger (s.a.w). The Qur'an stated: "And among His Signs is this, that He created for you wives from among yourselves, that you may find repose (tranquility and peace of mind) in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect" (Qur'an 30:21). The Qur'an further stated: "And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allah (by not worshipping Allah Alone)" (16:72). Apart from the word of Allah, there are many citations of the Prophet Muhammad (s.a.w) which further elucidate the Islamic position on marriage. The Prophet (s.a.w) has said:

"There is no monkhood (monasticism) in Islam." This shows that celibacy has never been considered in itself a virtuous act in Islam. Thus the following Prophets advice to all young people: "O young men, whoever among you is able to marry, let them do so, for that would help them lower their gaze and guard their chastity" (Bukhari). In another hadith Abdullah bin Mas'ud (r.a) reported that Allah's Messenger (s.a.w) said to us: "O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fast for it is a means of controlling the sexual desire" (Muslim). Here are some hadiths of the Messenger of Allah (s.a.w) on this subject: "Marriage is my recommended custom. Whosoever turns away from my recommended custom is turning away from me." "Get married so you multiply. I shall indeed be proud of your multitude on the Day of Resurrection." "Get married, and do not divorce; indeed, divorce causes the Throne [of God] to shake!" "O you young people, men and women! Whosoever can bear the burden of marriage, let him or her get married. It [marriage] is indeed contentment to the eye and a protection to the modest parts." "When one is married, he secures half of his religion. So let him fear God in the other half."

Modesty and chastity are integral parts of the Faith in Islam and the need for marriage has been emphasized by the Prophet (s.a.w) in order for the Muslim to complete his/her faith. Marriage in Islam may thus be broadly summarized as follows:

- 1) A means of emotional and sexual gratification

- 2) A mechanism of tension reduction
- 3) A means of legitimate procreation
- 4) A social engagement
- 5) An approach to inter – family alliance and group solidarity
- 6) An act of piety (virtue and faithfulness)
- 7) It is a form of worship (obedience and devotion) of Allah and obedience to His Messenger (s.a.w).

Now, it is our intention in this treatise to look into Shia Mut'ah marriage and their other religious instructions relating to sex and sexuality as it is related in their creed and see if they conform to the objectives of marriage in Islam and whether they conform to the Laws of Allah and the instructions of His Messenger (s.a.w). It is our desire and intension to relate this study to sources from Shia Imamiyyah, Ithna Ashariyyah creed seeing that many people are being carried away into this creed thinking that they found guidance better than the guidance of Islam.

In the past Muslim scholars have warned us from reading books of heretics and heretical sects for they fear for us misguidance and derailing from the straight path. Thus we see them stating looking for guidance in the books of various Muslim sects and groups is generally not a very good idea which is why so many scholars have warned against it. Ibn Al-Muflih said in *Al-Adab Ash-Shariah* that, “The predecessors used to forbid sitting with the people of innovation, looking at their books and listening to their speech.” And Adh-Dhahabi said after mentioning some specific books of misguidance, “So beware! Beware of these books and flee with your religion from the doubts of earlier generations. If you do not do this you will fall into doubt and confusion.” And Ibn Qudamah said, “And from the Sunnah is abandoning the people of innovations, separating from them, forsaking argumentation and debate in the religion as well as avoiding looking into their books and paying attention to their speech since every innovation in the religion is misguidance.”

Imam Ghazali in his book *Ihya 'Ulumud Deen*, has warned those who are not learned scholars from reading books of innovators, esoterics, philosophers, heretics and people that follows their whims and caprices, because according to him: “We find in them (books of innovators and heretics) sentences spoken by the Prophet and quotations of the Sufis (Imams or Scholars). We approve these works; we give them our confidence; and we finish by accepting the errors which they contain, because of the good opinion of them with which they inspired us at the outset. Thus, by insensible degrees (subliminally), we are led astray. In view of this danger the reading of philosophic writings so full of vain and delusive utopias should be

forbidden, just as the slippery banks of a river are forbidden to one who knows not how to swim. The perusal of these false teachings must be prevented just as one prevents children from touching serpents...the unskilled swimmer must be kept away from the sea-shore, not the expert in diving. The child not the charmer must be forbidden to handle serpents.”

It is the responsibility of scholars and those who have some knowledge to read those heretical teachings for the purpose of explaining the truth from falsehood so that those who are misguided by them and those who are in a state of doubt will be guided and those who do not know those heretical teachings will come to know them and be forewarned thereby receiving protection from straying and getting shielded from the proselytizing efforts of the deviants.

Imam Ghazali lamented that some people: “...Judge the truth according to its professors instead of judging its professors by the standard of the truth. But a liberal mind will take this maxim from the commander of believers, Ali bin Abi Talib (r.a) when he said: “Do not seek the truth by means of men; find first the truth and then you will recognize those who follow it.”

May Allah made this effort bear fruits both in this world and the Hereafter. May He guide us by His Mercy to the Straight Path and help us shun the path of those who earned His anger and that of the misguided, imprudent.

CHAPTER ONE: MUT'AH

Mut'ah literally means enjoyment, pleasure, taking benefit and leisure or past time and technically it means arranging to live or stay with a woman for a specific period of time with a stated amount to be paid to the woman contracted under such an arrangement. Sachiko Murata in her book: *Temporary Marriage in Islam* (pg. 23), defined the term as follows: "The Arabic dictionaries define *mut'ah* as 'enjoyment, pleasure, delight'. The root form, *m-t*: signifies, 'to carry away, to take away'. A 'marriage of *mut'ah* is a marriage which the contract stipulates will last for a fixed period of time." Because of its temporary nature some people call it *Zawaj al-Mu'qqat* (fixed term marriage). Ibn al-Hashimi, (www.ahlelbayt.com) in his book: *Answering Shia Concerning Mut'ah* (pg. 4) defined it as; "(It) translates literally to "pleasure" in Arabic. In the Shia context, Mut'ah refers to a "temporary marriage." A man pays a woman a sum of money (i.e. a so-called "dowry") and he can have sexual relations with her for however long they agree, for in the Mutah contract; the Mut'ah time period can be as little as one night, or even one hour—enough time for the man to do the sexual act." In Iran Mut'ah is also called *Sigheh* or *Sigah* and there are many types of *Sigheh* or Mut'ah relationships. Among all groups that affiliate themselves to Islam it is only the Shia Imamiyyah or Ithna Ashariyyah that permits this kind of arrangement. Technically Mut'ah could also mean: "The "mut'ah of Hajj" ("hajj al-tamattu", meaning "joy of Hajj"), which is the relaxation of the Ihram ("sacred state") between the Umrah and Hajj, including its dress code and various prohibitions" (Wikipedia). It means: "Entering into Ihram in order to perform Umrah (lesser Hajj) from the first day of the month of Shawwal to the break of dawn on the tenth day of the month of Dhul-Hajj. The pilgrim take off the Ihram after performing the Umrah and then take the Ihram again in order to perform the Hajj from Makka or anywhere near to it on the 8th day of Dhul-Hajj during the same year in which the Umrah was performed.

Allah the Exalted, the Supreme in His Wisdom constructed the foundation of Islam on gradual revelation of texts and hence gradual implementation of injunctions so that people can be prepared to apply these without shock or surprise. In this manner, the impact of the injunctions is less strenuous. This gradualism requires the permissibility of some actions as a temporary measure to deal with situations and circumstances. Then these permissions end as the purpose which they aim to serve is no longer a necessity. Then when the law of Allah was fully revealed, this law remained applicable until the Day of Judgment. Allah replied to the query of the unbelievers with regard to the gradual nature of the revelation thus: "And those who disbelieve say: "Why is not the Quran revealed to him all at once?" Thus (it is sent

down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Messenger of Allah within a period of 23 years)” (25:23). Allah also stated in the Qur’an: “And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years)” (17:106). Example of revealing the Qur’an in stages could be seen in the method by which wine was prohibited gradually; the first verse that was revealed in this regard ordered believers not to attend prayer in a state of intoxication stating: “They ask you (O Muhammad SAW) concerning alcoholic drink and gambling. Say: "In them is a great sin and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought" (2:219). In the second stage the Qur’an stated: “O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter...” (4:43). In the third stage Allah gave a definite clear prohibition of taking wine thus: “O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain? (5:90-91). This gradualism in implementation of the Islamic law has included many religious laws such as the law relating to alcohol, and the law relating to inheritance, Mut’ah and other Arab pre-Islamic customs and behaviors.

Ibn al-Hashimi (<http://www.ahlelbayt.com>) stated that: “The Shorter Encyclopedia of Islam also states that Mut’ah was a common practice among Arab travelers and goes back to the fourth century: “When a stranger came to a village and had no place to stay, he would marry a woman for a short time so that she would be his partner in bed and take care of his property.”

Caetani also concluded that Mut’ah in the pagan period was religious prostitution that took place during the occasion of pilgrimage. Thus, Mut’ah was a loose sexual practice during the pre-Islamic days of ignorance in Arabia. Being an old and established institution, it continued during the early days of Islam. The Prophet (s.a.w) also allowed it temporarily on two other occasions, but only under strict, exceptional conditions during the conquest of Khaybar and during the conquest of Mecca - fearing that those Muslims whose faith was not yet strong might revert to their heathen creed.

The Shia widely quotes Hadiths in relation to these events to support their continued belief in Mut'ah. Sunnis accept these Hadiths but add that they happened before all of the revelations of the Quran were revealed and the religion completed. Historians and commentators on the Quran and Hadiths agree that Islam eradicated most social evils in a gradual way. It is well known that practices like gambling, drinking, and the eating of pork and blood were common during the early days but were gradually prohibited. Likewise, it seems probable that Mut'ah was first forbidden to those at Khaybar in the year 7 A.H. and was then completely prohibited to all upon the conquest of Mecca in 8 A.H.

The gradual revelation and implementation of the Islamic law took place during the life time of the Messenger of Allah (s.a.w) and all the necessary laws have been revealed during his life; this finality of revelation was conveyed to us with the words of the Most High: "Today I have perfected for you your religion, and completed upon you My favor, and accepted for you Islam as a way of life" (5:4). After the revelation of this noble verse, there was no longer any change or exchange in Islam.

Ahlu Sunnah wal-Jama'ah acknowledged that mut'ah was a common practice among Arabs during the pre-Islamic days of ignorance (Jahiliyyah). It is stated in Tirmidhi's book of hadith in the chapter on marriage that when a man would go to a strange village where he had no acquaintance, he would marry a woman for as long a period as he thought that he would stay so that she could take care of him and his property. This practice continued during the early days of Islam until Allah revealed its prohibition in the Qur'an. Explaining this point Abdullah bin Abbas (r.a) stated: "...Temporary marriage was at the beginning of Islam. A man comes by a town where he has no acquaintances, so he marries for a fixed time depending on his stay in the town, the woman looks after his provisions and prepares his food, until the verse was revealed; " And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors; (23:5-7) Ibn 'Abbas explained that any relationship beyond this is forbidden (Tirmidhi).

As temporary marriage was a custom amongst Arabs in the days of ignorance, it would not have been wise to forbid it except gradually, as is the manner of Islam in removing pre-Islamic customs which were contrary to the interests of people. It is well established that temporary marriage does not agree with the interests of people because it causes loss to the offspring, uses women for fulfillment of the lusts of men, and belittles the value of women whom Allah has honored.

It is not only the Arabs that practices temporary marriage before the advent of Islam for this kind of wedlock is known in the Persian society among the Iranians. Sheikh Hafiz M. Iqbal stated in his book (quoting from Qanun Sansani, vol. 1, pgs. 36-37) titled: Mut'ah of the Ithna Ashriyyah in the Light of Qur'an and Sunnah (pgs. 5-7); "The act of Mut'ah which today's Iranian society refers to as an 'ibādah (worshipping Allah) has been actually taken from the customs of the Sassanid's. According to them marriage was of two types, permanent and temporary. In permanent marriage the husband was called "Shohar" and the wife, "Zan" and in temporary marriage the husband was called "Meergh" and the wife, "Ziyaanagh".

After the conquests of Islam, when there remained no possibility for such desires and satisfying pleasures they changed the name of this custom to the 'ibādah of Mut'ah, and thus satisfy their passions. A woman, with whom Mut'ah is made, is not regarded as a wife; nor will she inherit; nor is there a need for ṭalāq (dissolution of marriage) and neither is there a need for a witness or family member to be present. Instead she will be regarded as a woman that has been rented.

Confirming that Mut'ah is an old Iranian Islamized custom al-Mahajjah stated that: "According to the research of Shahla (a daughter to Ayatullah al-Hai'eri), Mut'ah is an ancient Iranian custom prevalent from before the advent of Islam?" A western researcher Eustache de Lorey in 1907 wrote a book entitled *Queer things about Persia*. Shahla Hai'eri quotes from page 129 of this book: In his book *Queer things about Persia*, De Lorey attempts to link temporary marriage with a pre-Islamic Iranian custom: "The temporary marriage is a time-honored Persian Institution, if one can judge by legend, which says that Rustum, the Hercules of Persia, contracted such a union during a hunting excursion with Tamineh, the daughter of the King of Samangam, of which a son, the celebrated Zohrab, was born." The western writer Benjamin (1887) is also of this opinion. Shahla Hai'eri writes: On the basis of the fact that Shi'i Muslims are permitted to make contracts of temporary marriage with the "Magians," Benjamin declares, "this is conclusive evidence of the Zoroastrian origin of this form of marriage.

These hypocrites also took the practice of *Āriyat al-Farj (loaning vagina)* from the old customs of the Zoroastrians and coined for it an Islamic term. Professor Arthur Christian of the Copenhagen University in Denmark writes about the Sassanid culture (in his book; *Iran bi 'Ahd Sasānī* pg. 437-457): "The husband who was unemployed, had a choice if he so wished to give over one or more of his wives to another man, so that she may aid him in earning. The children born from this temporary marriage were understood to be the children of the first husband."

Sheikh Hafiz M. Iqbal also mentioned that Mut'ah types of marriage are also known in Hindu religions and cultural practices, he stated that: "You would probably be unacquainted with the four Hindu scriptures of *Rag Veed*, *Saam Veed*, *Yajar Veed* and *Athar Veed*. In *Rag Veed* it is mentioned that it is permissible for one to marry or make Mut'ah with a widow. If one is unable to conceive then they perform the act of "*Nayog*" (which is getting inseminated by a high-caste man with the permission of the impotent husband). If one was unable to find an individual wife then they would perform Mut'ah.

Here the word "Individual wife" was used, this is in contrast to a shared wife; a woman was permitted during the Vedic period to be married to many men at one time. At times four brothers would be married to the same wife. The Shī'ah have devised their 'ibādah of Mut'ah from the practices of the Hindus. If the Mut'ah that they refer to is the same Mut'ah which was permissible in the early years of Islam, during extended periods of battle — as Nikāḥ Mu'aqqat — then was it ever permitted for one woman to be wedded to many men at one time? Never! So what relation does the Mut'ah of Iran and the Mut'ah of India have with this Mut'ah, which was permissible in the beginning when they went out on expeditions for a long time, and this type of Mut'ah was well-known amongst the Arabs as Nikāḥ Muwaqqat" (Mut'ah of the Ithna Ashriyyah in the Light of Qur'an and Sunnah (pgs. 22-23).

Shia Rafida believe that this kind of marriage is one of their fundamentals of religion for in their hadith books they stated that: "Imam al-Sadiq (as) said: "The one who does not believe in our return [Shia believe in the return of their Imams before the Day of Resurrection] and does not consider our Mut'ah to be allowed and permissible (Halal) is not from us." (Bihar al-Anwar, al-Majlisi, vol. 53, pg. 92). Another Shia Hadith stated that Imam Sadiq (r.a) said: "He who believes in seven things is regarded as a believer: the disavowal of idols and tyrants, the declaration of the divine leadership of the Imams, the belief of Raja'a (believe in the return of their Imams to world), legality of Mut'ah, the illegality of the flesh of eel, and the illegality of passing the wet hands over the slippers (during the ritual ablutions)." Thus it is clear to you that Mut'ah is among essential doctrines of Shia religion in fact some Shia scholars such as Sheikh Fathillah Kashani, Sheikh Hur Almi and Sheikh al-Majlisi stated that denial of the permissibility of Mut'ah is disbelief (kufr). Baqir al-Majlisi stated under the chapter on those who denied fundamentals of religion in his book Bihar al-Anwar: "If any person denies the legal status of Mut'ah, then he becomes a disbeliever because Mut'ah is among the essentials of religion according to the Shī'ah. It is for this reason that they regard such a person as out of the fold of Islam." Fathillah Kashani stated in his *Tafsīr Minhāj al-Şādiqīn*, pg. 356,

that: “He who denies Mut‘ah is a disbeliever and a murtad (apostate from Islam).” The famous Shī‘ī mujtahid Sheikh Muḥammad ibn Ḥasan al-Ḥurr al-‘Āmilī quotes Imām Ja‘far al-Ṣādiq as saying: “He is not from amongst us who does not regard Mut‘ah as permissible” (*Wasā’il al-Shī‘ah*, vol. 7 pg. 438). In addition to the above he stated: The permissibility of Mut‘ah is among the essential beliefs of the Imāmiyyah (*Wasā’il al-Shī‘ah*, v. 7 p. 438).

Shia use to quote the following verse of the Qur’an to support their claim that mut’ah is permitted by Allah: “Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations (Istamta’tum), give them their dowry (ujur plural of ajar) as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise” (4:24). The next verse in the same chapter reads: “And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliya' or masters) and give them their dowry (ujur) according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; **but it is better for you that you practise self-restraint,** and Allah is Oft-Forgiving, Most Merciful” (4:25).

Qur’an chapter 4, verse 24 above teaches that in the case where marriage has been consummated before full dower is paid the remaining dower must be given to the wife. Sa’id bin Musayyib reported that Umar (r.a) ordered: “If a man marries a woman and cohabitation take place, the payment of the remaining dowry become obligatory.” The dower can be increased on mutual agreement between the husband and the wife and the wife can give a part of her dower to her husband as a gift from herself; in such situation the husband can consume the gift with gratitude. Allah says: “And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful)” (4:4). Chapter 4, verse 25

above teaches that Islam in its bid to create a pure decent society prefers marrying women of lower status to committing adultery or fornication.

Sheikh Abdullah Yusuf Ali in his translation and commentary of the above verse (4:24) states: “After defining the prohibited degrees (from verse 19 of the chapter the Women), the verse proceeds to say that women other than those specified may be sought in marriage, but even so, not from motives of lust, but in order to promote chastity between the sexes. Marriage in the original Arabic is here described by a - word which suggests a fortress (hisn); marriage is, therefore, the fortress of chastity.” He added: “As the woman in marriage surrenders her person, so the man also must surrender (besides some part of his independence) at least some of his property according to his means. And this gives rise to the law of dower. A minimum dower is prescribed, but it is not necessary to stick to the minimum, and in the new relationship created, the parties are recommended to act towards each other with the greatest confidence and liberality” (Meaning of the Glorious Qur’an, pg. 52).

Sheikh Hafiz M. Iqbal while discussing the above mentioned verse in the context of verses 19-25 of Suratul Nisa (Chapter four of the Qur’an) stated that: “...this verse has no relation whatsoever to the Mut’ah of the Shī’ah. This verse encourages one to marry ḥalāl (permitted) women and after deriving physical benefit from them, one should ensure that the dowry is immediately handed over to her, and no delay should be made in this matter. When the preceding and following verses of this verse are studied in conjunction with it then it becomes clear that this verse does not mention the Shī’ah definition of Mut’ah nor is there the possibility of it being implied. In fact this verse is rather a proof for the prohibition of Mut’ah. The reason for this is that the words “desiring chastity (as properly married men and women), not committing illegal sexual intercourse (and not as fornicators)” negates the permissibility of Mut’ah because this makes it clear that the purpose of nikāḥ (marriage) is not merely to satisfy one’s lust but to marry in a proper manner perpetually. Now in the Mut’ah of the Shī’ah neither is the woman recognised as a wife and nor does she possess the rights of a wife. Its purpose is only for satiation of one’s lust (and thereafter the woman is dumped bag and baggage).

One should contemplate deeply as to whether this verse proves the permissibility of Mut’ah or its prohibition (it is obvious that it proves its prohibition). If this verse is accepted to refer to the Shī’ī Mut’ah, then the sequence of the entire verse will be ruined, and it will be in contradiction with the preceding and following verses because the first part of the verse makes mention of the incumbency of marriage and adhering to its conditions, whereas the latter part of the verse permits taking benefit from a woman without adhering to the conditions of nikāḥ (marriage).

Besides what has been mentioned above, other verses of the Qur'ān clearly explicate that it is impermissible to have such relations with any woman except for those whom one has married or those female slaves that one owns.

The greatest error of the Shī'ī 'ulamā' is that they took this verse to refer to Mut'ah merely because of the letters 'م', 'ت', and 'ع' appear, followed by "their due compensation". This led them on insisting that this proves the permissibility of Mut'ah, and to justify their claim and their fabricated narrations which mention its virtues and rewards from the Messenger of Allah (s.a.w) and the scholars of the Ahlul bayt (his family). It is extremely sad that they did not consider that how would the Messenger of Allah (s.a.w) and the Imams of the Ahlul bayt — whose morality and sense of honour is unparalleled — ever condone such acts which even the average Muslim cannot approve of. Nevertheless this verse has no relation in the least to the technical definition of Mut'ah by the Shī'ah and instead this verse proves the prohibition of Mut'ah. The Shia intellectual Abid Bata argued that the word ISTIMTA does not mean MUT'AH as Shia scholars falsely teach people: "Now here is another fact that further exposes how wrong it is to regard 4:24 as a mutah verse. Take the argument that ISTIMTAH and MUT'AH are synonymous, or the same words. If this is true then consider the fact that there are eight verses where ISTIMTAH is used and yet in none does it mean Mut'ah. For example verse 46:20 says that it is the KAFIRS (unbelievers) who seek ISTIMTAH in this world and they will enter hell. So if ISTIMTAH is synonymous with MUT'AH then it would mean that KAFIRS (unbelievers) do Mut'ah and they will enter hell as a result" (Exposing Mut'ah, pg. 4).¹ Here the author is making an indication to this verse: "And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men," and their Auliya' (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited (ISTAMTA'A) one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing" (6:128).

The verse (4:24) stated that marriage was instituted in order to bring about chastity, virtue, and purity and Mut'ah does not led to chastity but to profligacy and decadence of both the individual and the society. Shia scholars confessed that Mut'ah does not

¹ The verse is: "And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men," and their Auliya' (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited (ISTAMTA'A) one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing" (6:128).

lead to chastity and purity of the individual and the society. Sheikh Mufid in his book *al-Muqni'ah* (pg. 776) wrote that: "And Mut'ah does not make one chaste according to the sound hadiths from the Imams ...because it is conditioned by a known number of days and limited specified times..." Sheikh Sharif al-Murtada wrote in his book *al-Intisar* (pg. 521): "And the Mut'ah in our Madhab (creed) does not make Ihsan (make one chaste and pure) according to the most correct views because it does not last and is limited by specified time..." Sayyed al Kabayakani agrees with al-Murtada above and quotes him in his book "*Al Durr al Mandoud*" (vol. 1, pg. 74). Another Shia scholar Ali Asgar says: "Mutah does not bring about chastity according to the sound narrations from the Imams of the family of Muhammad (s.a.w)..."

One of the hadiths that the above Shia scholars quoted to support their views is: "Imam Abu Ibrahim was asked; "If a Man has a woman of Mut'ah does it make him Muhsan (chaste and pure)? Imam replied: No, that is only for women who stay with him permanently" (*Al Istibsar* by al-Tusi, vol. 4, pg. 204, *Al-Kafi* by al-Kulayni, vol. 7, pg. 178). The Shia Scholar of Hadith and author of *Bihar al Anwar al-Majlisi* say that this Hadith has a reliable chain of narrators in his book: *Mira'at al Uqool*, (vol. 23, pg. 269). He comments on another similar narration on page 270 of volume 23 of the same book stating that it has a reliable chain of narrators.

If one look at *Suratul Muminoun* he will find the Words of Allah, the Supreme, the Exalted while describing the believers: "And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors" (23:5-7). The above verses clearly defines one of the purposes of marriage "guarding the chastity" and clearly stated that anyone who seek other way of sexual relation other than permanent marriage and bondwomen are transgressors.

REWARD OF MUT'AH IN SHIA CREED

Shia Ithna Ashariyyah creed actively legalizes and encourages Mut'ah, many of its hadiths forbids anyone from saying that it is wrong and un-Islamic. According to Shia creed, the more Mut'ah a man engages in, the more reward he gets. Any person

who does not believe in its legality is considered to be a disbeliever by the Shia scholars. There is consensus amongst them on the disbelief of anybody denying Mut'ah's legality. Al-Kafi is one of the four Shia books of Hadith; of the four, it is considered the most authoritative and authentic because (according to them) the Twelfth Imam said concerning it: "This book is enough for our Shia." The Shia scholars are saying in their books of jurisprudence and religious verdicts that it is recommended not to marry even if a person has means to do so and even if he has high sexual urge by which he fears for himself falling into committing fornication because they have legalized Mut'ah. This ruling contradicts the Qur'an and Sunnah; yes the Messenger of Allah and his progeny never envisage that there is another way by which one can satisfy his sexual urges outside marriage or what the right hand possessed. We present to the reader some of their sound hadiths with regard to the great rewards that is gained by the performer of Mut'ah hereunder:

1. Imam Sadiq said: "One who engages in Mut'ah once in his lifetime reaches the status of Imam Husain. One who engages in it twice becomes equal in status to Imam Hasan. The one who performs it three times reaches the position of Imam Ali. And he who practices it four times acquires the level and position of the Prophet Muhammad" (Fur'u al-Kafi).

Comment: Uttering and believing in the above hadith is clear unbelief and heresy for how can a person reach the station of the Messenger of Allah (s.a.w) just by enjoying illegal sexual intercourse with a woman? This also shows that the person of the Messenger of Allah (s.a.w) and the scholars of his family (Ali, Hasan and Husain) have no any value among the Shia since by just committing sexual intercourse you have reached their grade and stations. What is wrong with Shia by saying that a man who engages in prostitution can in any way, shape, or form be compared to the Prophet of Allah (s.a.w) or Imam Ali or Imam Hasan or Imam Husain?

2. "If a man contracts Mutah once in his lifetime, Allah will grant him paradise." (Al-Kafi).

Comment: Thus if you do Mut'ah then you are going to Paradise, yes they mean that all your present and future sins are forgiven just for gratifying your lust. You can imagine the kind of immoral society the Shia society will be with these kinds of teachings. Note that the same reward is not reached by doing permanent marriage; Ayatullah Sistani (www.ahlulbayt.com/rulings), was asked: Is marriage compulsory

in Islam or it is optional? I mean if someone does not want to marry, intentionally, is that allowed in Islam or not?

Sistani replied: “Marriage itself is desirable and recommended.” Thus according to Sistani permanent marriage is not compulsory (we agree with him in this point) in Islam, but promiscuity under the guise of Mut’ah is compulsory; see the rewards they are fabricating for fornication and adultery.

3. “If a man does Mut’ah, he is saved from shirk (polytheism).” (Al-Kafi).

Comment: Is the above statement true? The Shia worship graves, Imams, their scholars and their lusts, whims and caprices more than any group that affiliates itself with Islam.

4. The Prophet said, “The man who contracts Mut’ah once will be saved from the Hellfire. One who contracts it twice will be in the company of virtuous men [in Paradise], and the one who contracts it three times will be my companion in the highest level of Paradise.” (Al-Kafi).

5. The Prophet said, “The men and women who die without performing Mut’ah even once in their lives will appear on the Day of Judgment with their ears and nose cut and [their faces] deformed” (Al-Kafi).

6. Imam Jafar as-Sadiq narrated from the Prophet that: “Whoever contract Mut’ah once is saved from the Anger of Allah. Whoever contract Mut’ah twice will be resurrected with virtuous men, and whoever contract Mut’ah three times will be with me in Paradise” (Al-Kafi).

7. It is narrated that once the Prophet was sitting among his companions and the discussion came to the topic of Mut'ah. The Prophet said, “Do you know what the reward of mut’ah is? The companions answered, “No,” The Prophet then said, “Angel Gabriel just came to me and said, ‘O Muhammad, Allah sends His blessings to you and commands you to instruct your Ummah (community) to engage in the practice of Mut’ah since this is the practice of [Allah’s] virtuous servants” (Al-Kafi).

8. Ali asked the Prophet: “What is the reward of the person who participates in the virtuous deed of arranging the mutual meetings of a man and woman (for Mut’ah)?” The Prophet said, “He will receive the same reward as the two who engage in Mut’ah.” (Al-Kafi).

Comment: Shia Rafida are hereby fabricating hadith on the commission of being a pimp by arranging Mut'ah between sexes for gratification of sexual desire one then will not be surprised when Shahla Haeri wrote that in Iran it is the Sayyids, the Ayatullahs, the Sheikhs and custodians of shrines that arrange Mut'ah and supervise match making organizations or foundations, she stated: "In Mashad... There was an old man, a sheikh, who had a worn-out scrap notebook in which he would record names and addresses of women interested in becoming a sigheh (Mut'ah wives)." Male pilgrims (to Shrine of Imams), or even some inhabitants of the city, would go to the old sheikh in the hope of finding a temporary mate during their sojourn in the city. By helping them, he would gain some *sawab* (religious merit and recompense) for himself as well as for the pilgrims....Mulla Hashim, another religious preacher from Mashhad, told me that not only was he frequently propositioned by women pilgrims but he was also approached by men who would seek his mediating capacity to find them a sigheh. For the past twenty-five years he himself had contracted a sigheh every other week, he said, all unknown to his wife." Mahajjah web site noted that: "In India and Pakistan the shrines of saints have become attractions for both the learned and common people. People frequent these shrines to invoke blessings upon these saints, but in Iran these shrines are not only visited because of the deceased but for the living as well. They regard the glances that are exchanged between men and women as a means of deriving blessing" (Mut`ah, In the eyes of the civilised Iranian Society pg. 2).

9. Imam Abu Abdullah said: "Whoever did Mut'ah with a woman who is a believer (in Islam) it is as if he visited the Ka'aba (the house of Allah on pilgrimage) seventy times" (Kafi).

Comment: Kulaini reported that Mut'ah can be just one sexual intercourse (Kafi, vol. 5, pg. 460) and with that you have done an act which is better than the Fifth Pillar of Islam and you still call yourself Muslim!!!

10. Imam Sadiq said: Mut'ah is my religion and the religion of my parents whoever does it he has practiced our religion and whoever rejected it has rejected our religion" (Man La Yahduruhu Faqih, vol. 3, pg. 366).

Comment: The above Shia narration is definitely stating that Mut'ah is compulsory and their scholars are saying that legal marriage is optional; this entailed that Mut'ah is better than marriage.

11. Imam Abu Abdullah was asked: Can one do Mut'ah with a small girl? He replied: "Yes, except if she is a small child that can be cheated." He was asked again: What is the age limit under which she can not be cheated? He replied: "Ten years" (Tahzib by Tusi, vol. 7, pg. 255).

Comment: In this Shia hadith they mean the age in which the consent of the girl's parents or guardians is not needed for she can contract Mut'ah by herself without being cheated with regard to payment or period of termination or number of times.

12. The Prophet according to Shia fabricated hadith said, "The man who contracts Mut'ah once will be saved from the Hellfire. One who contracts it twice will be in the company of virtuous men [in Paradise]. And the one who contracts it three times will be my companion in Firdaus [the highest level of Paradise]" (Al-Kafi)

13. Mut'ah according to Shia is a blessing from Allah and no one can close the door of blessings which Allah opens for His servants. Imam Jafar as-Sadiq is claimed to have said: "Mut'ah is one of the blessings of Allah" (Al-Kafi)

14. Imam Abu Abdullah said: "When a person engages in Mut'ah, all of his private talking to the woman is recorded as virtues. When he extends his arms towards the woman, this is also written as virtue. When he engages in the sexual act with the woman, Allah forgives all of his sins. When the two take a bath, Allah showers His blessings upon them and forgives their sins equal to the amount of hair [on their bodies]." The narrator inquired in surprise, "Equal to the amount of hair on their bodies?" The Imam replied, "Yes, for every one single hair [wet by the water]. But their reward is reduced by the amount of hair that may not be wet" (Al-Kafi).

15. It is narrated by Imam Baqir that the Prophet said: "When I was being taken to Heaven during the Mi'raj (ascension), Angel Gabriel met me and told me, 'O Muhammad, Allah has promised to forgive all of the sins of those women who practice Mut'ah'" (Al-Kafi). Thus by just practicing Mut'ah a woman's sins are all forgiven!!!

16. Imam Abu Abdullah said: "For the woman who donates back her compensation (payment) to the person who contracts Mut'ah with her and for the woman who foregoes her dowry, Allah will reward her with 40,000 cities of light and 70,000 dresses of velvet and silk brocade...And Allah will reward her with 70,000 more

dresses from Heaven for each quarter of a dirham she donates back... And for each quarter of a dirham Allah will also assign 1,000 angels who will continue writing virtues in her account until the Day of Judgment” (Al-Kafi).

Comment: The above Shia religious teaching is promising great reward for women who give their body free of charge for men’s sexual gratification and lust in the name of Mut’ah. The two pages attached below are from a book written in Persian language titled: ‘Tafsir Minhajul Sadiqeen (vol. 3, pgs. 492-493),’ by Ayatullah Kashani Fathullah on Shia Tafsir (explanation) of Qur’an. The areas shaded yellow shows the hadith (written in Arabic) on the merits and status on Mut’ah in Shia creed. The hadiths in the under mentioned pages are translated by hadiths number 1, 6 and 9 above. Due to the promise of forgiveness of sins being with the Messenger of Allah in the Highest Paradise, punishments for non-performing Mut’ah in the Hereafter and some mundane benefits that will accrue to those who perform it in this world, Shia communities, societies and countries have become highly immoral and ethically bankrupt. They have also devised and created many types of Mut’ah some of which are mentioned in this book under the topic ‘Types of Temporary Marriage.’

دوزخ آزاد شود و هر کس دو بار متعه کند چهار دانگ او از آتش دوزخ آزاد شود و هر کس سه بار متعه کند همه او از آتش دوزخ آزاد شود. و نیز آورده که «قال النبی ﷺ من تمتع مرة امن من سخط الجبار ومن تمتع مرتين حشر مع الابرار ومن تمتع ثلاث مرات زاحمى في الجنان» یعنی هر که یکبار متعه کند ایمن شود از خشم خدای قهار و هر که دو بار متعه کند محشور شود بانیکوکاران و هر که سه بار متعه کند مزاحمت و مقارنت و هم نشینی کند با من در روضه جنان و درجه رضوان و ایضاً آورده که «من تمتع مرة كان درجته كدرجة الحسين ﷺ ومن تمتع مرتين فدرجة كدرجة الحسن ﷺ ومن تمتع ثلاث مرات كان درجته كدرجة علي بن ابي طالب ﷺ ومن تمتع اربع مرات فدرجة كدرجة علي بن ابي طالب ﷺ» یعنی هر که یکبار متعه کند درجه او چون درجه حسین ﷺ باشد و هر که دو بار متعه کند درجه او چون درجه حسن ﷺ باشد و هر که سه بار متعه کند درجه او چون درجه علی بن ابی طالب ﷺ باشد و هر که چهار بار متعه کند درجه او مانند درجه من (۱) باشد. و ایضاً قال من خرج من الدنيا ولم يتمتع جاء يوم القيمة وهو جادع یعنی هر که از دنیا بیرون رود و متعه نکرده باشد روز قیامت گوش زینبی بریده و بدخلقت محشور شود و این حدیث با حدیث اول اگر چه سابقاً مذکور شد اما بجهت تعدد رواه مکرر واقع شد. و از سلمان فارسی و مقدار اسود کنندی و عمار یاسر رضی الله عنهم مرویست که گفتند روزی نزد رسول الله ﷺ بودیم که آنحضرت برخاست و خطبه بر خواند و آداب حمد و ثنای الهی بتقدیم رسانید و نفس نفیس خود را یاد فرموده بر خود صلوات داد و بعد از آن بوجه کریم خود بما التفات فرموده گفت بدرستی که بر ادم جبرئیل ﷺ نزد من آمد و تحفه از نزد پروردگار بمن آورد و آن تمتع زنان مؤمنه است و پیش از من این تحفه را بهیچ پیغمبری ارزانی نداشته و من شما را بآن امر میکنم پس آنست من است در زمان من و بعد از من هر که آنرا قبول کند و بآن عمل کند و احیای آن نماید از من باشد و من از وی و هر که مخالفت نماید بآنچه بآن امر کرده ام بخدای مخالفت کرده و بدانید ای مردمان که از اهل این مجلس کسی باشد که تکذیب آن نماید بجهت بغض او بمن پس من گواهی میدهم که او از اهل دوزخ است پس لعنت خدای بر کسی باد که مخالفت من کند در این بهر که انکار آن کند انکار نبوت من

(۱) و این حدیث بر فرض صحت معنی آن بر ما مجهول است و باید دانست که اختلاف در متعه در زمان ما اختلاف فرعی است مانند سایر مسائل فقهی اجتهادی که امامیه در آن متفردند و سید مرتضی در انتصاف آورده از قبیل مسح سر و غسل رجلین و مسائل بسیار دیگر در نکاح و طلاق و تجارت و ربا و غیره اما در صدر اسلام اختلاف سیاسی بود که بعضی حشمت خلیفه را نگاه میداشتند و به نهی او عمل میکردند و بعضی عمل نمیکردند و نظائر آن در زمان ما بسیار است

Figure 2

PROHIBITION OF MUT'AH IN SHIA BOOKS

In addition to the above mentioned Shia hadiths and opinions of their scholars maintain that there is no chastity and virtue in Shia Rafida Mut'ah marriage we find many hadiths clearly forbidding Mut'ah in their major books of hadith some of which are:

1. In Al-Istibsar by Al-Tusi (pg. 689) the following hadith has been recorded: From Mohammad bin Ahmad bin Yahya from Abi Al-Jawza'a from Al-Husain bin Ulwan from Amr bin Khalid from Zaid bin Ali from his fathers from Ali (r.a) that he said; "The Messenger of Allah (s.a.w) forbade the meat of the domestic donkey and mut'ah marriages." But Shia scholar (al-Tusi, in his book al-Istibsar), when commenting on this hadith stated that, "This hadith is to be taken as taqiyya (dissimulation)." Meaning that Imam Ali (r.a) has lied against Allah and His Messenger (s.a.w) by uttering the above hadith out of fear of Umar (r.a), in order to mislead Muslims from the right path, and that even after he became the Caliph he maintained the lie entailing that he has no moral responsibility and has no personal courage and determination to tell the truth. Is Imam Ali (r.a) a liar or a coward O Shia? This is an accusation which you will undoubtedly account for on the Day of Judgment!!! Allah the Exalted, the Supreme says with regard to your types: "... Their evidence will be recorded, and they will be questioned!" (43:19).

2. We also find in Al-Kafi (vol. 5, pg. 1095) the following hadith; From Mohammad bin Yahya from Ahmad bin Mohammad from Mu'amar bin Khallad that he said: I asked Abu Al-Hasan Al-Ridha (r.a) about a man getting married to a women in Mut'ah and taking her from country to another country? He said: The other type of marriage is permissible, and this type of marriage isn't." The Imam means by this statement that the permanent marriage is the only valid marriage in Islam.

3. In Usul Al-Kafi, vol. 5, pg. 462, a hadith states that: " Mut'ah for a virgin girl is not recommended because of the shame it will bring upon her parents, and in another narration Imam Abu Abdullah said that: "Do not do Mut'ah with a believer ...because you will humiliate her by doing that" (refer also to Tahdhib, vol. 7, pg. 253, Istibsar: vol. 3, pg. 143).

4. It was narrated by Abdullah bin Sinan who said: I asked Imam Abu Abdullah about Mut'ah and he said: "Don't filthy (defile) your self with it." (Bihar Al-Anwar,

vol. 100, pg. 318). Narrated by A'maar who said: Imam Abu Abdullah said to me and to Sulaiman bin Khalid: "I made Mut'ah Haram unto you." (Furu' Al-Kafi, vol. 2, pg. 48, Wasail ash-Shia, vol. 14, pg. 450). It is also narrated that Imam Abu Abdullah used to rebuke and warn his companions against Mut'ah (Furu' al-Kafi, vol. 2, pg. 44, Wasail ash-Shia, vol. 1, pg. 450).

5. Ali bin Yaqteen asked Imam Abul Hasan about Mut'ah and he answered: "What is your concern with that? Allah had compensated (given) you with something much better than it (he meant legal marriage)" (Furu' al-Kafi, vol. 2, pg. 43, Wasil Ash-Shia, vol. 14, pg. 449).

6. Abdullah bin Umair said to Imam Abu Ja'afar (a.s): "Is it acceptable to you that your women, daughters, sisters, daughters of your aunts do it (Mut'ah)? Abu Ja'far rebuked him when he mentioned his women and daughters of his aunts" (Furu' al-Kafi, vol. 2, pg. 42, At-tahdhib, vol. 2, pg.186).

7. Abdullah bin Sinan said I asked Imam Abu Abdullah about Mut'ah and he replied: "Don't defile (stain) yourself with it" (Bihar al-Anwar, vol. 100, pg. 318, as-Sarair, pg. 66). Imam Abu Abdullah also considered those who practice Mut'ah as adulterers and fornicators" (Bihar al-Anwar, vol. 10, pg. 299, as-Sarair, pg. 483).

8. Imam Abu Abdullah was asked: "Do the Muslims use to marry at the time of the Messenger of Allah without witnesses? He replied: 'No'" (Tahzib, vol. 2, pg. 189). Shia in their jurisprudence states that Mut'ah is contracted without witnesses, without guardian and without proof. The above hadith therefore means there is no Mut'ah at the time of the Messenger of Allah (s.a.w).

The web site www.twelvershia.net also quoted sources from Shia Ismailiyyah and Zaidiyyah confirming the prohibition of Mut'ah among their sect members stating: "In the Shia Isma'ili book "Da`a'imul-Islam" volume 2, pages 228 and 229 by their scholar al-Qadi al-Nu`man al-Maghribi, we list some of the narrations they inherited from their Imams (concerning the prohibition of Mut'ah as follows):

From the Messenger of Allah (s.a.w) that he forbade Mut`ah marriage, and from Ali (as) that he said: "Marriage is invalid without a custodian and two witnesses, it is not for one or two Dirhams, nor is it for (the period of) a day or two, because that would be unlawful sexual intercourse and there are no conditions in marriage (with regard to Mut'ah)."

From Ja'afar bin Muhammad (a.s) that a man asked him concerning the Mut`ah marriage, Ja'afar said: "Describe it for me." He said: "A man meets a woman and

tells her: I marry you with one or two Dirhams for a period of one or two days.” Imam Ja’afar said: “That is fornication; no one does this excepting the wicked.”

Al-Shareef al-Murtada wrote in his book “Al-Fusoul al-Mukhtarah” pg.158, that the Twelver Shia scholar al-Mufid debated the Isma’ili Shia scholar ibn Lu’lu’ about the permissibility of Mut’ah. Ibn Lu’lu’ tells al-Mufid: “Thus Allah most high has forbidden all types of marriage except with the permanent wife or what the right hand possesses (In Suratul Mu’minoun verse 6). If the woman of Mut’ah is neither a permanent wife nor from what the right hand possesses, then the argument of those who permit it is invalid.

The Shia Zaidiyyah sticks and adhered to the prohibition of the Mut’ah marriage and also quote the Messenger of Allah (s.a.w) and their Imams Ali and his son Zayd and his progeny. In their main book titled: “Musnad al-Imam Zaid” volume 1 page 271, we read: “From his father, from his grandfather, from Ali (may Allah be pleased with them): ‘There can be no marriage without a custodian and two witnesses, it cannot be for one or two Dirhams, nor for one or two days such as the unlawful sexual intercourse, and there are no conditions in marriage.’”

From his father, from his grandfather, from Ali may Allah be pleased with them: “The Messenger of Allah (saw) has forbidden the Mut’ah marriage on the year of Khaibar.” They also write in one of their four main Fiqhi books “Majmou’ al-Fiqh al-Kabeer” written by their scholar al-Sayyaghi, in volume 4 page 26: As for Imam Baqir and his son al-Sadiq, it was reported in “al-Jami’ al-Kafi” from al-Hasan bin Yahya bin Zaid the jurist of `Iraq, that he said: “The family of the Messenger of Allah (s.a.w) have agreed to dislike Mut’ah and that it is forbidden.” He also said: “The family of the Messenger of Allah (s.a.w) has agreed that marriage is not valid except with a custodian and two witnesses and a dowry, without any conditions in it.” And Muhammad ibn Mansour said: “We heard from the Prophet (s.a.w) and Ali and ibn Abbas and abu Ja’afar al-Baqir and Zaid bin `Ali and Abdullah bin al-Hasan and Ja’afar bin Muhammad peace be upon them, that they said: “No marriage without a custodian and two witnesses.”

As for their great Imam Yahya bin al-Husain bin al-Qasim (d.298 AH) he narrates from his fathers who were also Imams from Ahlul-Bayt (decendants of the Messenger of Allah) in his book “Al-Ahkam fil-Halal wal-Haram” pg.351: My father told me, from his father, that he was asked about Mut’ah marriage, he said: Mut’ah marriage is not permissible for it was only during an expedition of the Prophet (s.a.w), thereafter Allah forbade it through his Prophet (s.a.w). It was authentically narrated to us from Ameer-ul-Mu’mineen `Ali ibn abi Talib (as) that

the Messenger of Allah (s.a.w) had forbidden it. As for those who left Islam and permitted fornication (meaning Shia Rafida) through that verse (Al-Nisa' verse 24); 'So for whatever you enjoy from them, give them their due compensation.' The enjoyment here is to have intercourse through lawful permanent marriage and the compensation is the dowry."

MUT'AH IS BUILT ON DIVORCE

The Shia Rafida Mut'ah marriage also known as Nikah al-Mu'qqat or Sigheh or Sigah (in Iran) is a marriage for a temporary and fixed period with a Shia female by a male Shia, after specifying payment for sexual intercourse. Its main purpose is to release the sexual tension and lust of those in the contract for enjoyment. It is a kind of use and dump women just as done in prostitution and with prostitutes. In contrast to the permanent Islamic marriage: "Which is a contract for the purposes of the legislation of intercourse, procreation of children and the regulation of social life in the interests of society by creating both rights and duties for the parties partaking in this social contract and also between the parties and the children born out of the aforesaid union" (Konani Mandal, Concept of Marriage among Muslims; a study of Mut'ah Marriage, pg. 1). The Islamic marriage is built on strong covenant as mentioned in the Qur'an: "... and they have taken from you a firm and strong covenant? (4:21). Mut'ah is detestable to Allah for it is devoid of firm and strong covenant and it is a worst form of prostitution legalized by the Shia Rafida scholars and not by the Imams of the Prophet's family (s.a.w). It is a form of marriage that was built on divorce and that is why some Muslims intellectuals opined that: "For our case here, I will take the Shia's argument that the Prophet of Islam never personally nullified Mut'ah temporary marriage and still prove that this type of Mut'ah is not only detestable to Allah Almighty in the Noble Quran, but it is also supposed to be far from being a legalized prostitution, because it shouldn't be a marriage that is destined for intentional and planned divorce to begin with. **Mut'ah to the Shias is a marriage that is destined for divorce.** This, however, is far from being supported in the Noble Quran. Here is what Allah Almighty Said regarding divorce in the Noble Quran: "You bear no sin if you divorce your wives AS LONG AS YOU HAVE NOT (ma-lam مالم) had (a sexual) contact (with them), and before settling (the amount of) the nuptial premium (for them). Yet, you should make provisions for them (even then); the affluent in keeping with his means, and the poor according to what he can afford. A fair provision is an obligation upon the pious" (The Noble Quran, 2:236). Ma-lam مالم in Arabic means "as long as you have not," which makes it a condition and a Law. The meaning of the word مالم as "as long as you have not" is very well-known in Arabic and the translation is also proven by ample English translation of this noble verse. So irresponsible divorce after the

consummation of marriage (after sex) will bring sin upon the irresponsible and guilty one(s) that committed it; The Noble Verse is crystal-clear about this” (www.answering-Christians.com/muta). In both the Islamic marriage and the Islamic divorce there must be at least two witnesses as per the command of Allah: “Then when they are about to fulfill their term appointed (after divorce), either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)” (65:2). This is in contrast to the Shia Mut’ah which requires no witness at the time of contracting the temporary prostitution and requires no witness at the time of parting ways after the illegal sexual union. The fact that the Shia doesn’t require witnesses for either the marriage neither for divorce in their temporary marriage contracts makes it clearly against Allah Almighty's Words in the Verse mentioned above and this entails clear illegal sexual intercourse; fornication and prostitution.

In another instance Allah says: “And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess; That is nearer to prevent you from doing injustice” (4:3). Commenting on the above verse Sheikh Karim stated: “If the man is not mature enough nor mentally stable enough to handle multiple women (to take care of the orphans), then he is Commanded by Allah Almighty to marry only one wife. He (a man) marrying women for few hours and then divorcing them is strictly forbidden in this Noble Verse. If Allah Almighty truly didn't care about the sacredness of marriage and divorce in Islam, then He wouldn't have said: "then only one." Obviously, this Noble Verse would be completely useless and pointless if I can marry **sexy college girls for few hours** and then divorce them as I please” (www.answering-christianity.com/mutah). Sheikh Abdullah Yusuf Ali commented on the above verse as follows: “Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after Uhud, when the Muslim community was left with many orphans and widows and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity. The occasion is past, but the principles remain. Marry the orphans if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependents if you have any. If not, make other arrangements for the orphans. The unrestricted number of wives of the "Times of Ignorance" was now strictly limited to a maximum of four, provided you could treat them with

equality (see also Qur'an, 33:4 and 33:51)" (Meaning of the Glorious Qur'an, pg. 51). One shall note that the above verse is regulating marriage during an emergency of access women due to shortage of men as a result of war. The verse commanded men to marry up to four women the Islamic legal marriage or orphans with the condition of maintaining justice in both cases and it did not command excess women to contract or be contracted for temporary marriage so as to satisfy their lust for few days or few hours and then be dumped for such a law is a law of lust; a law of prostitution, profligacy, disrespect for womanhood and there is no virtue in it.

It is agreed by both Sunnis and Shia that divorce is the most detestable permitted thing by Allah and if you look at Mut'ah you will realize that it is an arrangement made on divorce because the lustful union is for just the satisfaction of sexual desire of men for few minutes or hours or days followed by automatic divorce. Here are some Shia Rafida hadiths on the undesirability of divorce:

1. Imam Baqir said: "Among the steps of Satan are the oath for divorce, the vow for sins, and the swearing by other than Allah, the Exalted" (Al-Kafi, vol. 6, pg. 54). Now if you look at Mut'ah it is like an "oath for divorce" because the contracting partners under this arrangement have already promised and undertaken to separate at the expiration of the agreed period.

2. The Holy Prophet (s.a.w) said: "Certainly, Allah, Almighty and Glorious, dislikes or curses any man or woman whose intention of divorce or marriage is merely to taste the pleasure of it" (Al-Kafi, vol. 6, pg. 54).

Mut'ah contractors are only contracting this sex` arrangement for lust; there is no doubt about this fact and thus they are under the curse of Allah. note that the Messenger of Allah (s.a.w) repeated the above statement three times to emphasize that any man who divorces his wife for a new marriage and tasting the pleasure of the new wed, as well as if any woman who demands her divorce for the same purpose and marries another man, is involved in the curse of Allah.

3. Imam Sadiq (r.a) has declared: "Verily, Allah loves a house in which a wedding is held and hates a house in which a divorce is conducted and there is nothing more hateful than divorce (to Allah and His Messenger)" (Wasa'il ash-Shia, vol. 22, pg. 7). Thus all houses under Mut'ah are under the curse of Allah for they are under the law of lust fornication, adultery and automatic divorce.

4. Imam Sadiq (r.a) has elsewhere announced: "Among that which Allah has made permissible there is nothing He hates more than divorce and Allah hates a man who

divorces and marries many women” (Wasa’il ash-Shi‘ah, vol. 22, pg. 8). Without doubt this is the law of Mut’ah; marry and get separated as far as you can afford it.

5. He has also stated: “When the Prophet of Allah heard that Abu Ayyub (Ayyub’s father) intended to divorce his wife, he declared: The divorce of Umm Ayyub (Ayyub’s mother) is a sin” (Wasa’il ash-Shi‘ah, vol. 22, p. 8).

6. Imam Muhammad Baqir (r.a) cited from the Prophet of Allah (s.a.w): “Angel Gabriel (a.s) commended wives to such an extent that I presumed divorce is not permissible unless a wife performs an explicit act of unfaithfulness and infidelity (caught committing adultery)” (Makarim al-Akhlaq, vol. 1, pg. 248).

7. Imam Sadiq (r.a) had stated: “Marry and do not divorce because surely divorce shakes the very Throne of Allah [al-‘Arsh]” (Makarim al-Akhlaq, vol. 1, pg. 225).

8. The Prophet of Allah (s.a.w) has proclaimed: “Allah loves no permissible like marriage, and Allah hates no permissible like divorce” (Mustadrak al-Wasa’il, vol. 15, p. 280). Thus Mut’ah is base and founded under the curse and hate of Allah, the Supreme, and the Exalted.

9. Once a man came to the Prophet and said, "I do not have the (financial) ability to marry; therefore, I have come to complain about my singleness." The Prophet advised him how to control his sexual urge by saying, "Leave the hair of your body and fast continuously" (Wasa'il, vol. 14, pg. 178). Imam 'Ali says, "Whenever a person's hair increases, his sexual desires have also decreased" (Wasa'il, vol. 14, pg. 178).

Thus you can see from the above instead of the Messenger of Allah (s.a.w) commanding the youth to go and find a temporary wife for himself he advises him to go and fast and then remain patient until Allah gives him the means to marry. If temporary marriage has ever been legal it would have been rampant in Madina during the time of the Messenger of Allah (s.a.w) and his rightly guided successors (r.a) and Imam Ali would have advocated for it during his time; but this is not the case and has never been so.

TYPES OF TEMPORARY MARRIGE

The practice, method and status of Mut’ah in Shia Ithna Ashariyya, Rafida communities and countries is all the same but the purposes for which they are performed vary. This is why there are various forms of Mut’ah found in Iran, Iraq

and other Shia communities. These are some of the types mentioned by Shia scholars from Iran and Iraq:

1. MUT`AH WITH MINORS

An Iranian intellectual Abita Bata explains a form of this type of Mut`ah thus: “It is interesting that in our derived Islam from books if a guest comes to your home then it is allowed that your infant daughter is given to him in mut`ah so that your wife can remove her hijab (veil) in front of him. This is the type of Islam we have in books which has no sanctimony for marriage or for your infant daughter or for the hijab of your wife. Our jurisprudential Islam is about how to create legal loopholes. But if we accept the yardstick of Imam Ali then we will realize a different Islam which advocates for a sanctimony for relationships, not finding loopholes, a progressive mindsets and an approach based on moral values” (Exposing Mut`ah, pg. 2).

Ayatullah Khomaini wrote: “A man can have sexual pleasure from a child as young as a baby. However, he should not penetrate vaginally, but sodomizing the child is acceptable. If a man does penetrate and damage the child then, he should be responsible for her subsistence all her life. This girl will not count as one of his four permanent wives and the man will not be eligible to marry the girl’s sister... [Tahrirolvasyleh, fourth edition, Darul ‘Ilm Qom, Iran, 1990].

In another version of the book the above ruling of Khomaini reads: “Issue # 12 – It is impermissible to enter inside the wife before the age of nine regardless if it is a Mut`ah marriage or a permanent marriage. As for having pleasure with her like touching/feeling her with lust and hugging and Tafkheeth (placing the organ between her thighs and rubbing it) then that’s acceptable even if she was a suckling baby. But if he enters inside her before she’s nine...” (Khomaini, Tahrir al-Wasilah, pg. 221, Iranian embassy in Damascus).

Khomeini practically shows us how to rape small girls under Mut`ah. Sheikh Husain al-Musawi, the author of the book ‘For Allah, Then For History,’ who was a former companion of Khomaini mentions to us an event that took place before his very eyes, when Khomaini was living in Iraq, and was visiting an Iranian national by the name of Sayyid Sahib. He stated that: “Sayyid Sahib was joyous with our visit, and we arrived at his house around the time of Dhuhur (afternoon prayer). So, he prepared for us a lavish dinner, and called some of his relatives, who came to see us, and the house became crowded in celebration of our presence.

Sayyid Sahib then requested that we spend that night at his home, to which the Ayatullah agreed. When it was night time, we were given our supper, and the guests would take the Khomaini's hand and kiss it, and they would ask him questions on religious matters, which he all answered.

When it was time to sleep, the guests had all left, except for the inhabitants of the house. Khomeini laid his eyes on a young girl who, despite being only four or five years of age, was very beautiful. So, he informed her father, Sayyid Sahib that he wants to spend the night with her in order to enjoy her. Her father happily agreed, and Khomeini spent the night with the girl in his arms, and we could hear her crying and screaming [through the night]." Thus khomaini is suffering from sexual sadism; experiencing sexual pleasure through hurting others, sexual machosism; enjoying hurting somebody during sexual activity and he is pedophilic.

Ayatullah Makarem Shirazi stated: Issue No.2071- "Contracting a temporary marriage with a woman is permissible, even if it may not be for the sake of any sexual pleasure. Rather, if it is intended to make her of one's mahrams (Close relatives), there would be no problem in it, provided that the girl who is contracted for temporary marriage is of an age that sexual pleasure can be derived from her. For example, if she is a child, the duration of the temporary marriage should be enough to include the period in which she is ready for sexual enjoyment, though he may exempt her in future of the remaining time" (Practical Laws of Islam, pg. 382). He stated again: Issue No.2076- "In order for a man or his father to become mahram (close relative) with a woman, he can contract the marriage of his minor male child with that woman provided that the period of the marriage is long enough [for the boy] which includes the age he is able to derive sexual pleasure. He can also contract the marriage of his minor female child with a man to make relatives mahram (Close relatives) to him with the same condition, provided that in both cases the marriage should, as an obligatory precaution, have some benefits for the minor and should entail no harm or corruption (Ibid, pg. 386).

2. MUT'AH FOR PROCREATION

Childless wives (women who are barren) often preferred their men to contract other women in a Mut'ah relation for the sole purpose of begetting children from such union instead of taking a second wife and single women who want to beget 'legal child' out of wedlock can do Mut'ah to have it; by these act the society will be flooded with bastards and single mothers. Shahla Haeri in her study of the practice of Mut'ah in Iran stated that married men do take the advantage of Mut'ah to satisfy

their desire for progeny while still married to their first barren wives. Some men do Mut'ah in order to get male child or children if the wife only begets female for them. While contracting this type of Mut'ah men usually do so secretly without the knowledge of their first wives and their relatives and this conduct usually distress the wife when she come to know about it and bring about some difficulties in matters of inheritance if the husband died.

One wonder why the husband cannot take a second wife to deal with the problem of his wife's bareness but instead go for Mut'ah with other women either with the consent of his wife or secretly!

3. NON-SEXIAL MUT'AH

This kind of Mut'ah come in many ways, but essentially it is a kind of boyfriend and girlfriend affair. Khomaini described it as: "A temporary marriage, even though only one of convenience is nevertheless legal. If the temporary marriage contract includes a clause specifying that the husband is not entitled to have normal sexual relations with his wife, such a clause must be respected. He must then be satisfied with giving her pleasures in other ways, but as soon as the Mut'ah wife consents to it, he may perform the natural sex act with her" (Khomaini, *The Little Green Book; Selected Sayings And Fatwas*, Bantam books, pg. 57). The privilege of turning non sexual Mut'ah to a sexual one is given to woman only. Iranians call this type of Mut'ah 'Sigheh Mahramiyyat,' which can be translated as 'lawful association of genders' (or friendship). According Shahla Haeri: "A non sexual Sigheh can take place between two consenting adults, an adult and a child, children or even infants (arranged by their parents in the latter case). The purpose of this form of Sigheh is to remove the legal distance between a man and a woman by creating a fictive (fictional) 'marital relation, between them or an 'affinal (kinship) friendship' between their respective immediate families. Having thus acquired a legalize circle of male relation, women may unveil themselves in the presence of their new 'affines.' The affinity thus created allows men and women to come together through a relationship similar, for example, to that between father in-law and daughter in-law or between mother in-law and son in-law. Significantly, though the marital relation may be terminated by the end of the specific time, the affinal relation thus created remains valid for life. This ingenious stratagem enabled the sexes to circumvent the law, to cross the forbidden boundaries of sexual segregation legitimately and to interact more freely. It is a common knowledge among Iranians that Sigheh Maharamiyyat is for the purpose of social interaction and not for sexual relation...The non sexual Sigheh may be revoked by the woman assuming that the

non sexual Sigheh has been concluded by two adults. Should she change her mind at any time, wishing to change their non sexual Sigheh to a sexual one, all she has to do is to articulate her desire” (Law of Desire, pgs. 89-90). In Sistani’s book titled: ‘tawzi al masa’il,’ he permits and advocated for non sexual Mut’ah between youths whereby friendship with touching, kissing etc. more or less anything except sexual intercourse could be practiced between the opposite sexes. The question here is: Who would like his sister, daughter, or mother to go with this kind of Mut’ah which includes kissing and touching guys until she finds the right person? And will it be fair on that right person to marry such a girl? The non sexual Mut’ah can come in many forms among which are:

I. MUT’AH FOR CONVENIANCE AND ASSOCIATION:

This form of non sexual Mut’ah can be performed: “Between two adults male and one or two or several prepubescent girls for the purpose of making the adult man and the mother (or grand mother) of the girl a Mahram (an in-law), lawful to each other, which allows the involved parties greater flexibility in their association and socialization... In this way everyone in the same neighborhood became ‘lawful’ to one another. ‘Interaction is made under a more relaxed and comfortable atmosphere and without any feelings of moral or religious wrongdoing” (Ibid, pg. 90).

II. MUT’AH FOR SHARING SPACE AND EXPENCES IN TRAVEL:

According to Shahla Haeri, while travelling together; “A person may arrange a non sexual Sigheh in order to minimize the burden of veiling and avoidance on travelling companions who might happen to be outside of the permissible degree of consanguinity or affinity. It will be inconvenient for a woman to rush aside and veil every time she come in to contact with a non Mahram (being in the degree of consanguinity precluding marriage) traveller. The way to bridge the legal boundaries, maintaining propriety, and resolving moral conflict is by performing a non sexual Sigheh. This done the woman may loosen up her veil and the travellers may proceed, sharing space and therefore the expenses as well” (Ibid. pg. 91). Thus in this type of Mut’ah a strange male and a strange female can contract a non sexual arrangement while they are travelling to the same destination, paying for the same room in a train or paying for the same hotel room on the way and sharing the same bed and the same facilities and everything is allowed except sex; note that the contract may include kissing, caressing the bodies and even anal sex which is allowed in Shia creed.

III. MUT'AH FOR COOPERATION:

Women and men who are posted by government departments to rural areas or to some towns to carry out some duties, or execute some works or supervise some projects can arrange a non sexual or a sexual Mut'ah with their peers and colleagues and this will help them to continue their jobs free from the law of segregation; by this they circumvent and dodge the Islamic law. In Iran men and women who work in film industries contract this type of Mut'ah for by contracting a non sexual Mut'ah they can kiss, embrace, share sits and even lay on the same bed in a 'permitted or legal way.'

IV. MUT'AH TO FACILITATE DECISION MAKING:

In this non sexual Mut'ah the arrangement and contract is just for a few hours to allow the man see the face and the body of the woman and examine her well for possible permanent marriage. This type of Mut'ah is usually arranged by match making; marriage or Mut'ah foundations.

V. CHILDREN MUT'AH:

Children before the age of maturity are married in this kind of Mut'ah by their parents. Shia use to narrate that Imam Sadiq said: "An indication of man's good fortune is to give away his daughter before the unset of her menses." Refer also to Mut'ah with minors above for more details.

It is pertinent to ask this question: Hasn't Allah the Exalted, the Supreme forbidden taking women as friends in the sense of boy and girl friend? Allah says: "And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliya' or masters) and give them their dowry according to what is reasonable; they (the above said captive and slave-girls) **should be chaste, not adulterous, nor taking boy-friends**. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; **but it is better for you that you practise self-restraint**, and Allah is Oft-Forgiving, Most Merciful" (4:45). The above verse teaches a lot of things, but for our purpose it teaches that one shall marry chaste women and not adulterous. Mut'ah women are not chaste and they are surely adulterous. The verse teaches that there shall be no boyfriend and girlfriend relationship between Muslims and this is contravened by

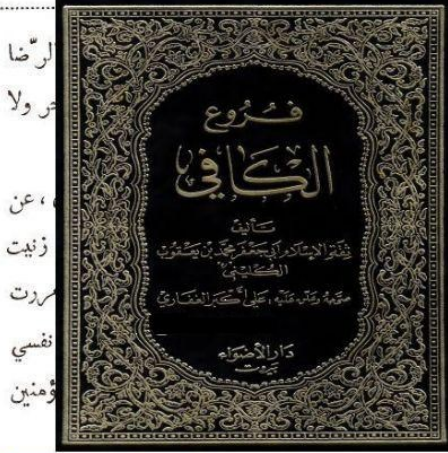
Shia Rafida as can be seen above. Lastly the verse advised Muslims to have self restraint if they are not able to have a legal Islamic permanent marriage; that they shall be patient and not to go and contract Mut'ah. Is exercising patience not a religious duty commanded by Allah in many verses of the Qur'an?



Figure 3

Figure 3 above is a Fatwa (religious verdict) by Ayatullah Ruhani he was asked by a woman who said she is 31 years old. She is not married but has a friend with whom she is doing anal sex (sodomy) Mut'ah once every week; is that permissible? He replied: "That is detested but allowed with your consent even if it is under Mut'ah contract otherwise it is forbidden."

See how Shia scholars are propagating indecency and immorality in the society; one way of doing non sexual Mut'ah is to commit sodomy (anal sex) with girls. In a hadith The Beloved Prophet (s.a.w) stated: "Allah the Exalted will not look with Mercy at the person who has sexual relations with a man or woman in the anus" (Ruhul Bayan, part 28, pg. 276).



٧ - محمد بن يحيى ، عن أحمد بن محمد بن عمار عن الرجل يتزوج المرأة متمتعاً يجوز هذا (١).

٨ - علي بن إبراهيم ، عن عبد الرحمن بن كثير ، عن أبي عبد الله فطمه ربي ، فأمر بها أن ترجم فأخبر بذلك بالبادية فأصابني عطش شديد فاستد فليماً أجهدني العطش وخفت علي فاستد فليماً : تزويج ورب الكعبة (٢).

٩ - علي ، عن أبيه ، عن ابن أبي عمير ، عن عمارة بن مروان ، عن أبي عبد الله عليه السلام قال : قلت له : رجل جاء إلى امرأة فسألها أن تزوجه نفسها فقالت : أزوجك نفسي علي أن تلمس مني ماشئ من نظراؤ التماس و تنال مني ما ينال الرجل من أهله إلا أنك لا تدخل فرجك في فرجي وتتلذذ بما شئت فاني أخاف الفضيحة ؟ قال : ليس له إلا ما اشترط .

١٠ - عدة من أصحابنا ، عن سهل بن زياد ، عن علي بن أسباط ؛ ومحمد بن الحسين جميعاً ، عن الحكم بن مسكين ، عن عمارة قال : قال أبو عبد الله عليه السلام لي ولسليمان بن خالد : قد حرمت عليكما المتعة من قبلي ما دمتمما بالمدينة لا نسكما تكثران الدخول علي فأخاف أن تؤخذا ، فيقال : هؤلاء أصحاب جعفر .

(١) ظاهره أنه سأل السائل عن حكم المتعة أجاب عليه السلام بعدم جواز اصل المتعة تقية و حمله الوالد العلامة - رحمه الله - على أن المعنى أنه يجب على المتتمعة اطاعة زوجها في الخروج من البلد كما كانت تجب في الدائمة . أقول : يحتمل على بعد أن يكون المراد بالنكاح الاخر المتعة أي غير الدائم أي يجوز اصل العقد ولا يجوز جبرها على الاخراج عن البلد . (آت)

(٢) محمول على وقوع النكاح بينهما بهر معين وهو سقاية الماء . (كذا في هامش المطبوع) وفي المرأة لعل المعنى والمراد بهذا الخبر أن الاضطراب يجعل هذا الفعل بحكم التزويج ويخرجه عن الزنا و الظاهران الكليني حمله على أنها زوجه نفسها متعة بشرية من ماء فذكره في هذا الباب وهو بعيد لأنها كانت مزوجة والالام يستحق الرجم بزعم عمر الا ان يقال ان هذا ايضاً كان من خطائه لكن الامر سهل لانه باب النوادر .

Figure 4

The above Shia hadith from al-Kāfi reads: From Ali, from his father, from Ibn Abi ‘Umair, from ‘Ammar bin Marwan who said I asked Abu Abdullah; “A man went to a woman and asked her to marry herself to him (in Mut’ah), and she said; ‘I married myself to you on the condition that you touch all parts of my body as you wish, such as looking at me, caressing, fondling and rubbing me, and to enjoy me as any man enjoy his wife except that you shall not insert your genital into my genital; but you can enjoy whatever you want, **for I fear being put to shame and humiliation.**” The Imam replied: “He has nothing other than what has been agreed upon.” Fear off shame and humiliation shows that the act is sinful, is looked down upon by those who do it and the society.

4. MUT'AH TO AID IN BUSINESS OR HOUSEHOLD EXPENSES

In the Iranian Kashan province many girls have carpet weaving skills. In this town some men make one or two or several Mut'ah contracts with women on the condition that they work for them as carpets weavers. In some areas men contract seasonal Mut'ah in the hope of using those 'wives' labor in the rice fields and other agricultural undertaking.

5. MUT'AH TO ASSIST ANOTHER PERSON

Shahla Haeri stated that in this type of Mut'ah: "A husband despairing of virility would seek another man's assistance to impregnate his wife" (The Law of Desire, pg. 216). The impotent husband will divorce his wife for a potent man to take her in on a Mut'ah arrangement and after becoming pregnant he will divorce her for the husband to remarry. This type of Mut'ah could also come in the form *Tahlil* (making the wife legal to someone to be impregnated for him) which is a form of an ancient Hindu temporary marriage practice where an infertile husband offers his wife to another man to impregnate her for him.

Ustaz Hafiz M. stated: "In the Hindu scripture '*Rag Veed*' it is mentioned that it is permissible for one to marry or make Mut'ah with a widow. If one is unable to conceive then they perform the act of '*Nayog*' which is getting inseminated by a high-caste man with the permission of the impotent husband" (Mut'ah of the Ithna-Ashariyyah in the light of Qur'an and Sunnah, pg. 27).

Thus usually Shia scholars Islamize their heathen religious teachings and cultures as practiced before the advent of Islam. It is well known that the Indian Aryan conquered Persia and the Persians have borrowed some of their religious views and cultures. The reader may also refer to Mut'ah for procreation above for more explanation on this type of sexual contract.

6. MUT'AH FOR RELIGIOUS PURPOSES

There are many types of this Mut'ah, some of which are as follows:

I. VOW MUT'AH:

Taking a vow to perform Mut'ah (in Order to Please the Almighty) is known as Sigheh nazri in Iran. Shahla Haeri writes: "Sigheh nazri seems to occur primarily

around the shrines of religious leaders. Believing that Sigheh incurs religious merit, a woman may make a vow, either for herself or on behalf of her daughter, that should her wish come true she would then contract a Sigheh, often with a Sayyid (many Shia Mullas are Sayyids) who is held in great esteem. Usually a woman approaches a Mulla directly and conveys her message to him. Mullas, it is believed, are generally more approachable and agreeable than others. For instance, Mulla Hashim, a religious preacher from Mashhad, claimed to have been propositioned by a woman who made a vow to sigheh a sayyid and to pay him one hundred *tuman* (some twelve dollars). Mulla Hashim said, "I refused her she wasn't my type. She was old."

Shahla Haeri further stated that: "An old custodian of a shrine in Qom told her that he was approached by a woman who told him that she has made a vow to Sigheh her sixteen years old daughter to a Sayyid; "She then offered the custodian to do Mut'ah with her daughter in exchange for Fifty Tuman bride price. The custodian said that he look at the little girl and refused her request. Not all women are refused of course" (Law of Desire, pg. 80). In this type of Mut'ah women take the initiative and negotiate the type of the Mut'ah contract themselves.

Sigheh Nazri (Mut'ah of vow) and Sigheh of pilgrimage may sometimes coincide for often a vow is taken for performing pilgrimage to the Shrine of an Imam or an Ayatullah or a Sheikh and during the pilgrimage the pilgrim may gain additional spiritual reward by contracting a Mut'ah arrangement.

One learns from this that the Iranian Ayatollahs, Mullahs, Sheikhs and custodians of shrines only desire to perform Mut'ah with young girls and are reluctant to do so with older women. Another observation is that the Shia Mullahs take greater share of Mut'ah sexual relations with uncountable women offering themselves to them and others going to them for aid or employment. How can the Shia Mullahs agree that it is forbidden by Allah, His Messenger and the Prophet's progeny observing that they are the greatest beneficiaries?

II. RITUAL MUT'AH:

sometimes older women who are physically challenged hire another person, usually a Sayyid to undertake the journey of performing a proxy pilgrimage on her behalf after arranging a Sigheh marriage with him (often of the non sexual type), for according to Shia laws spouses can perform essential rituals on behalf of each other.

7. MUT'AH JIHAD

Shia scholars call another type of Mut'ah, Jihad Mut'ah (see Figures 15 and 16), because it is done to entertain pilgrim to the grave of an Imam (in Karbala, Najaf, Mashad, Qom and other cities where shrines of saints are loated). Parts of the proceeds are donated to the shrines. Another form of Jihad Mut'ah is for volunteer women to go to war fronts and entertain troops in battle fields.

8. MUT'AH AS A FORM OF LIVELIHOOD

Some women do Mut'ah to support themselves due to poverty and want. Shahla Haeri interview one Shia scholar named Hashim who told her that some women do Mut'ah to support themselves, for instance recently a woman has approached him and asked him to do Mut'ah with her for payment of three hundred (300) Iranian Tumans: “Women do Mut'ah because they need money. A lot of them are wretched, hungry and have to find a way to satisfy their needs. But there are some who do it for sex.”

In this kind of Mut'ah wealthy men and religious scholars usually take advantage of the poor and the vulnerable disadvantaged women in the society to use and dump them. One of such cases was reported by Arab Weekly: “In Baghdad - The mother of 17-year-old Nour was in tears as she spoke about the “ruined future” of her daughter who was left with a child after contracting a Mut'ah — a temporary or ‘pleasure’ marriage — an informal and temporary secret union that is gaining popularity in Iraq.

“It is her girlfriends’ bad influence. They lured my daughter into this relationship with a man much older than her for the sake of money,” said Oum Nour, the name she asked to be identified with.

A mother of five, Oum Nour has been struggling to provide for her family after the death of her husband several years ago. She said the demands of her adolescent daughter have increased, causing disputes between them.

“I tried to meet all her wishes but unfortunately I could not prevent what has happened,” she said. “The man convinced her that nikah mut'ah is a legitimate union under sharia (law) but he actually abused her sexually. When she got pregnant, he walked out, claiming that having children was not previewed under the so-called marriage agreement”(www.the arab weekly.com).

Another graphic horrible story of this evil was given by Kelly McEvers reporting from Iraq: “Another woman, Kawthar Kadhim, says she approached a religious scholar who works with one of the clerics and asked for help. Her husband had left her after the Gulf War, she says. Her father had tuberculosis and was coughing up blood. And her mother was paralyzed.

The scholar told her to lift the veil from her face, she says. And then he basically proposed. "He said, 'Would she accept to marry me, *Mut'ah* marriage?' I said, 'No'," Kadhim says through an interpreter. "And when he found out that I was refusing to marry him, he said, 'OK, let her go home and then I will send for her if I get some money.' And he never did that. He never sent for me."

Other women in Najaf told us that religious offices help poor women only if they're pretty, which makes them good candidates for *Mut'ah* marriage. One woman said her brothers won't allow her to go near such places, for fear she'll be tricked into a temporary arrangement.

Naghham Kadhim runs a women's rights group in Najaf. She says *Mut'ah* marriage is a sensitive subject in the holy city. But she says abuse of the practice is common. "The *Mut'ah* marriage happens when there is an economic factor, like when the woman is poor and [does] not have money," she says through an interpreter. "And the religious institution would offer her those job opportunities, through working for a kindergarten, looking after children. And then she would receive like 100,000 dinars."

That's about a \$100 a month. Once the women get the job, Kadhim says the institution will host seminars about temporary marriage to convince them the practice is acceptable (and lawful)” (www.npr.org/templates/story). Thus Shia scholars are suffering from sexual sadism for they hurt the poor disadvantaged women who come to them looking for help in order to make them succumb and capitulate to their demands for sex and to obtain sexual pleasure from them

Ayatullah Sistani was asked: “In some areas there are poor women who performs *Mut'ah* to make money and not due to sexual urge or lust, is it allowed to perform *Mut'ah* with them?” He replied: “It is allowed and permissible” (see a copy of the Fatwa below which has been tagged as Figure 5).

« كُنز الفُتوى »

ليت السياط على رؤوس أصحابي حتى يتفقهوا في الدين
الإمام الصادق عليه السلام

هذه مجموعة من الفتاوى المهمة والجديدة ، و المعقبة في غالبيتها من أجوبة ما ورد في المواقع المنتسبة لمكتب آية الله العظمى السيد السيستاني دام قلبه الوارف ، بوبناها تبويبا جديدا مطابقا لنفس تبويب فتاوى آية الله العظمى السيد الخوئي قدس سره ، لتسهيل عملية المقارنة ، والرجوع إلى الفتوى في موارد الاحتياط الوجوبي.

فلنعمل جميعاً للجمع بين الفقه الأكبر والأصغر
لنوفق للجمع بين الجهاد الأكبر والأصغر.

ملاحظة هامة
طبقا لما قلناه بعض اعضاء مكتب الاستفتاء قلناه قد يلزم تعديل او تغيير بعض الفتاوى في سنة الفتاوى ، لتغير رأى السيد دام قلبه او غير ذلك ، ولهذا لزم التنويه ابراء للثمة ، ويبقى هذا التنويه ساريا الى اصلاح الامر كاملة.
شبكة السراج

باب الزواج المنقطع

<< الصفحة السابقة [٢ | ٣ | ٤ | ٥ | ٦ | ٧ | ٨ | ٩ | ١٠] الصفحة التالية >>

الصفحة الرئيسية لهذا القسم

١٦٤ السؤال:
يوجد في مناطق تكون الحالة الاقتصادية فيها سيئة ، والنساء في هذه المناطق يمتنعن من أجل كسب المال فقط لا من أجل الشهوة .. فهل يجوز التمتع بهن ؟
الفتوى:
يجوز .

Figure 5

9. MUT'AH TO ESTABLISH FRIENDLY RELATIONS

Ayatullah Mutahhari in his book: The Right of Women in Islam, (pg. 31) mentioned under the heading of Trial Marriage (Experimental Marriage) that: “In principle it is possible for man and woman, who intend to marry on permanent basis but could not achieve full confidence in each other, to get married on trial for a temporary period. If they have developed sufficient trust they continue their marital position, otherwise they separate from each other. (Hence the difference between the Western style of relationship with the fair sex and Islam is that with the Westerners there is no conception of marriage code between the couples while in Islam in fixed-time marriage the couple is considered to be husband and wife even for a temporary period).” The Ayatullah here has `erred for even in the west sometimes girlfriend boy friend relationship is done for marriage and it sometimes end up in marriage.

Ayatullah Muttahar is just justifying this kind of adultery or fornication by further stating: “I asked you why Europeans think it necessary and unavoidable to maintain a number of prostitutes in a specified area in every town under the control and observation of the state? Is there any other reason except to make sure that the numbers of bachelors who cannot afford to marry permanently do not become a danger for families? The question here to Ayatullah Mutahhari is: Is it only the unmarried bachelors who are allowed to contract Mut’ah in Shiism?”

Ayatollah Murtada Mutahhari continued justifying this kind of prostitution and corruption of society, quoted the submission of the British philosopher Bertrand Russell where he submitted in his book; ‘Matrimony and Morals,’ that: “Prostitutes protect the chastity of our wives and daughters. When this view was expressed by Luckey in the middle of the Victorian age, the moralists were greatly offended, though they themselves did not know why. Anyhow, they were unable to refute Luckey's arguments. The logic of the moralists was that, if the people had followed their teachings, the prostitutes would no longer have existed. But they knew well that nobody paid attention to what they said.”

The Ayatullah further quoted the submission made by Russell with regard to another form of marriage to substitute for prostitution stating: “A companionship marriage had been proposed by a conservative intellectual, with a view to introducing a factor of stability in sexual relations. Lindsay noticed that the main problem of marriage was lack of money. Money is not only required for possible future children, but it is also required because it does not behoove a woman to be responsible for the maintenance of the family. He reaches the conclusion that the young men should embark on a companionship marriage, which is different from an ordinary marriage in three ways. Firstly, the aim of this marriage is not to beget children. Secondly, as long as the young woman has not given birth to a child, divorce with the mutual consent of the parties concerned is a simple matter. Thirdly, in the case of divorce, the woman will be entitled to alimony. There is no doubt that Lindsay's proposals are practical and effective and, if they had been accepted by law, they could be expected to have a good impact on morals.” Ayatullah Mutahhari applauded this type of arrangement because it come close to the Shia Rafida Mut’ah stating: “What Lindsay and Russell call a companionship marriage is a little different from the Islamic fixed-time marriage, but this suggestion indicates that thinkers of their caliber have realized that a normal permanent marriage does not meet all the needs of the society.”

Since the Iranian religious authority of the ‘Islamic Republic’ felt that permanent marriage cannot be able to meet all the needs of their sexual urges and after 2014 report on the status of unorganized Mut’ah peddlers in Iran which has reached an alarming proportion: “The Iranian government ... passed legislation which created legal whore-houses, brothels which would be officially licensed under law as ‘Chastity Houses.’ Such a name is of course the personification of Orwellian terminology (an idea that is destructive to the free and open society), and the irony of the name should not be lost to anyone.

The Iranian clerics argued that the only way to solve the problem of prostitution (in Iranian societies and cities which has been triggarded by Mut’ah system) is to bring it under state control. In recent weeks, several prominent conservative clerics have proposed that prostitutes be placed in government-run shelters for destitute women to be called ‘Chastity Houses,’ where male customers could briefly ‘marry’ them under the Shia belief of Mut’ah. These brothels would then be run by the Iranian religious clerics, who would ensure that the couples use contraceptives and protective measures. Proponents of the idea argue that it would ‘eradicate social corruption’ by legitimizing sexual relations between the men and women. Under the plan, the couples would register for a temporary marriage.

One cleric backing the plan, Ayatollah Mohammed Mousavi Bojnurdi, recently told a newspaper: ‘We face a real challenge with all these women on the street (looking for Mut’ah). Our society is in an emergency situation, so the formation of the Chastity Houses can be an immediate solution to the problem.’ He added that the plan ‘is both realistic and conforms to Sharia [Islamic] law.’”

Yes Mut’ah countries are in emergency situation with regard to total breakdown of morals, virtue, chastity, and ethics due to their disobedience to Allah, the Guide, the Provider of Security, His Messenger (s.a.w), and the virtuous believers (r.a), but intead of them to repent to Allah and rectify themselves it is the West that they are always condemning as corrupt that become to them an example worthy of being emulated in sexuality and sexual relations and proposing secular solutions instead of holding fast to Allah’s guidance. Allah says with regard to these kinds of behaviors: “Verily, by your life (O Muhammad SAW), in their wild intoxication, they were wandering blindly” (15:72). And the consequences of such behaviors are: “So As-Saihah (torment - awful cry, etc.) overtook them at the time of sunrise; And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay” (15:73-74).

This also showed that “Islamic Republic” has failed in the area of social justice and the fight against poverty and unemployment to the extent that their women have to go out peddling and marketing sex in order to survive. What a wretched “Islamic Republic!!!”

10. MASTER-MAID MUT’AH

Men who hired maids to work in their houses end up contracting Mut’ah with them for according to them the presence of an adult maid is a source of temptation for men in the household and to deal with that temptation a sexual or non sexual Mut’ah is contracted by the master or with one of his sons and the maid. This made the maid to become either a ‘legal mother or an in-law’ and thus she can remove her veil in the house. Another reason for contracting the maid to the son on Mut’ah is to prevent: “The young maturing boys from frequenting some undesirable quarters in the city” (The Law of Desire, pg. 83). This arrangement also made the maids pleased because they are elevated to the status of a Mut’ah partner, they gain respect in the eyes of the community where they work as well as in the eyes of their fellow villagers back home.

A woman sometimes takes it upon herself to find a Mut’ah wife for her husband who will be at the same time her maid in the house. The woman may do so in order ingratiate (curry favor) herself with her husband or control his choice of whom he is having intimate relation with or in order to divert his sexual energy to another partner, Shahla Haeri stated that: “Fati Khanun, one of my informants from Qom, arranged a Sigheh marriage for her husband because she is tired of his incessant sexual demands” (Ibid, pg. 85).

11. MUT’AH PERFORMED AT A RELIGIOUS SHRINE (TO SEEK BLESSINGS FROM THE DEAD)

According to Shahla Haeri in cities like Qom, and Mashad there are a material solace for the pilgrims who come to visit and kiss the grave of the Eighth Shia Imam (al-Ridha) because the Shia scholars urge and encourage them to contract Mut’ah during their stay in the city. She stated that: “There is a large permanent population of wives (women who are ready and waiting to be taken on Mut’ah) suitable for the purpose” (Law of Desire, pg. 79).

Another type of Mut’ah is called the Shrine Sigheh which is contracted over the head of the Master (the 8th Shia Imam) in Mashad. This is done before contracting a permanent marriage with some weeks or some days. Usually it is non sexual Mut’ah

arranged at the Shrine of the Imam in order to gain some spiritual blessing and as an opportunity for the future brides to sit together in private and to go out shopping together. In the Shrine of the 8th Shia Imam in Mashad, Iranian women who want to entertain pilgrims with Mut'ah usually gather around the steel latticed window of the grave communicating their intentions to the pilgrims (Ibid, pg. 159).

12. ROTATIONAL MUT'AH

According to Shahla Haeri: "A group Sigheh may be arranged between a woman and a few men, presumably serially, but sometimes even within as limited a period as a few hours" (Ibid). the system is for about five men to contract a non sexual Mut'ah with a woman each enjoying his allotted time with her (kissing, fondling, massaging, rubbing, caressing, doing tafheeth-rubbing the genitals against her body, sodomizing and going out together e.t.c.) as agreed and latter on they can cast lot and the lucky person to pick yes, can have sexual Mut'ah with her after which she can observe the waiting period before the next round of Mut'ah. Akanksha Vishnoi & Twinkle Maheshwary, explained further that: "Group Mut'ah, it is agreed between a single woman and few men but not at the same time. Basically it is when men agree to a non-sexual type of Sigheh with a woman, the man can enjoy the company of the woman wherever and whenever he wants for multiple times until penetration takes place. This is the case where the woman is not required to have waiting period after the completion of the marriage and can contract another Mut'ah immediately. Similarly, she can have Mut'ah but both the parties should not have sexual relation i.e. intercourse. In views of the authors, such marriage is just to have company of opposite gender for mental satisfaction. The waiting period is the time in which woman can be acquainted with the fact that whether she is pregnant or not, as such marriage does not allow intercourse, waiting period is not required (A Comparative Study Of Temporary Marriage In India & Iran, Common Law Review Journal Volume 3 – March, 2017, pg. 50).

Sheikh Abdulaziz Dahlawi stated that: "Shia creed permitted shifting or rotational Mut'ah although some Shia scholars are denying its practice, but those who are well grounded in knowledge among their scholars (such as Sheikh Ahmad Sarhan and Sheikh Hasan al-Hilli) says that it is an indubitable norm in their jurisprudence which denying is a taboo. In this type of Mut'ah a number of people will contract sexual Mut'ah with a woman and each person will be allotted a period for laying with her on rotational shifting basis and in his allotted time thereafter he give way for the next person to enjoy the woman. This type of Mut'ah entailed mixing of different peoples sperm in the womb of the woman an act that is not legal in Islam for in such an arrangement lineage will be lost and thus there will be no difference

between man and animals” (Tuhfatul Ithna Ashariyyah, pg. 228). Rotational Mut’ah is just like polyandry (the custom of having more than one husband in some nations), but the latter is better than the former, because in the latter the husbands by their cultural laws agreed that the woman is their permanent wife and the children begotten are their own while in the former no one is responsible for anything; neither with regard to the ‘wife’ nor in relation to the begotten child or children for when the period of the contract expires everybody goes his way. In Islam all these are disallowed Allah says: “And those who guard their chastity (i.e. private parts, from illegal sexual acts) Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame” (23:5-6).

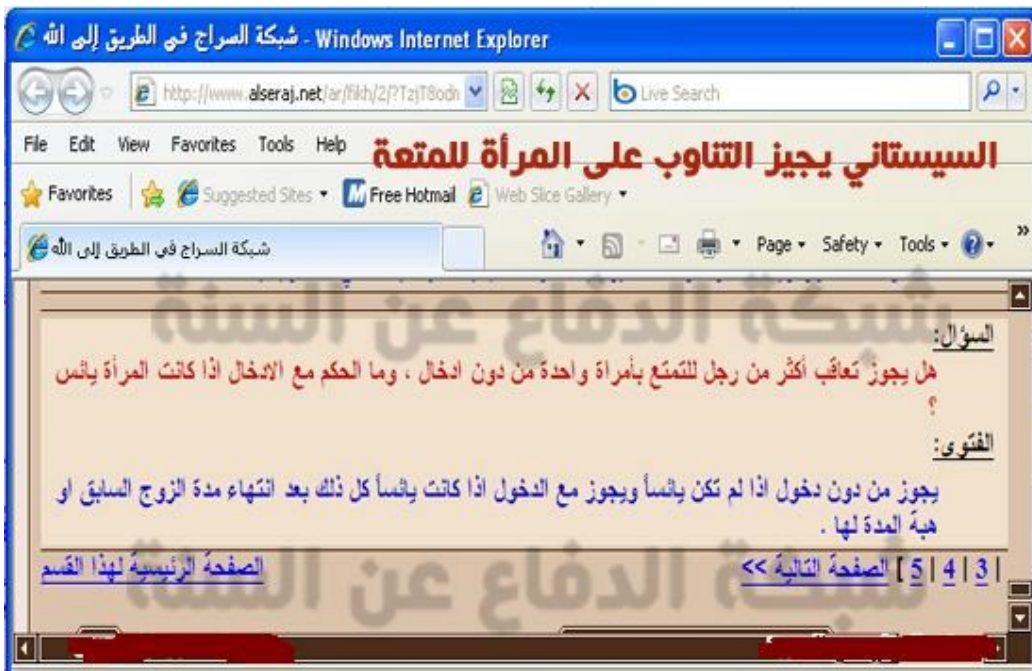


Figure 6

In Figure 6 above, Ayatullah Sistani was asked whether it is permissible for more than one person to have rotational non sexual Mut’ah with a woman. What is the rule in case of having a rotational sexual Mut’ah with a woman who has stopped doing menses (monopause)? The Ayatullah replied: “It is allowed without sex if she is seeing her menses and is allowed with sex if she has stopped seeing her menses; all these are allowed after the expiration of the last Mut’ah contract or if the remaining period has been donated (as charity) to her.”

13. MUT’AH WITH UNBELIEVERS

Ayatullah Sistani was asked (www.alulbayt.com): “What is the ruling about permanent and temporary marriage with a Christian woman? It is a matter of real

urgency. Please, try to reply as soon as possible?” He answered: “It is incumbent, as a measure of obligatory precaution, to avoid permanent marriage with a Christian or Jewish woman. As for temporary marriage, it is permissible and there is no objection in it.”

Mut’ah can be contracted with women of all faiths according a Shia hadith from Kafi which stated: “Mut’ah is allowed with all types of women. She may be a virgin, married, and widowed or may belong to any sect, group or religion. She may be a Christian, Jew or Muslim. However, Mut’ah with a Majusi (Magian) woman is permissible only when one is helpless” (Al-Kafi).

It shall be noted that the above verdict of Ayatullah Sistani has clearly contradicted the clear verses of the Qur’an for Allah Has allowed marrying women from the people of the book in an unequivocal terms. The Shia priest is forbidding what Allah has allowed and allowing what Allah has forbidden; he want the Shia adherents to be promiscuous and not chaste. Allah says with regard to marrying women of the people of the book: “Made lawful to you this day are At-Tayyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due UJUR (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers” (5:5).

In the above verse Allah named dowry as (Ujur, singular Ajar- recompense) just like in the verse (4:24); technically the word means dowry and not payment for sexual intercourse as done with prostitutes in Mut’ah and similar arrangements under any name or guise they appear. Shia scholars are just like the Jewish Rabbis whom Allah described as follows: “Do you (faithful believers) covet that they will believe in your

religion inspite of the fact that a party of them used to hear the Word of Allah, (and) then they used to change it knowingly after they understood it?" (2:75).

14. PENANCE AND PENAL MUT'AH

Akanksha Vishnoi & Twinkle Maheshswary, stated that: "Penance Sigheh, was when government of Iran wanted to purify western decadence, they demolished red-light districts in Tehran, capital of Iran. Some females due to such action were jailed, arrested and some of them were even executed. Some were taken to rehabilitation centers. There the women were forced to enter into Mut'ah with either the revolutionary guard or the soldier returning from war. Many of them were forced to enter into Mut'ah frequently with another guard or the new soldier. The justification behind this was that the women who are divorced are the unattached women and are the source of temptation" (A Comparative Study Of Temporary Marriage In India & Iran, Common Law Review Journal Volume 3 – March, 2017, pg. 50).

The authors further explained that: "Penal Mut'ah, as due to the demolishment of red-light district many young teen age girls were arrested. In accordance with the religious belief it was said that if they were to be executed virgins, they would go to paradise. So, these girls were forced into Mut'ah with one of the jail-owners. The motive was not only to humiliate them, rather preventing them from going to heaven. Penal Sigheh is almost the direct opposite of penance Sigheh. While in one the sexual demonstration is accepted to 'absolve' a lady's sin, in the other it's accepted to 'dissolve' her purity and innocence" (Ibid, pg. 51). That is Shia Rabbis for you; welcome to their world where all things that circumvent the law are permitted, encouraged and devised.

15. MUT'AH IN FOREIGN LAND

One of the objectives of Mut'ah in Shiism is to provide a man with a temporary wife at times when he is away from home, at war, on military service, or engaged in trade. Ayatullah Kashiful Ghita wrote that; "Those kinds of people cannot be able to take their wives and children with them, nor can they marry permanently due to the nature of their duties. Most of those men are youths with high sexual urge. If you forbid Mut'ah, what can they do?" The arguments of Shia Ayatullahs and Sheikhs always are that man has animalistic sexual needs that had to be gratified if not by marriage then by Mut'ah. They are saying these words as if they are not aware that the purpose of man's creation is to worship Allah by obeying His Laws and being patient to trials whether good or bad. Sexual urges are part of Allah's trial on man which he is to satisfy by legal means or by patient and perseverance until Allah provide for him the means to marry.

Ayatullah Ruhani in his Fatwa (religious verdict) stated contracting Mut’ah while in foreign land is: “Allowed, nay is good and sometimes compulsory” (see the ruling in Figure 7 below). The problem with Shia is that they are devoid of patience when it comes to lust for sex and sexuality.



Figure 7

16. MUT’AH WITH MARRIED WOMEN AND PROSTITUTES

Mut’ah is a relationship of convenience for one can contract it for some hours with a married woman, an adulteress or a harlot, in one of the Shia hadith: Aban bin Tughlaq related that he said to Imam Jafar as-Sadiq; “Often during my travels I come across a very beautiful woman and I am not sure if she has a husband or if she is an adulteress or if she is one of dubious character (a prostitute).” The Imam responded: “Why should you worry about all of these things? Your duty is to believe what she say and engage in Mutah with her” (Al-Kafi). This Shia hadith is saying that you have no business to question a woman status while engaging her or asking her consent to Mutu’atize (lay with you in Mut’ah) with you.

In another hadith of the Shia the narrator asked Imam Jafar as-Sadiq: “In Kufa there is a woman known for her dubious character (a prostitute), can I engage in Mut’ah with her?” The Imam said, “Yes, you may engage in Mutah with her” (Al-Kafi).

According to Shia scholars a woman can be making a living from Mut’ah prostitution, selling her body and honor to any willing buyer. Ayatullah Husain Fadlallah stated that: “According to Haeri’s findings, based on an extensive field study, *mut’ah* is practiced in Iran on the pattern of *ijarah* (*lease*), or the contract of lease. Accordingly, the man leases a woman, to be precise, the use of her vagina, for intercourse, as one leases a house to live in or a horse to ride. He acquires, by virtue of and payment for its use over so long a period, the right for the use of what he leases only. Haeri points out that ‘as in the hiring of a person to perform a task, as for instance, one hires a cook, one cannot demand housekeeping as well, unless otherwise agreed upon.’ I take it to mean that if and when man contracts a *mut’ah* for straight vaginal sexual intercourse, he may not demand from his temporary wife oral sex as well” (World Of Our Youths, pg. 15 - excerpts from chapter II, reproduced by mutah.com).

The following question was asked on Al-Islam.org, the authoritative Shia website. The scholar passed the following Fatwa in answer to a question:

Question: Is it haram for a woman to make a living on mut’ah by marrying a man for a short period, receiving a mahr (dowry), then observing iddah (waiting period after Mut’ah) and marrying another man for a short period and so on so that she is married to say half a dozen men in the year? If it is haram (illegal) what makes it haram if she is observing the rules for mut’ah properly? And if it is not haram, does she deserve to be condemned as immoral (or do the men who marry her deserve that)?

Answer: It is not haram for her to make a living in this way if she follows the rules of Sharia (law) properly. Nor does she deserve to be condemned. This also applies to the men who marry her. Wasalaam (this said; with peace).

Ayatollah Khomeini, the spiritual leader of Iran, stated in his book: Tahrir al-Wasilah that: “It is permissible to engage in Mut’ah with a prostitute (fornicator) but with a disliking in one’s heart, especially if she is a well known and professional fornicator. When a person contracts Mutah with her, he should advise her to quit the profession of fornication.” The Grand Ayatullah shall have explained to the reader the appropriate time to advise the harlot to stop her wrong, evil way; is it before Mut’ah, during Mut’ah or after Mut’ah!!! Do you now see the morality of Shia scholars and their creed? Can you differentiate between Mut’ah and prostitution and prosmiscuity? Is the person who is doing Mut’ah not at the same plane with the

harlot? What moral justification does he have as to advise her to stop harlotting after he has messed up with her? Don't you have sense of shame O Shia?

In the below Fatwa (Figure 8) Ayatullah Sistani was asked whether it is permissible for a woman to engage in Mut'ah as trade, job and occupation for her livelihood and he replied: "That is allowed."

In the Fatwa mentioned after Ayatullah Sistani's below (Figure 9), Ayatullah Ruhani was asked by someone: **Question:** I once went to a **nightclub** when a **whore** asked me for \$100, I paid her and she told me: "I will offer you all my body in Mut'ah enjoyment marriage, according to the amount of money you have given. It (the Mut'ah) lasted for the period of one day only, is it still considered a legal Mut'ah marriage?"

Answer: In His praised names,

If what she said was with the intention of marriage and with your approval **then this is regarded "enjoyment marriage" (Mut'ah).**

That is the question and below it is the answer; now tell me by Allah what are the Shia committing, illegal sexual intercourse or legal sexual intercourse? Can you just go into a bar and ask the bartender to give you some alcoholic drink or wine and before drinking it you say to yourself; "O Allah I intended to drink water," and automatically what you drank is water? From now on don't be surprised when you come across odd, weird, funny, strange, uncanny and creepy Fatwa (religious verdict and 'IJTIHAD' from those mysterious 'MUJTAHIDS').

DIFFERENCES BETWEEN MARRIGE AND MUT'AH

It is pertinent at this stage to distinguish and differentiate between Islamic Marriage and Shia Mut'ah promiscuity. The tables below will differentiate for us the two types of marriages with regard to marriage contracts, rights, and responsibilities while living together and after divorce has taken place. We will mention some Shia hadiths which will make our submission clearer at the end of these tables.

TABLE 1: ON MARRIAGE CONTRACT

	ISLAMIC MARRIDGE	MUT'AH MARRIDGE
a	The marriage is contracted before two or more witnesses.	There is no need for any witness, it usually contracted secretly.
b	The husband must spend on his wife; feed her, cloth her and provide accommodation for her.	It is not compulsory and not necessary.*
c	A man can't marry more than four wives, with strict laid down conditions i.e. he must be just and equitable to all of them.	He can marry as many women as he like without any restriction.
d	The wife inherits the husband if he dies and likewise the husband inherits his wife if she dies.	None inherits the other.
e	Marriage is conducted with the consent or legal knowledge of the woman's parents or guardian (s).	There is no need for the consent or knowledge of the woman's parents or guardian (s).
f	No time limit for the termination of the Islamic marriage.	Limited to terminate some minutes, or hours or days or weeks or months, or years depending on the woman's consent or agreement.
g	Children belongs to the husband and he is responsible for welfare, well-being and up bringing.	Children belong to the wife and the Mut'ah partner hasn't had any obligation towards them.

* The reciprocal obligations of temporary spouses are minimal. The man is not obliged to provide the daily maintenance for his temporary wife, as he must in a permanent marriage. Correspondingly, the wife is under minimal legal obligation to obey her husband, except in sexual matters (Haeri, 1989, pg. 60).

TABLE 2: ON DIVORCE

a	Divorce is pronounced in the presence of two just witnesses and or is documented.	No witness is required as the relationship terminate at agreed period automatically.
b	Divorced women with regard to their marriage to another person shall wait for three menstrual periods (Q, 2:288).	There is no waiting period in this instance, but some Shia scholars advocated for one and a half month before she can go for another Mut'ah. This is because nso divorce procedure exists in a temporary marriage, for the lapse of time specified in the contract automatically dissolves the temporary union.
c	It is forbidden to divorce a woman during her menses (menstrual period).	She can be divorced any time.
d	It is compulsory for the husband to spend on his wife; feed her, cloth her, and provide accommodation for her during her waiting period (if the divorce is not terminal).	There is no any responsibility on the Mut'ah partner.

Here are some Shia hadith for clarity of what have been stated above:

1. When Hisham bin Salim asked Imam Ja'afar as-Sadiq how one should contract Mut'ah and the Imam answered that one should say: "I am marrying you for this period of time for this amount of money. When the prescribed period is over, there will be annulment, and there will be no iddat (waiting period) after this" (al-Kafi). So those Shia scholars who are advocating for Iddat today are doing so out of dissimulation (Taqiyyah) due to incessant attack on Mut'ah. Shall a Shia adherent abandon 'hadith of his Imam' and work with the words of an Ayatullah?

2. The narrator asked Imam Baqir about the women of Mut'ah. The Imam replied: "She is not among those four [women classified as wives] because she neither needs a divorce, nor is [a child born of her] entitled to any inheritance. She is like a **hired woman!**" (Al-Kafi).

3. Imam Abu Abdullah said: "There is no need for witnesses or any open declaration in Mut'ah" (al-Kafi). They say the Imam say she is a hired woman!!! Hired for what?

What is the hired part of the body or is it the whole body? Is a prostitute not a hired woman?

4. The narrator asked Imam Ja'afar as-Sadiq, "What should be the minimum compensation for dowry." The Imam replied: "Anything that the two parties agree upon" (al-Kafi).

5. The narrator asked Imam Ja'afar as-Sadiq what the minimum compensation for Mut'ah could be, and he answered: "One fistful of wheat" (al-Kafi).

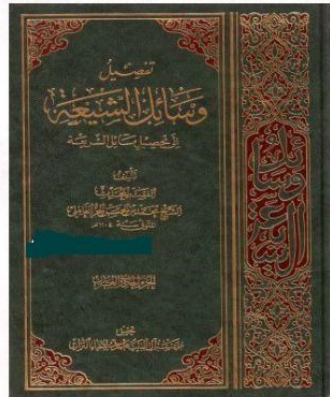
6. Mut'ah is a marriage that may last for a very short time. It needs no witnesses, and it has no period of 'iddah (waiting period). The minimum compensation that could be paid to the woman for sexual relations is one dirham (i.e., less than 25 cents)" (al-Kafi). Some of their scholars said she can be given a bunch of flowers as payment for the hired object.

7. Zurarah said, "I asked the Imam [i.e., Ja'afar as-Sadiq] with how many girls one can contract mut'ah. He answered: 'with as many as one likes. These women are like hired girls'" (al-Kafi). (8). A person can do Mut'ah with one thousand women since they are like hired women" (al-Kafi). Below we present some documentary evidence from other Shia books to strengthened what we have mentioned above.

أقول : ويأتي ما يدلّ على ذلك عموماً في النذر (٤) .
 ٤ - باب أنه يجوز أن يتمتع بأكثر من أربع نساء ، وإن كان عنده
 أربع زوجات بالدائم
 [٢٦٤٠٦] ١ - محمد بن يعقوب ، عن الحسين بن محمد ، عن أحمد بن إسحاق ،
 عن بكر بن محمد قال : سألت أبا الحسن (عليه السلام) عن المتعة ، أهي من
 الأربع ؟ فقال : لا .

ورواه الحميري في (قرب الإسناد) عن أحمد بن إسحاق ، مثله (١) .
 [٢٦٤٠٧] ٢ - وعنه ، عن أحمد بن إسحاق ، عن سعدان بن مسلم ، عن
 عبيد بن زرارة ، عن أبيه ، عن أبي عبدالله (عليه السلام) قال : ذكرت له
 المتعة ، أهي من الأربع ؟ فقال : تزوج منهن ألفاً فأنهن مستأجرات .
 [٢٦٤٠٨] ٣ - وعن محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن
 ابن رثاب ، عن زرارة بن أعين قال : قلت : ما يحلّ من المتعة ؟ قال : كم
 شئت .

[٢٦٤٠٩] ٤ - وعنه ، عن أحمد ، عن الحسين بن سعيد ومحمد بن خالد ، عن
 القاسم بن عروة ، عن عبد الحميد ، عن محمد بن مسلم ، عن أبي جعفر (عليه



(٤) يأتي في الأحاديث ١ و٢ و٣ و٤ و٦ و١٢ من
 الباب ٤
 فيه ١٤ حديث
 ١ - الكافي ٥ : ٤٥١ / ٢ ، والتهذيب ٧ : ٢٥٨ / ١١١٧
 (١) قرب الإسناد : ٢١ .
 ٢ - الكافي ٥ : ٤٥٢ / ٧ ، والتهذيب ٧ : ٢٥٨ / ١١٢٠
 ٣ - الكافي ٥ : ٤٥١ / ٣ ، والتهذيب ٧ : ٢٥٨ / ١١١٨
 الحديث ١ من الباب ١٠ من أبواب ما يحرم باستيفاء الأ
 ٤ - الكافي ٥ : ٤٥١ / ٥ ، وأورده في الحديث ١ من الب
 الباب ١٧ من أبواب ميراث الأزواج .

Figure 11

The above (Figure 11) book is titled ‘Wasa’il ash-Shia’ by Hur Amil (pg.18). In the hadith shaded yellow, Imam Abu Abdullah was asked by Zurara whether women married on Mut’ah are among the four legal wives and he replied: “Marry from them one thousand for they are hired (sex workers).” The reader shall consider title of the chapter above: “It is allowed to do Mut’ah with more than four women even if he has four permanent wives.” One can ask at this junction, where is necessity in this which may warrant Mut’ah since they say that it is a marriage of necessity?

٢٨٨ فيمن احل الله نكاحه من النساء وحرم منهن في شرع الاسلام ج ٧

﴿ ١٢١١ ﴾ ٤٧ - محمد بن علي بن محبوب عن ابي عبد الله البرقي عن

محمد بن سنان عن منصور الصيقل عن ابي عبد الله عليه السلام قال : لا بأس بالرجل ان يتمتع اختين .

مع بالاختين في حالة
له العقد على كل
إذا انقضى اجلها
لناه ومنبه على أنه

الوطء يدل على

سويد عن عبد الله

الرجل الأختان

ن ينكح الأخرى

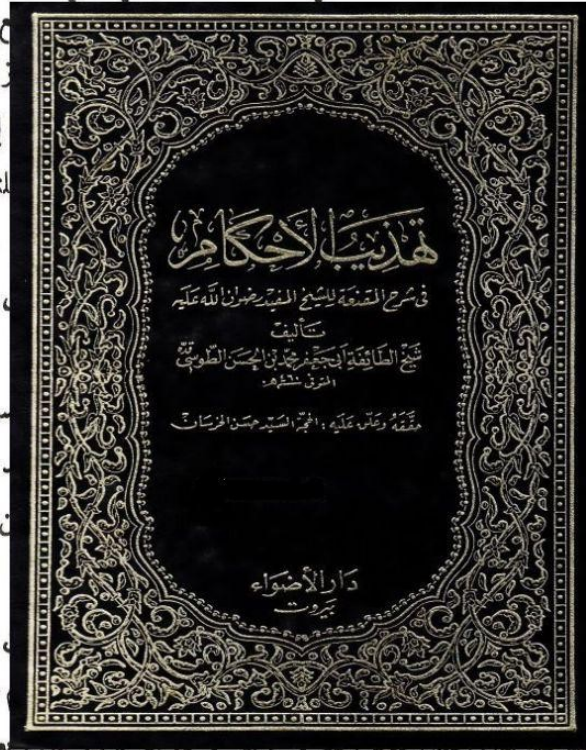
الحسن عن

عن رجل كانت

يعتزل هذه ويطأ

الأخرى ، قال : قلت فانه تنبعث نفسه للاولى قال : لا يقر بها حتى يخرج تلك عن ملكه .

﴿ ١٢١٤ ﴾ ٥٠ - واما الذي رواه أحمد بن محمد بن عيسى عن الحسن



* - ١٢١١ - ١٢١٢ - الاستبصار ج ٣ ص ١٧١

- ١٢١٣ - ١٢١٤ - الاستبصار ج ٣ ص ١٧٢

Figure 12

In the book (Figure 12) titled 'Tahdhib al-Ahkam' by Abi Ja'afar at-Tusi (vol. 7, pg 288), the Shia fabricated hadith stated that Imam Abu Abdulla said: "There is no blame for a man to contract Mut'ah with two sisters." What about Allah command: "Forbidden to you (for marriage) are... and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful" (4:23). This creed of Shiism is really not Islam but Magian (Majus), heathen religion.

السؤال: انا فتاة لم يسبق لي الزواج من قبل أريد أن انتزوج زوجا مؤقنا بشرط عدم الدخول و الهدف منه وقاية نفسي من الحرام و الشبهة علما بانني أعيش مع أبي و أمي في منزل واحد و أنا اعمل و اكتسب قوت يومي و اصرف على نفسي و أنا مسؤولة عن نفسي و تصرفاتي و معيشتي و أستطيع الخروج و الدخول الي المنزل من دون أن يمتعالي أو يسألني مع من تخرجين و متى ترجعين الا أنني أقول لهم بذلك من باب علمهم بالثمن لا الجهل به و أنني لست مجبورة على اخبارهم كما أن والدي ليس لهم الصلاحية باختيار الشخص الذي ارجب بالزواج منه من عدمه فهل أستطيع القول بانني مستقلة في شؤون حياتي كي أستطيع و بدون أن أخذ موافقة ولي أمري للزواج الموقت و أهم من ذلك كله بشرط عدم الدخول و كما بينت لكم أعلاه بانني فتاة بكر

الجواب: ياسمه حلت اسمائه

بحور للبائنة الرشيده الازواج الدائم و المنعة مع الدخول - و بدونه - بلا إذن الوالي أي الاب ، بل و حتى مع منعه

Figure 13

In Figure 13; the above web site belonging to Ayatullah Ruhani, the Ayatullah was asked by a girl who has never married whether it is permissible for her to contract a non-sexual (boy and girl friend relationship) Mut'ah with somebody without the authority or knowledge of her parents because she is matured. The Ayatullah replied: "It is permissible for a matured virgin to marry herself to someone whether it is a permanent marriage or Mut'ah and whether a sexual or non-sexual without the permission of her guardian or father; 'it can be done even if he (the father or gurdian) disallowed you.'" This is how Shia scholars are destroying the youths, the communities and the societies with adultery, fornication and disobedience to parents.

The above discussion, presentation and comparison revealed to us Mut'ah is against all the laid conditions for Islamic marriage and is contradictory to all the Divine Laws on marriage and divorce and that is why all sects that affiliate themselves to Islam except Shia Rafida rejected it for it is no other than prostitution, promiscuity and immorality, even: "Some Western writers have argued that Mut'ah approximates prostitution. Julie Parshall writes that Mut'ah is legalized prostitution which has been sanctioned by the Twelver Shia authorities. She quotes the Oxford encyclopedia of modern Islamic world to differentiate between marriage (nikah) and Mut'ah, and states that while nikah is for procreation, mut'ah is just for sexual gratification. According to Zeyno Baran, this kind of temporary marriage provides Shi'ite men with a religiously sanctioned equivalent to prostitution. According to Elena Andreeva's observation published in 2007, Russian travellers to Iran consider Mut'ah to be "legalized profligacy" which is indistinguishable from prostitution. Religious supporters of Mut'ah argue that temporary marriage is different from prostitution for a couple of reasons; including the necessity of iddah in case the couples have sexual intercourse. It means that if a woman marries a man in this way and has sex, she has to wait for a number of months before marrying again and therefore, a woman cannot marry more than 3 or 4 times in a year (wikipedia). The latter argument offered by the proponents of Mut'ah is nothing but deceptive dissimulation (Taqiyyah) which they usually write in their proselyting, defensive books and articles for it is clear from their hadith number six above where they stated their Imam said: "It (Mut'ah) needs no witnesses, and it has no period of 'iddah (waiting period). The teachings of an Imam are preferred upon the opinion of a Shia Priest or what do you say O Shia? Dind't you say in your hadiths that the words of an Imam are the words of Allah? Anyway, we have seen Shia scholars contravening clear verses of the Qur'an; and the truth is that the Shia have no concern and regard to the Qur'an, Sunnah and the utterances of the Imams but rather what they valued are their whims and caprices and nothing else.

Allah allows only two types of sexual intercourse; by way of permanent marriage and by way of bond hood. The Qur'an clearly states that: "And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors." (23:5-7). Therefore there is nothing like hiring women for sex in Islam for in Islam even slave shall not be forced into sex for money by their masters, Qur'an stated: "And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of Allah which

He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly)” (24:33). The above verse teaches among other things: (a) “And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty...” Thus people shall maintain their chastity and be patient until Allah provides them with wealth to marry. (b) “...And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful.” Commenting on the above part of the verse Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D. and Dr. Muhammad Muhsin Khan stated: “To those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly (The Noble Qur’an, pg. 354). The unfortunate situation is that Shia scholars are forcing free women to prostitution by fabricating great reward and forgiveness of sin for those who perform Mut’ah and excommunication from religion in addition to damnation in Hell for those who refuses to contract it or disbelieve in it.

We have cited proofs from Shia sources above on the prohibition of temporary marriage and we add here what Dr. Musa Musawi (an Iraqi Shia advocating for rectifying and correcting Shia creeds) wrote in his book; ash-Shia wat-Tashih: “Even if it is Sayyiduna Umar (r.a) who forbade Mut’ah as Shia claimed; it is compulsory upon them to consider such a marriage forbidden. This is due to the fact that Imam Ali (r.a) didn’t repeal or abolish the ruling made by Umar (r.a) when he become the Caliph, for according to Shia jurisprudential maxim: “The action and silent approvals of their Imams are binding upon them; if the Imam has authority for in such a situation he can be able to broadcast his opinion without fear. It is well known fact that Imam Ali (r.a) rejected the Caliphate until he is given the right to exercise Ijtihad (the reasoning process by which Islamic law are deduced after thorough research) while in office. Therefore since Imam Ali (r.a) didn’t revert or repeal that ruling, it means that Mut’ah was forbidden by the Messenger of Allah (s.a.w) himself. If the ruling of Sayyiduna Umar (r.a) is not right, Imam Ali (r.a) would have gone against it explaining the command of Allah concerning the issue. The actions and silent approval of an Imam are binding upon all the Shia as it is clearly stated in their creed and I don’t know how their scholars throw away a fundamental of their belief to the dogs.”

SOME EVILS OF MUT'AH

Islam discarded and rejected the idea of Mut'ah because it does not only opens the way to promiscuity, and loose relationship between male and female but it is corruption itself and it entails no responsibility with regard to the father who according to Shia creed is not charged to bring up the children and the mother is left with the responsibilities of working for her sustenance and bringing up the children probably in abject poverty and destitution thereby creating what is known in Europe today as single mothers. Muhammad Ali in his book 'The Religion of Islam,' states: "According to the Qur'an the union of the two sexes is only lawful because of the acceptance of the responsibilities consequent thereof and the idea of temporariness in marriage is not in accordance with it; a union of the sexes with the acceptance of the consequent responsibilities is called Ihsan (goodness) marriage; without such an acceptance of the consequent responsibilities is called Safah (fornication or profligacy) and the Qur'an allows the first, while it forbids the second."

An Iranian intellectual, Abid Bata wrote a treatise titled, 'Exposing Mut'ah,' where he narrated some of its evils as follows: "While the BBC is caught in the Jimmy Savile sex scandal an Iranian blog claims to expose another sex scandal: That of a man in Iran who ran a 'Mut'ah' sex club. The blog claims that he enticed destitute and misguided women off the street to his flat and paid them for sex. First his friends jested at his addiction for sex, but their joking stopped when it was discovered that in his adventures for sex he had even managed to sleep with closely related women including mothers and their daughters.

When arrested the man argued that the fault was not in him but in Mut'ah. He said that as nobody knew who was doing Mut'ah with whom (for there is no need for witnesses or knowledge of the parents or guardians) the same women could end up sleeping with sons and fathers just as he had ended up sleeping with mothers and daughters.

The first effect of this sordid story on me was just shock. I immediately went in to denial as I did not have it in me to question the teachings of our Shia establishment. How could our Shia establishment which proceed (ensues) over a divine system be so faulty that their laws could end people up doing incest? Surely, whatever the establishment tells us is so Islamic and godly that it cannot be faulted. Surely we are bound as Shias of Imam Ali to blindly follow the establishment. Hence, I did not have

it in me to question Mut'ah as it was something the establishment had derived from our Islamic books.” He added that: “It is written in our books that our Imams have said that if a woman does Mut'ah then the najis (dirty) water of her Ghusal E Janabat (ritual bath) will become so holy that every drop will be counted in heaven as sawab (meritorious act) (2). This level of rank is not even given to the pure and holy water of Zamzam! So why should we follow such narrators in the books when they devalue Tawheed (Islamic montheism) & Risalat (Allah's message to mankind) to the level of Mut'ah, that blackmail us by telling us we will enter hell if we don't accept it and which also regard polluted dirty water of a Mut'ah woman higher than Zamzam? Surely, Shia Islam should not be held hostage by narrations that contradict Imam Ali's principles. Surely we need to take the courage, and question things that are un-Islamic even if they are in the books of narrations.

Abid Bata continued to elaborate the evils of Mut'ah: “If these laws are truly Islamic then it means that Islam is framing laws for men to exploit women and so Islam cannot be a religion of equality or social justice. It also means that Islam allowed criminal activities... These ... fikh (jurisprudence) rules clearly show that Mut'ah is written for the advantage of those men who see women as commodities. This type of men exists in every community but it is our religious establishment that has used the platform of Shia Islam to gives those miscreant men a legal cover to do their dirty things.”

The woman in Mut'ah is degraded, taken for a beast; just an animal to satiate men's desires for she has no any right over her husband and the man can marry hundreds to thousands under such a contract. In this inhuman, dirty marriage where woman is considered a commodity (rented body) a woman goes from man to man to eternity.

Abid Bata gave some reasons why Mut'ah can never be a solution to adultery as contended by Shia scholars when they say Imam Ali said: “If Mut'ah is practiced nobody will commit fornication or adultery but the unfortunate person.” Thus:

1. IF the hadith is true then it means that Imam Ali was trying to accommodate married men to seek sex on a temporary basis while ignoring the fact that if married men seek casual affairs outside the marriage then wives will become vindictive and also do the same. In that case adultery will increase.
2. If the hadith is true then it means that rapist get a loophole (by saying that they are doing Mut'ah) which would make the hadith short sighted.

3. Since it is allowed for grown men to do Mut'ah with little girls the number of child abuse cases will go under ground and make it hard to legislate against it. It is known of how pedophile parents involve their children in sex circles and Mut'ah would just accommodate them further.
4. If the hadith is true then it means that in places where Mut'ah is not allowed then adultery should be permitted. Hence, the law of punishing adulterous in the Quran is defunct.
5. If the hadith is true then it means that polygamy is not a solution for adultery. Hence, the Qur'anic permission for polygamy needs to be replaced by Mut'ah even though is not mentioned anywhere in the Quran. This would then mean that we are replacing Qur'anic solutions with something that is not even mentioned in the Quran.
6. If the hadith is true then it would be blinkered because it would not consider the vulnerable women in society who are mislead in to casual sex, business sex and also in to prostitution. The moral standards would decay and society would turn sex into a competitive commodity where some get a lot of it and some get almost nothing.
7. Once the moral standards are decayed people will be on a slippery slope for adultery and fornication. Hence, adultery will increase rather than decrease.

Sadly, despite the fact that our scholars are aware of these seven arguments against the so-called Hadith to justify Mut'ah we see no change of heart. The scholars continue to passively quote a narration like this even though this narration poses questions for which there are no answers.”

If the above mentioned are some of the evils of Mut'ah, why does Shia scholars advocate for its contraction in society? Dr. Musa Musawi a Shia scholar gave a reply to the above question in his book, *ash-Shia wat-Tashih* stating: “The Shia scholars continue to hold the view that Mut'ah is valid for two reasons. The first reason is that they want their views to be opposite of that of the Muslims due to the fabricated hadith in which Imam Ja'afar Sadiq is reported as saying: The right path is in being divergent with the rest of the Muslims.”

In the book ‘*Ilal ash-Shar'ir*’ by Saduq there is a full chapter titled; “Chapter on the reason due to which it is obligatory to follow the opposite of what the commoners (Sunnis) state, say or do. In another Shia hadith it is stated: “Ali bin Asbaat said to Imam Ridha “Sometimes an issue or affair occurs and I don't have knowledge (of its ruling) and in the town I live there's no Shia scholar who I can ask.” Imam replied:

“Ask town’s (Sunni) scholar about the issue and whatever answer he gives you, do the opposite for the truth is in it (i.e. doing opposite of the Sunnis).” [Uyun akhbar ar-Redha, vol 1, chapter 28, pg. 275, hadith no. 10].

The second reason given by Musa Musawi is in order to convert youths to Shiism due to its appeal for allowed promiscuity and to keep them attached to the creed; this is a great temptation to those youths who lack the means to marry and is in state of high sexual urge. I add a third reason which is the Shia Mullahs have a great share of having free women who offer themselves to them to obtain some blessings and those that are offered to them as guests by their hosts; under the cover of Mut’ah they cannot be condemned by their society as profligates.

Dr. Musa Musawi questioned the Shia scholars as to why they do not allow their wards and relatives in Mut’ah to the extent that if such request is presented to them with regard to their daughters or relatives, their faces darken and their cheeks swell in anger. This is because they consider such a relationship degrading, repugnant and shameful to their status and families. He further added that in parts of some Shia communities such request causes bloodshed, i.e. in Arab countries where Shia live, and in Iran where such a marriage is contracted in some towns and area, there are places where a person can’t be able to mention Mut’ah for fear of his life.

The Shia scholar Husain Musawi in the book titled, Lillah Thumma Lil Tarikh (For God, Then for History, pgs. 52-53), stated that he was sitting in the company of Ayatullah Khoe’i, in the latter’s library in city of Najaf, Iraq when two youths; a Sunni and a Shiite come asking the Ayatullah concerning the legality of Mut’ah for they have had a dispute with regard to it. When the Ayatullah was asked by the Sunni concerning Mut’ah he replied: “It is permitted among us (Shia) and forbidden among you (Sunni). The Sunni youth told the Ayatullah that he comes to Najaf from a far away city and he will be staying in this foreign land for some years. Will the Ayatullah offer his daughter to him in Mut’ah? The Ayatullah gazed at him for awhile and then replied: “Mut’ah is forbidden to us the masters (Sayyids) but it allowed to the common Shia adherents.” The Sunni youth went out vindicated while the Shia youth is very angry against his Sheikhs and when Husain Musawi went in order to facilitate him with some explanations that Mut’ah is also forbidden in Shia hadiths, the youth exploded in his face retorting: “O you criminals, it is permissible for you to do Mut’ah with our women and you are telling us that it is commanded by Allah and by doing it one is getting closer to Allah, but you make your women forbidden to us.”

Here then we find the Shia scholars protecting the chastity and honor of their women, daughters and relatives while they have thrown that of their followers to beasts of prey; they are protecting their honor, positions, dignity and social status while they are throwing that of their followers to the dogs. They do not want to bring shame to their families, but they do not care if shameful deeds and outcomes engulf the whole Muslim world. This is the highest state of debauchery, licentiousness, immorality, shamelessness, irresponsibility, carelessness, egoism, hypocrisy and decadence; these are the least description that one can describe Shia scholars. May Allah pay them with what they deserve!!!

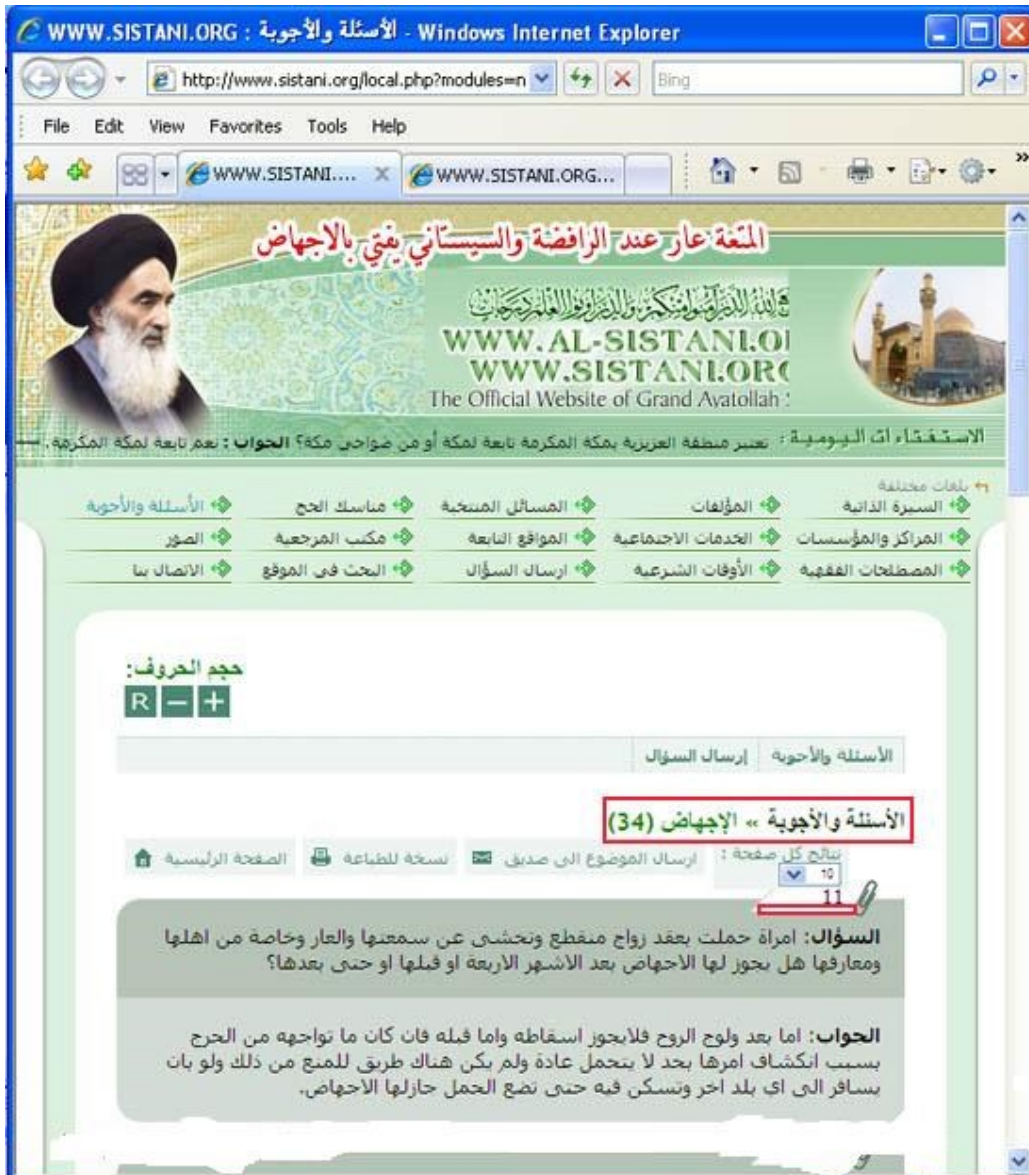


Figure 14

Above (Figure 14) religious verdict is from Ayatullah Sistani's official web site, he was asked: "A woman becomes pregnant after contracting Mut'ah. She fears for her good reputation and don't want to be shamed, especially from her family and those who know her. Is it allowed for her to abort the pregnancy after four months or before that time? He replied: "After life has entered the fetus it is not allowed to abort it, but before that time if she is facing discomfort because her affair has been discovered in a manner that is unbearable naturally, and she does not have any way of avoiding being put to shame even by travelling to any city until she give birth to the child; then it is allowed for her to abort it." Note and consider the hypocrisy of this Ayatullah. 1. Bearing child out of Mut'ah is a disgrace. 2. She can run away and live in another city until she gives birth. How do you expect her to live in a city where she doesn't know anyone? If she gives birth in that city will she bring back the child home or throw him away and come back? Shia creed is evil and a disgrace to human race.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الزكاج السنٹی (ازواج از سنتهای رسول اکرم صل الله علیه وآله و سلم است)

استان قدس رضوی جهت ارتقای فضای معنوی جامعه و ایجاد شرایط مناسب روحی و آرامش خیال برای برادران زائری که در منت زیارت حرم مطهر امام مشتم از همسر خود دور میباشند اقدام به برگزاری مرکز صیغه های کوتاه مدت در جوار حرم رضوی نموده است .

در این راستا از کلیه خواهران باکرة مومنه که سن آنها بین ۱۲ تا ۳۵ سال است دعوت به همکاری مینماید . هر یک از خواهران بر اساس قرارداد ۲ ساعته ای که با استن قدس رضوی منعقد مینمایند موظفند که ماهانه حداقل ۲۵ روز به صیغه برادران زوار در آرد . مدت قرارداد جزء سابقه اشتغال مقتضای محسوب می گردد . مدت هر صیغه از ۵ ساعت تا ۱۰ روز متغیر می باشد . مبلغ پرداختی بابت هر صیغه بدین شرح است :

صیغه های ۵ ساعته	۵۰ هزار تومان
صیغه های ۱ روزه	۷۵ هزار تومان
صیغه های ۲ روزه	۱۰۰ هزار تومان
صیغه های ۳ روزه	۱۵۰ هزار تومان
صیغه های از ۳ روز تا ۱۰ روز	۳۰۰ هزار تومان

خواهران باکرة که برای اولین بار صیغه میشوند مبلغ یکصد هزار تومان اضافه بابت برداشتن پرده بکارت دریافت خواهند کرد .

www.s11m.com

الترجمة : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الزكاج سنٹی (النكاح من سنة النبي صلى الله عليه وسلم)

مؤسسة آستان قدس رضوي (محافظة مشهد مدينة الرضا) وهي مؤسسة تعني بالأوقاف والشؤون الدينية والعديد من الشركات الاقتصادية العملاقة في إقليم خراسان وخارجه _ تعلن عن نيتها تأسيس مركز للصيغة للأوقات القصيرة قرب مرقد إمام الرضا عليه السلام !! من أجل رفع الأجواء المعنوية في المجتمع و من أجل إيجاد أجواء روحانية وهادئة للإخوة الزوار الذين يزورون حرم الإمام الثامن و هم بعيدين عن زوجاتهم .

لهذا تطلب المؤسسة من جميع الأخوات المؤمنات الباكرات اللاتي لم يتجاوز أعمارهن الـ 12 حتى 35 عاما، تدعوهم للمساعدة والانخراط في هذا العمل. مدة العقد للراغبات في هذا العمل عامين والذي يلزم المتقاعدات مع مؤسسة الرضوي من خلال تعهدهن التمتع 25 يوما في كل شهر.

ومدت العقد بحسب كجزء من صيغة الاشتغال، و الفترة الزمنية لكل صيغة تتراوح بين الـ 5 ساعات حتى 10 أيام مع كل رجل.

المبلغ المرسوم لكل صيغة في الشرح التالي:

المتعة 5 ساعات = 50 ألف تومان(50 دولار)

المتعة يوم واحد = 75 ألف تومان (75 دولار)

المتعة يومين = 100 ألف تومان (100 دولار)

المتعة ثلاثة أيام = 150 ألف تومان (150 دولار)

المتعة من أربعة أيام حتى 10 أيام = 300 ألف تومان (300 دولار)

والأخوات الباكرات اللواتي يتمتعن لأول مرة سوف يقدم لهن مبلغ يساوي 150 ألف تومان(150 دولار) من أجل إزالة البكارة.

Figure 15

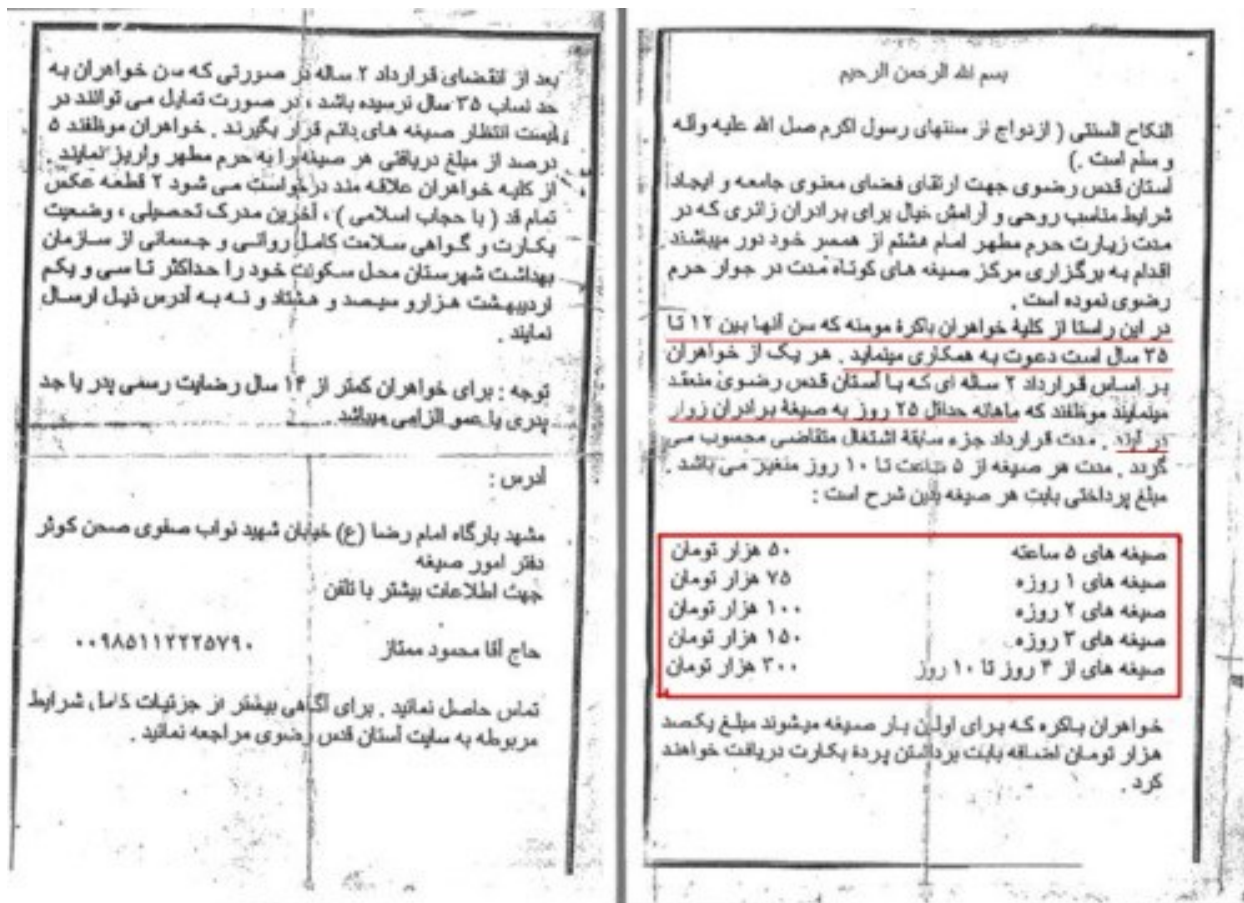


Figure 16

The above two documents (the single page – Figure 15 - above contains Arabic translation in its lower part) show how Shia scholars turn Mut’ah in to a multi million dollar business.

Translation: In the name of Allah the Beneficent the Merciful. “Marriage is my Sunnah,” marriage is the Sunnah of the Messenger of Allah.

Astan Holy Ridha Foundation, in Mashad Local Authority of Ridha city. This is a Foundation concerned with endowments, religious affairs and supervises over many giant companies, in the province of Khorasan and beyond: Is hereby announcing the establishment of Mut’ah center for short services near the Shrine of Imam Ridha. This is done in order to elevate the spiritual atmosphere, create proper psychological conditions and tranquility of mind, for those brothers who are on pilgrimage to the shrine of our eighth Imam – Imam Ridha and who are far away from their spouses.

To that end, we call on all our sisters who are virgins, and who are between the ages of 12 and 35 to cooperate with us. Each of our sisters who signs up will be bound by a two year contract with the province of the Quds’eh-Razavi of Khorassan and will be required to spend at least 25 days of each month temporarily married to those brothers who are on pilgrimage. The period of the contract will be **considered**

as a part of the employment (working) experience of the applicant. The period of each temporary marriage can be anywhere between 5 hours to 10 days.

The prices are as follows:

- * 5 hour temporary marriage – 50,000 Tomans (\$50 US)
- * One day temporary marriage – 75,000 Tomans (\$75 US)
- * Two day temporary marriage – 100,000 Tomans (\$100 US)
- * Three day temporary marriage – 150,000 Tomans (\$150 US)
- * Between 4 and 10 day temporary marriage – 300,000 Tomans (\$300 US)

Our sisters who are virgins will receive a bonus of 100,000 Tomans (\$100 US) for the removal of their hymen.

After the expiration of the two year contract, should our sisters still be under 35 years of age and should they be so inclined, they can be added to the waiting list of those who are seeking long-term temporary marriage. **The employed sisters are obligated to donate 5% of their earnings to the Shrine of Imam Ridha**

We ask that all the sisters who are interested in applying, to furnish two full-length photographs in proper veil, their academic diplomas, proof of their virginity and a certificate of good physical and psychological health which they can obtain through the health and human services of the township of their residence.

Please forward all compiled material and send to the below address by the 31st of the month of Ordibehesht, 1389 (May 21st, 2010).

Attention: For sisters who are below 14 years of age a written consent from their fathers or male guardian is required. Address: Mashhad, Shrine of Imam Ridha, Shahid Navab-Safavi, Kossar passage, Bureau of Temporary Marriages. Or call Haji Mahmud Mumtaz: 98/511/222-5790

NOTE: Consider this point from the Iranian, Shia intellectual Abid Bata: “As a first proof against mutah consider the moral values of Islam and how mutah makes a mockery of them. One distinctive symbolic feature that represents Islamic values is Hijab (the veil). Ask yourself: Is Hijab only an outer jurisprudential formality that can be removed on contract or does it have deeper social, moral and personal values that cannot be traded or compromised on contract.

The Quran is explicitly clear that the outer coverings of our body are less of an issue than the values they are meant to inculcate. But because in our derived Islam we are taught to be so fixated on jurisprudential rules we end up putting more emphasis on the outer covering rather than on the whole purpose of it. So we get upset if a woman does not wear a headscarf but we consider it a blessing for her if she agrees to get her pants off for us in a mut’ah contract” (Exposing Mut’ah, pg. 2).

CHAPTER TWO: SODOMY, BESTILITY, GROUP SEX AND PEDOPHILIA IN SHIISM

Wikipedia, the free encyclopedia described sodomy as: “Generally anal or oral sex between people (whether male or female) or sexual activity between a person and a non-human animal (bestiality), but it may also mean any non-procreative sexual activity. Merriam-Webster Dictionary described it as: “Anal or oral copulation with a member of the same or opposite sex; also: copulation with an animal. The Legal Dictionary defined it as: “Anal or oral intercourse between human beings, or any sexual relations between a human being and an animal, the act of which may be punishable as a criminal offense. The word sodomy acquired different meanings over time. Under the Common Law, sodomy consisted of anal intercourse. Traditionally courts and statutes referred to it as a ‘crime against nature’ or as copulation ‘against the order of nature.’ In the United States, the term eventually encompassed oral sex as well as anal sex. The crime of sodomy was classified as a felony. The medical dictionary stated that it is: “1. Anal intercourse. 2. Old term for any form of homosexuality; sometimes extended to mean any of numerous paraphilia... Paraphilia is a sexual disorder characterized by recurrent intense sexual urges, sexually arousing fantasies, or behavior involving use of a nonhuman object, the suffering or humiliation of oneself or one's partner, or children or other non-consenting partners. Paraphilias include transvestic fetishism, other types of fetishism, frotteurism, pedophilia, exhibitionism, voyeurism, sexual machochism, and sexual sadism”

For the purpose of this study we need to under some sexual disorders such as frotteurism, pedophilia, exhibitionism, voyeurism, sexual machochism, and sexual sadism. “Sexual masochism is the act or instance of gaining pleasure experiencing physical or psychological pain. The term is usually used to denote sexual m. adj., adj masochis'tic. Sexual masochism is a paraphilia in which sexual gratification is derived from being hurt, humiliated, or otherwise made to suffer physically or psychologically.” “Sadism is the act or instance of gaining pleasure from inflicting physical or psychological pain on another. The term is usually used to denote sexual s. adj., adj sadis'tic. Sexual sadism is a paraphilia in which sexual gratification is derived from hurting, humiliating, or otherwise inflicting physical or psychological suffering on another” (On line Medical Dictionary).

Exhibitionism is defined as: “Morbid compulsion to expose a part of the body, especially the genitals, with the intent of provoking sexual interest in the viewer” (Ibid).

Voyeurism (voy'yur-izm): “Is the practice of obtaining sexual pleasure by looking, especially at the naked body or genitals of another or at erotic acts between others. Synonym(s): Scopophilia” (Ibid). Thus this kind of people achieves sexual excitement by the repetitive watching of unsuspecting people who are naked, disrobing, or engaging in sexual activity.

Frotteurism [frō-tu´rizm]: “Is a paraphilia in which there are repetitive sexual urges to gain gratification by rubbing against another person, often acted out in a public place. It is also called also frottage” (Ibid).

Pedophilia [pe”do-fil’e-ah]: “Is a paraphilia in which an adult desires or engages in sexual relations with a child; it may be either homosexual or heterosexual (of a person sexually attracted to people of the opposite sex) in nature. Adj. pedophil’ic” (Ibid).

SODOMY:

Research on the question of sexual pervasion among Shia requires looking at the history and tradition of pre-Islamic Persia. Wikipedia stated that Herodotus wrote that the ancient Persians learned to sleep with boys from the Greeks but Plutarch claimed that the Persians practice it long before coming into contact with them. Ugnius Hervar Didziokas quoting Afary’s treatise on homosexuality in ancient Persia stated: “Ancient Persia ... has a deep experience and history of homosexual relationships ... and, despite Islamic law, it was always practiced, but with full discretion. Just like in other pre-modern cultures, Iran was not the exception and male homosexual relations were expected to be asymmetrical, involving people of different ages, classes or social status, usually with one partner assuming the conventions of masculine gender and the other one those feminine gender, but none of them were identified as homosexual; instead sexual relationships could be described by their position in sex itself, and indeed “the term status-defined homosexuality has been coined to distinguish these earlier norms concerning male homosexuality from those now predominant in the United States and the Western world” (Dualism of Iranian homosexuality, pg. 48). The author explains further: “As

distinct from heterosexually-based courtships, which ended with marriage around the age of puberty, male and female homoerotic relations based on closeness and affection continued for longer, because this was a world where the holding of hands, touching, and kissing between the members of one's own sex were very common practices up until today. A lack of love between partners because of a pre-arranged marriage - usually by parents or older brothers - may explain the popularity of widespread relationships between the men (and women too), even in the contemporary Islamic Republic of Iran". (Ibid, pgs. 48-49)

Most of those who embraced the creed of Shiism are Persians who entered into the fold of Islam not because they are sincere in their conversion but in order to flow with the currents and as a deception aiming to take cover under the shield of being Muslim and then fight Islam from within. One of the stratagems of doing so is to Islamize all their pagan cultures by fabricating narrations and attributing them to the descendants of the Messenger of Allah. The Iranians Islamized their polytheistic practices, their fetish customs, their male-women relationship, their male-male relationship; their religious beliefs, social relationship, economic transactions and cultures. Hafiz M. Iqbal stated that: "The Shia are the inheritors of not only the ancient religions of Iran and of the Zoroastrians but also those of Indians. They may refer to themselves as Muslims but their distinguishing characteristics are all anti Islamic. Mut'ah is also one of those tragedies created by the Shia, which Muslims have to witness. When they could not satisfy themselves with just Mut'ah, they made it into an act of ibādah (a religious duty) and fabricated virtues and merits for it, in order to destroy the morality of man.

When an issue is raised it is always pertinent to quote evidence of those who believe in it in this regard it is important to state that: "Muhammad Ali Mu'zi, an Iranian Shi'ite researcher in France has stated with pride: 'The basic fundamentals of the Zoroastrian religion has entered into Shiism even in some minute issues. The marriage of Imam Husain with the daughter of the last (King of the) Sassanid Empire is a symbol of ancient Iran as Shahrbanu became the first mother or lady for the Iranian nation. And this relationship marked the brotherhood between Shiism and the ancient Magian Iran.' For this reason they exalt Salman al-Farsi regardless of the other companions in so much that they claimed about him that he used to receive revelations because he was a 'Persian'. (Rijaal Kashi) For this reason we see in their works that Ali ibn Abi Talib said with respect to Kisra (the Persian king): "God has saved him (Kisra) from the punishment of hell fire, and hell is made forbidden for

him” [Biharul Anwar , vol. 41, pg. 14](The Extent of Shiism in South Africa, Majlisul Ulama). All of the above show that the Iranians of today are same as Iranians 1400 years back.

One of the sub-sects of the Shia are called ‘*Samī‘īyyah*’ (followers of Samī‘ ibn Muḥammad ibn Bashīr), who believe that it is permissible to perform Mut‘ah with other men provided they are not old, in other words it is permitted with young boys who have not reached puberty. The famous Shia historian of the Ithna Ashariyyah Abu Muḥammad Ḥasan ibn Musa al-Nowbakhti (in his book *Firaq al-Shia*, Persian version, pg. 123), who lived in the third century after hijrah, has written extensively on the various sects of the Shia, and his books have been greatly publicized in Iran. He writes: ‘They regard sexual relations with the wives of your neighbors and close relations as well as their slaves as permissible and present the verse (*He pairs them as male and female*) as proof and use it to substantiate that it is permissible to marry males as well. Since they made this heinous act (anal intercourse) permissible between men it became incumbent upon them to do the same with their wives as well, and once this despicable act has been made permissible for their women as well; what principle or moral standards do they possess that can differentiate them from the nation of Prophet Lut (a.s),’ (Mut‘ah of the Ithnā‘ Ashariyyah in light of Qur‘ān and Sunnah pg. 24-25).

Sheikh H. I. continue to elaborate the creed of Shia in homosexuality stating (quoting from the Shia book of Tafsir (exegesis of the Qur‘an), *Tafsīr Nūr al-Thaqalayn*, vol. 1 pg. 217): “According to them, when Imam Ja‘far Ṣādiq was asked about indulging in sexual relations with one’s spouse through the anus, he replied: ‘There is no problem with it.’ Then he recited the following verse: ‘Women are your tilling fields, so approach your tilling fields as you desire. The early Tafsir from which this reference was taken is called *Tafsir al-‘Ayyashi*. What greater example of lewdness is there than those who fail to differentiate between the front and the back!!! The Ithnā‘ Ashariyyah Shia have added a condition for its (anal sex with women) permissibility that the woman must permit it first. When Imām Riḍā‘ was asked this question (according to Shia fabricated story), he presented a shocking substantiation. He said that when Prophet Luṭ (a.s) prohibited his nation from this vile act, he presented his daughters as an alternative and he knew very well that they were not used to indulging in sexual intercourse the natural way so this could only mean that the Prophet of that time permitted such acts with women. We seek Allah’s forgiveness and his protection. The fabricated Shia hadith run as follows ‘I asked Imam ‘Ali al-Riḍa whether one can approach his wife from the rear (sodomizing) and he replied: The following verse has permitted this, it is the saying of Prophet Luṭ to his people: ‘These daughters of mine are purer for you...’ He knew fully well

that they did not desire the front” (Ibid, pg. 24). Read this next narration of theirs and see to what lengths they have gone to try and justify this unnatural act:

Imām Ja‘far al-Şādiq said: “If a man indulges in intercourse with a woman from the anus and does not ejaculate then ritual birth is not incumbent upon either of them, and if he does ejaculate then ritual birth is only incumbent upon him and not upon her.

They publicize such vulgar rubbish in the name of Imām Ja‘far al-Şādiq, whereas these illustrious individuals never said such things. The Ithnā ‘Ashariyyah Shia created a new religion under the name Fiqh al-Ja‘farī. Even if this vile act was permitted with one’s spouse, how is it possible to say that it is permissible with men as well, when one’s spouse is in one’s wedlock and a man is not (pg.27-28).

The result of this erroneous ruling of the Shia is that many young men have turned to homosexuality because of the justification of this act being made for both sexes. The only differentiating factor that was made is that if it is done with one’s spouse then one is not sinful. In order to eliminate this differentiation, a group amongst them has now started calling for the permissibility of same-sex marriages. This is the path that has been adopted by Muḥammad ibn Nuşayr al-Namirī, who claimed that Ali (r.a) possessed the power of Allah. The slogan “Yā ‘Alī Madad” is the proclamation of this very belief. Abū ‘Amr al-Kashi the Shia scholar on biographies of Shia reporters of hadiths in his book (*Ikhtiyār Ma‘ārifat al-Rijāl*, pg. 521) writes about Muḥammad ibn Nuşayr al-Namirī: He says that marriage with one’s blood relations and marriage between men is ḥalal (permitted legally), and also entering each other from the rear is allowed. He says that this is the desire and pleasure of both parties and Allah has not forbidden anything of this sort. One day Muḥammad ibn Nuşayr was seen taking a young boy to his room and was asked: what was the reason for this? He replied: There is great pleasure in this act; it is a means of humbling oneself before Allah and abandoning pride. How did this shameless and unnatural method of humbling oneself and removing pride, by fulfilling one’s desires with a young boy, begin? (Ibid, pgs. 28-29).

Husain Musawi a former Shia scholar of Iraq gave us graphic presentation of what is happening in schools where Shia scholars are trained of anal sex, homosexuality and Mut’ah. He stated: I knew that all the scholars in the Hauzah (Shia seminary) of Najaf (Iraq) and other Hauzahs do commit sodomy with their wives. Our friend Hujjat al-Sayyid Ahmad al-Wa’ili use to say since he come across Shia hadiths that allowed sodomy with women he started practicing it and he seldom had vaginal

intercourse with a woman. Whenever I meet a scholar I usually ask him about the legality or otherwise of committing anal sex with women and he will tell me that it is legal and he will mention to me Shia hadiths to support what he said. Shia didn't just legalize anal sex with women but many of them legalized sodomy with men and especially with handsome lads. We were one day in our Hauzah (in Najaf) when the news reached us that Sayyid Sharafuddin al-Musawi has arrived in Bagdad and he will come to our Hauzah to meet Ayatullah Kashif al-Ghitah. At that time the star of Abdul Husain is rising among the Shia due to some books that he wrote such as Muraja'at, and an-Nas wal-Ijtihad. When he arrived in Najaf he visited the Hauzah and he was received well and celebrated by both its scholars and students. In one of his sittings in the office of Sheikh Kashif al-Ghita with some scholars and students of the Hauzah and I am also present; a youth come in and greeted us and we replied to his greeting. The youth then informed Kashif al-Ghita that he has a question and the Sheikh asked him to direct his question to Sayyid Abdul Husain as away of honoring and respecting the scholar.

The youth stated: I am studying in London for a PhD degree and I am still not married, and I need a woman who can support me there (he didn't mention what he is aiming at in the beginning).

Sayyid Abdul Husain said to him: Marry and go there with your wife.

The man said: I am finding it difficult for a woman from my country to live there with me.

At this junction the Sheikh understood his intension and thus he asked him: Do you want to marry an English lady in London?

The man replied: Yes.

Abdul Husain said to him: This is not allowed for marrying a Jew or a Christian is illegal.

The man asked: What can I do in this situation?

Abdul Husain said to him: look for a Muslim woman living there whether she is an Arab, an Indian or from any other nation; on the condition that she is a Muslim.

The man said: I searched a lot but couldn't find among Muslim women living there who is good for me to marry even on Mut'ah basis and I have no choice but to either marry or commit fornication and I can't do any of them; with regard to fornication I can't do it because it is illegal, and with regard to marriage I will stay there for a year and will only come home for holiday for a period of just one month in a year; as you know this is a long journey (long separation from his wife living in Iraq).

Abdul Husain kept silent for a moment and then said: Your situation is really difficult... any way I remembered reading a hadith of Imam Ja'afar as-Sadiq when a man come to him complaining that he travels a lot and can't be able to be moving with his wife wherever he is going and he cannot be able to conduct Mut'ah due to

the nature of his undertakings; so that man was suffering just like you now and Imam Abu Abdullah said to him: If travels have taken you too long then you shall have sex with a man. This is the answer to your question.

The man went out and on his face are signs of doubt concerning this answer. With regard to those who are present at the sitting nobody says a word” (Lillah wa Lil Tarikh, pg. 76-79). Sheikh Husain Musawi added in the footnote to this story that he checked for the above hadith in all possible (Shia) books but couldn't find it and he asked many scholars but none of them say he ever come across it; may be the Sayyid just mentioned it so that he do not appear weak in front of those present. He also stated that he was informed by people very close to Abdul Husain that the Sheikh is married to a Lebanese Maronite Christian woman and when he was in Europe he contract Mut'ah every day with beautiful European ladies. Thus why is he allowing for himself what he forbids others? The like of Abdul Husain not only propagate immorality among people but they fabricate lies against Allah His Messenger (s.a.w) and Imams (scholars) among the Prophet's progeny, decendants and family.

Sheikh Husain Musawi continued to describe what is happening in the Shia seminaries called the Hauzahs stating: “One of the scholars of the Hauzah was caught red handed committing sodomy with a handsome boy who is a student in the seminary (Hauzah). The story spread among many people and the next day another scholar of the Hauzah, who was aware of what the other scholar committed met the gay scholar in one of the streets of the seminary and talked to him in a playful manner saying loudly: “What is your religious verdict with regard to hitting the ass ring (opening). The gay scholar replied loudly: “It is better to insert the penile head only.” Thereafter they both burst out laughing thunderously.” He added that this kind of conduct is notoriously widespread between the scholars of Hauzahs and their students within Iran and Iraq (Ibid, pgs. 80-81).

To substantiate that sodomy with both male and female is allowed in Shia creed the following texts are hereby presented:

1. Narrated Ali bin Ibrahim from his father from al-Nufaly from As-Sukoony from Imam Abu Abdullah who said: Commander of the faithful, Ali bin Abi Talib said: (*al-Luwaat ma doon ad-dubur, wad-dubur huwal-kufr*) Sodomy is in (anything) other than dubur (anal sex), for dubur [has multi meanings] it is actually the Kufr (disbelief)" (al-Kafi). The commentator on al-Kafi Ayatollat Ali Akbar al-Ghifary wrote in the footnotes: “That's to say (sodomy) is in the status of disbelief regarding the severity and length of punishment. **It is possible also to understand (from the statement) that sodomizing (a man) is permissible** (Fru'ul Kafi, The Book of Marriage, Chapter on Sodomy, narration no. 3, vol. 5, pg. 544).

(2) Narrated Muhammad bin Yahya, from Ahmad bin Muhammad, from Muhammad bin Yahya, from Talha bin Zaid, from Abu Abdullah who said: The Messenger of Allah [s.a.w] said: "Whoever voluntarily let others sexually molest him, Allah will invest him with women's lust" (Fru'ul Kafi, The Book of Marriage, Chapter on Who Let Others Sexually Molest Him, vol.5, pg.549, narration 1).

(3) Narrated Muhammad, from Ahmad bin Muhammad, from Ali bin al-Hakam, from Abdul-Rahman al-'Azraby, from Abu Abdullah who said: Ali bin Abi Talib said: "There are servants (men) of Allah who carry in their loins uteruses like those of women. He (Abu Abdullah) Said: He was asked: Then Why they don't get pregnant? He (Ali) said: Because it is (placed) upside down. They also have glands in their anuses like that of the camel, if erupted they erupt with it, and if it cooled down, they cool down with it." Comment: According to the above science fiction from Shia hadith men too have uteruses, but they don't give birth because it is placed upside down!!!

(4) Narrated Muhammad bin Yahya, from Ahmad bin Muhammad, from Ali bin al-Hakam who said: I heard Safwan bin Yahya saying: I said to (Imam) al-Ridha a man among your followers requested me to ask you about a matter, which he feared and feel embarrassed to ask you (directly). He said: What is it? I said: For the man to use the woman's anus. He said: He may. I said: Do you personally do that? He said: We do not do that" (Furu'ul-Kafi, Book of Marriage, Chapter on Women's anuses, vol.5, pg.540, narration 2).

Comments: Typical hypocrisy condemned by Allah when He said: "O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do" (61:2-3). This is a typical devil deception and conduct and not that of Muslim scholar. Allah says: "(Their allies deceived them) like Shaitan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan (Satan) says: "I am free of you, I fear Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!" So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zalimun (i.e. polytheists, wrong-doers, disbelievers in Allah and in His Oneness, etc.)" (59:16-17). The Messenger of Allah said: "Undoubtedly, Allah the Exalted does not shy away from speaking the truth. Do not have sexual relations with your wives in the anus" (Tirmidhi).

(5) Narrated al-Husain bin Ali bin Yaqtin who said: I asked Imam Abul-Hasan about the permissibility for the man to have anal sex with women, he [as] said: It was made permissible in the Book of Allah, when (Prophet) Lot said: (in Qur'an, 11:78); "...

Here are my daughters; they are purer for you and he knew it was not the vagina they were after" (Tafseer al-Ayyashi, vol.1, pg. 157; Bihar al-Anwar vol. 21, pg. 98; Tafsir al-Burhan vol. 2, p. 230).

Comment: The verse doesn't mean what the criminals stated. Here is the context and meaning of the verse: "And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy, etc.), he said: "O my people! Here are my daughters (i.e. the daughters of my nation); they are purer for you (if you marry them lawfully). So fear Allah and degrade me not as regards my guests! Is there not among you a single right-minded man?" (11:78). Shia are accusing a Prophet of Allah of advocating sodomy and this singular case is clear unbelief. The fact therefore is that Prophet Lot was commanded by Allah to preach to his people belief in monotheism and to stop them from their lustful, corrupt and violent acts. The Qur'an stated: "And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds. Indeed, you approach men and obstruct the road and commit in your meetings evil acts. And the answer of his people was not but they said, "Bring us the punishment of Allah, if you should be of the truthful." He said, "My Lord, support me against the corrupting people" (29:28-30). In a hadith the Messenger of Allah said: "What I fears most for you is committing act of the people of Lot; may Allah curse whoever commits the act of the people of Lot" (Tirmidhi and Ibn Majah).

(6) Narrated Abdullah bin Abi Ya'fur: I asked Abu Abdullah about approaching women thru their anus, he said: No Problem. He then recited: Qur'an chapter 2, verse 223 Your women are as tilth unto you, so approach your tilth when (or how) you will" (Tafseer al-Ayyashi, vol. 1, pg. 110; Bihar al-Anwar Baqir al-Majlisi, vol. 23, pg. 98; al-Burhan fi Tafsir al-Qur'an: Hashim al-Bahrani, vol. 1, pg. 219; Wasa'il al-Shia, al-Hur al-Amily, vol. 3, chapter 73 On Marriage and its Ethics).

Comments: This is another proof on how mentally sick Shia scholars are, and how satanic they get to distort the Words of Allah or their meanings in order to lead their followers to sodomy and homosexuality. Everybody knows that a tilth means a fertile ground where you plant your seed and they grow; are children born anally? Well Shia said they have uterus in their anuses but it is placed upside down (refer to their hadith number 3 above).

(7) Narrated Muhammad bin Yahya, from Ahmad bin Muhammad, from al-Borqei reporting Imam Abu Abdullah as saying: "If the man used the woman's anus, but did not ejaculate, there is no ritual bath on either one. But if he ejaculated, he must take

a ritual bath, not her" (Furu'ul Kafi , Book of Cleanliness, Chapter On What Mandates ritual bath on the Man and Woman, vol. 3, pg. 47, narration 8).

Now let us present some documentary evidences from Shia books; hadiths, Tafsir, jurisprudence and legal rulings:

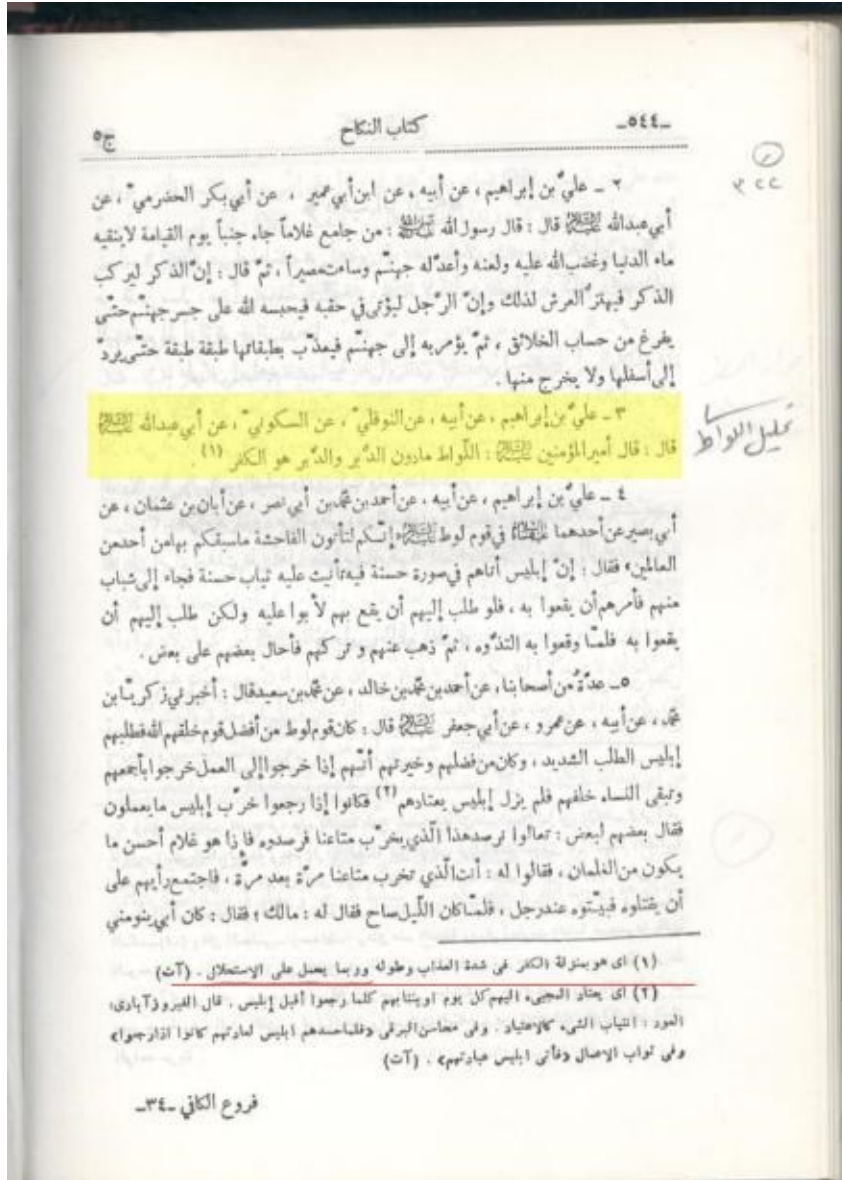


Figure 17

Figure 17 (above documentary evidence) is from Kafi, vol. 5, pg. 544. The area shaded yellow is the Shia hadith that permitted them to commit sodomy and the footnote underlined red is its explanation. The hadith's translation is number one above. The commentator on al-Kafi Ayatullah Ali Akbar al-Ghifary wrote in the footnotes (underlined red): "That's to say (sodomy) is in the status of disbelief regarding the severity and length of punishment. **It is possible also to**

understand (from the statement) that sodomizing (a man) is permissible” Many Shia scholar such as Ayatullah Amili allowed sodomy citing the above narration and the one below (Figure 18).



Figure 18

The above (Figure 18) Shia hadith from Bihar al-Anwar, vol. 76, pg. 70 (Book of the prohibited). Translation of the hadith is as follows: From Muhammad bin Ali, from more than one of his companions, on the authority of Imam Abu Abdullah who was asked: “Can a believer be seduced

(to commit sodomy)? He replied: ‘Yes, but he shall be on top (active) and not down (passive).’ There are other Shia hadith in the same page prohibiting sodomy but Shia hadiths are always self contradictory, in addition to this their scholars said the Imams have commanded them to always do the opposite of what the Sunni do for guidance is in: “Whatever contradicts the Sunnis (‘ammah)” (al-Kafī).



Figure 19

Above (Figure 19) Ayatullah Ruhani was asked about the rule concerning a woman inserting something in to the anus of her husband during foreplays; is that permissible or forbidden and can that be counted as sodomy? The Ayatullah replied: “If the husband consented to it, it is permissible and such action cannot be counted as sodomy.”

See how Shia scholars are propagating acts of sodomy!!! With the above religious verdict a Shia woman can be inserting any object into the anus of her husband, ‘with his consent,’ to entertain him, thereby teaching him how to be a passive homosexual. How nauseating and disgusting are you finding the Shia creed? Are these teachings really from the pure respected children of the Messenger of Allah (s.a.w) or from heathen fire worshippers?

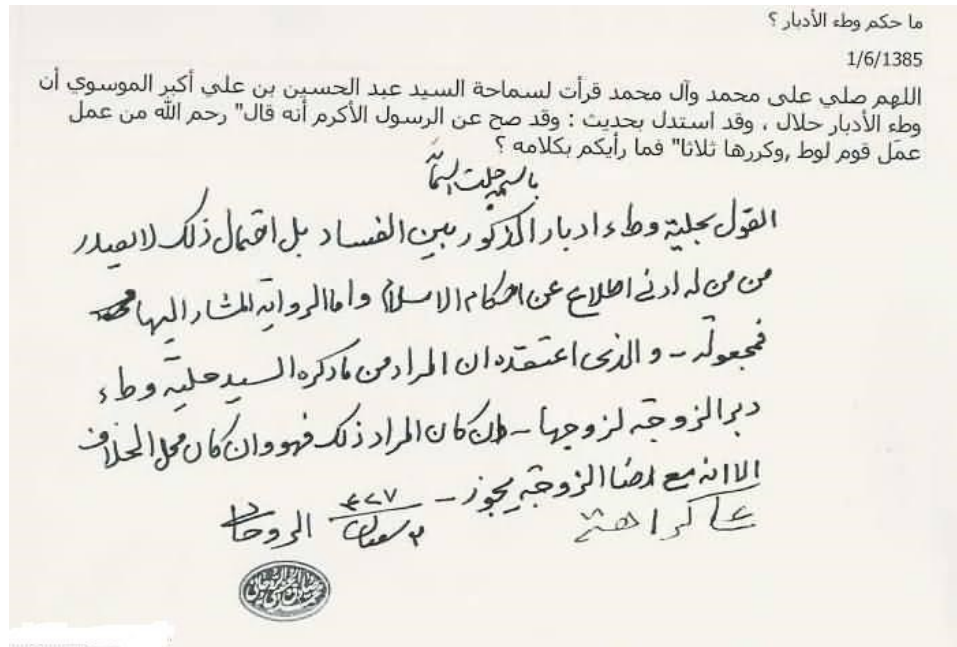


Figure 20

In Figure 20 above a question was sent to Ayatullah Ruhani on the legality of homosexuality (anal sex). The questioner asked him: “I read (a book) of the revered Sayyid Abdul Husain bin Ali Akbar al-Musawi that anal sex is permitted. He cited a hadith to prove his opinion stating that the honoured Messenger said: ‘May Allah have mercy with whoever commit the work of the people of Lot (he repeated it three times).’ What is your opinion concerning his (Abdul Husain’s) statement?” Answer (by Ayatullah Ruhani): “In His Name, Sublime are His Names. The statement permitting male anal sex is clearly wrong, nay permitting that action cannot emanate from a person who has minimal knowledge of Islamic rules. With regard to the indicated hadith it is fabricated. I believe that the Sayyid is talking about the permissibility of the wife sodomizing her husband (by inserting some objects in his anus); if that is what he means then that is allowed, although scholars have different opinions on that; it is permitted if the wife consented to it.” The above verdict of Ruhani is contradictory and puzzling: 1. He stated that the hadith is fabricated. 2. He stated that if Sayyid Abdul Husain means by his statement the permissibility of a woman sodomizing her husband (by inserting something in his anus) it is allowed. 3. He stated that it is allowed if the wife consented to it. After stating that the hadith is fabricated why is he trying to find a leeway for Abdul Husain by misinterpreting his documented opinion? Surely this will confuse the questioner more and may make him take the opinion of Abdul Husain. After stating that the wife can sodomize her husband why is he saying with her consent instead of with the consent of the husband since he is the one to be acted upon (passive gay)?

❖ Figure 21 below is a document from the book *Wasa'il ash-Shia* by Hur al-Amili (vol. pg.481). The heading shaded red reads: Chapter Legal Rule of Having Anal Sex without Releasing (Semen). The first hadith stated Imam Abu Abdullah was asked concerning a man having anal sex with his wife and he replied: "That is one of the ways of ejaculating and ritual bath is imposed on it." In the second hadith Imam Abu Abdullah said: "If a man had anal sex with a woman, but did not ejaculate, there is no ritual bath on either one. But if he ejaculated, he alone must take a ritual bath (she is exempted)." From the above hadiths of the Shia one could see that sodomy with both male and female cannot be disputed in Shia creed except in case of dissimulation (Taqiyyah), hypocrisy and deception with the intent of misleading people.

❖ Here are some religious verdicts of the grand Ayatullah Sistani of Iraq on Anal sex:

51) What is the ruling on anal sex? Is a Moslem allowed to have anal sex?

A51) Based on the widely held opinion of Shiite scholars this act (anal sex) is strongly Makrooh (undesirable), what is not Haram (illegal) to do, but it is better to avoid). There is no objection to the couple getting pleasure from the entire body of one another. But it should be taken into consideration that some actions are beneath human dignity.

Q52) When a woman is in her period, can she have anal intercourse?

A52) If the wife is consenting to it, it is permissible but it would be extremely abominable (Fatwas of Sayyid Sistani, www.alulbayt.com).

We are asking Ayatullah Sistani are the commands of your Imam humiliating to human dignity or extremely abominable? Din't your hadiths says that the words of 'any amongs your Imam are the words of Allah?' Now we repeat the above question: Can the words of Allah be beneath human dignity and extremely abominable? No Sistani you only being hypocritical and dissimulative; these are things allowed by your creed and you are propagating it; so enough is enough of dissimulative deceptions upon which you are trained and your creed is based.

❖ According to Khomaini in his book *Tahrir al-Wasila*: "Anal intercourse is permissible with the consent of the wife; however, it is a strongly disliked act."

There is no difference between Ayatullah Khomaini and Sistani; there hearts are the same; diseased hearts. May Allah protect us from Shia and Shiism and may He deal with them with what they deserved.

١٩٢٠- ١- محمد بن الحسن بإسناده عن محمد بن علي بن محبوب، عن أحمد بن محمد، عن ابن أبي عمير، عن حماد، عن الحلبي قال: سئل أبو عبدالله عليه السلام عن الرجل يصيب المرأة فيما دون الفرج أعليها غسل إن هو أنزل و لم تنزل هي، قال: ليس عليها غسل، وإن لم ينزل هو فليس عليه غسل. ورواه الصدوق بإسناده، عن عبيد الله بن علي الحلبي نحوه إلا أنه قال: فيما دون ذلك. أقول: وتقدم ما يدل على ذلك في عدة أحاديث.

١٢ - باب حكم الوطئ في الدبر من غير انزال

١- محمد بن الحسن بإسناده عن الحسين بن سعيد، عن ابن أبي عمير، عن حفص بن سفيان عن أخيره قال: سألت أبا عبدالله عليه السلام عن الرجل يأتي أهله من خلفها، قال: هو أحد المأئين فيه الغسل.
 ٢- محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن البرقي رفعه عن أبي عبدالله عليه السلام قال: إذا أتى الرجل المرأة في دبرها فلم ينزل فلا غسل عليهما، وإن أنزل فعليه الغسل، ولا غسل عليها. محمد بن الحسن بإسناده عن أحمد بن محمد مثله.

٣- و بإسناده عن محمد بن علي بن محبوب، عن أحمد بن محمد، عن بعض الكوفيين رفعه إلى أبي عبدالله عليه السلام في الرجل يأتي المرأة في دبرها وهي صائمة. قال: لا يتقض صومها وليس عليها غسل. ورواه ابن إدريس في (آخر السرائر) نقلاً من كتاب محمد بن علي بن محبوب مثله.

(١) ج ١ ص ٣٥ - القبه ج ١ ص ٢٥ - صفة غسل الجنابة - ص ١ ج ١ ص ٥٦ (الرجل يطامع المرأة فيما دون الفرج) تقدم ما يدل على حصر موجب الغسل في ب ٧٥٦

Figure 21

An anonymous Shia scholar tried to explain their complicating hadith on anal sex and sodomy in the Shia chat website as follows: "... for example, from Imam Ja'afar as-Sadiq quoting the Prophet that "The anus of women is haram for my community." (Wasa'il, vol. 14, p. 104). Now this hadith categorically forbids anal intercourse. But, according to 'Allamah al-Hilli and ash-Shahid ath-Thani, the chain of narrators of this hadith is not completely flawless (See Hilli's Tazkiratu'l-Fuqaha, vol. 2, p. 576-7; Shahid's Masalik, vol. 2, p. 303). On the other hand for example, we have a hadith from 'Abdullah bin Abi Ya'fur whose chain of narrators is authentic in which Imam

Ja'far as-Sadiq was questioned about a man who had had intercourse in the anus of his wife. The Imam said, "There is no problem in it if she agrees" (Wasa'il 'sh-Shi'ah, vol. 14, p. 103).

When faced with such conflicting ahadith, most mujtahids (jurists) have tried to bring them together by taking the apparently more authentic hadith (which approves anal intercourse) as a qualifier for the ahadith which totally forbid such sex. And in conclusion, they say that the prohibition in such ahadith is not on the level of haram (forbidden), instead it is on the level of makruh (detested). (See ash-Shahid ath-Thani, Sharh Lum'ah, vol. 2, p. 68 and Masalik, vol. 1, p. 438-9)

This conclusion of theirs is supported by a third category of ahadith on this subject in which the Imams have clearly and strongly discouraged their followers from anal intercourse. An example can be found in the question asked by Safwan al-Jammal to Imam 'Ali ar-Ridha (a.s) in which the latter clearly expressed his personal dislike for such act (Wasa'il 'sh-Shi'ah, vol. 14, p. 102-103).

Therefore the majority of the Shi'ah mujtahids (jurists) have derived two conclusions: (1) That anal intercourse is not haram (forbidden) but strongly disliked provided the wife agrees to it. (2) And if she does not agree to it, then all mujtahids (jurists) say that it is precautionarily wajib (compulsory) to refrain from it (See the fatawa of all contemporary mujtahids in their annotations to al-'Urwatu'l-Wuthqa, pg. 628).

With all due respect to the great mujtahids (jurists) who hold the above opinion, I would like to present the preferred opinion. It is true that we have conflicting ahadith from our Imams on anal intercourse, but the ahadith which approve anal intercourse are not suitable for deriving an opinion. Why? Because, in the case of conflicting ahadith, the mujtahid has to contrast them with the Sunni view prevalent at the time when the ahadith were issued by the Imams. And, then, those which agree with the Sunni view are to be considered as statements issued under taqiyyah and, therefore, not suitable for use in ijtihaad. (For this methodology, the specialist reader may refer to Shaykh Murtaza al-Ansari, Rasa'il, p. 464-468) Using this method of solving the conflicting ahadith gives strength to the prohibitive ahadith and brings us to the preferred view that anal intercourse is not allowed. ... I would strongly advise against anal intercourse, and would like to end this section with the saying of Imam Ja'far as-Sadiq and Imam 'Ali ar-Riza about anal intercourse: "Woman is a means of your pleasure, therefore do not harm her" (Wasa'il, vol. 14, pg. 101-102)." (www.shiachat.com)

From the above submission of a Shia anonymous scholar we derived some points as follows: 1. The chain of narrations of their hadiths forbidding sodomy are weak, while those of the hadiths allowing it are sound and authentic. 2. Imam Ali Ridha personally disliked it. Personal disliking doesn't entail prohibition. 3. The methodology of the Shia is to always follow a contrary view from the rest of the Muslims (Sunnis) if there are complicating hadiths on any issue. Therefore his 'strong advice against anal intercourse' in his conclusive remark is nothing but deception and dissimulation (taqiyyah) because the Sunnis have unanimously agreed on its prohibition and that is one of the reasons why he wrote the article without revealing his identity. With the above submission you will also realize that the Shia vague call to Islamic unity is farce.

Islamic ruling on Sodomy among Ahlus Sunnah wal-Jama'ah is that such act is decisively forbidden whether with male or female. Imam Ibn al-Qayyim observed that: "There is no proven report from the Prophet (blessings and peace of Allah be upon him) to say that he passed judgement concerning any case of homosexuality, because this was not known among the Arabs, and no such case was brought to him (blessings and peace of Allah be upon him). But it is proven that he said: "Execute the one who does it and the one to whom it is done." This was narrated by the authors of the four *Sunans*, and its chain of authorities is sound. Tirmidhi said: It is a sound hadith (*Zaad al-Ma'aad* vol. 5, pg. 36-37).

The hadiths reported from the Messenger of Allah (s.a.w) on the subject of anal intercourse between individuals clearly state that it is strictly forbidden. The four Sunni schools of jurisprudence unanimously disapprove anal intercourse as several hadith states:

"If anyone has intercourse with his wife when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad." (Abu Dawud, 3895).

"Allah is not shy to tell you the truth: do not have intercourse with your wives in the anus" (Ahmad, vol. 5, pg. 213).

"On the day of resurrection, Allah will not look at a man who had intercourse with his wife in her anus" (Sunan al-Tirmidhi, 1165)

"[Make love to your wife] from the front or the back, but avoid the anus and intercourse during menstruation" (Ahmad and Sunan al-Tirmidhi).

"He who has intercourse with his wife through her anus is accursed" (Sunan Abu Dawud 2157).

"If you find someone doing the deed of the people of Lot, then execute the doer and the one to whom it was done" (Sunan Tirmidhi, 1456)

"Verily, what I fear most for my nation is the deed of the people of Lot." (Sunan Tirmidhi, Number 1374).

Thus Islam does not approve homosexual relationships, anal intercourse is strictly forbidden on all grounds and under all circumstances. The same ruling applies for heterosexual relationship (i.e., married couple) when performed as "an alternative" while the wife is menstruating. When married, it is rightful and obligatory for the husband and the wife to mutually fulfill their needs but only by upholding the guidance of Allah and His Messenger (s.a.w), the Quran says: "They ask you concerning menstruation. Say: that is a harmful thing (for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.)" (2:222).

Therefore Islam has forbidden anal intercourse even if husband and wife mutually agree on it because mutual agreement does not allow something that has been made forbidden by Allah and His Messenger (s.a.w).

BESTIALITY:

Having sexual intercourse with an animal is something prohibited and included in the saying of Allah, the Supreme, and the Almighty: "And do not approach immoralities - what is apparent of them and what is concealed" (Quran 6:151). It was narrated that Ibn 'Abbas (r.a) that the Messenger of Allah (s.a.w) said: "If you find that someone has had intercourse with an animal, kill him and kill the animal too" (Narrated by Abu Dawood, hadith no. 4464 and at-Tirmidhi, hadith no. 1455). In another hadith (recorded by Tabrani and Baihaqi) the Messenger of Allah (s.a.w) said: "Four types of people enters (every) morning and reaches every evening in

Allah's anger ... they are: men who copies women and women who copies men, those who had sex with animals and those who commits sodomy (and lesbianism).”

Contrary to the teachings of Islam the Shia creed and Shia Ayatullahs go to the extent of allowing bestiality which is a form of sodomy according the above description. Bestiality is sexual intercourse between a person and an animal; here is a religious verdict by Ayatullah Sistani legalizing this inhuman, evil, dirty act:

Name of the questioner: Ali Akbar Mandni

Subject: Sex with animals

Question: Salam alikum wa rahmatullahi wa barakatuh: “Our master al-Sistani may Allah give you long life and may Allah sanctify your secret and may He make you support for Islamic community. Our Master I have a very embarrassing question. Our master I am unmarried and live in desert, I mean I am a shepherd and bachelor. Everything I need is available like mobile phone; computer etc. but I have too much lust. And there is no one available to have Mut’ah marriage. With regret I have satanic thoughts in my mind. I had sex with two sheep and a lamb and a small calf. And right now I am very afraid because one of the sheep’s stomachs became big, and I am afraid it might be pregnant. Is it permissible to have sex with animals our master? Because I heard from people its halal (permitted). Thank you.”

Answer: In His Name: “Sex with animals before the advent of Islam was wide spread and many narrations (Shia hadiths) are narrated that it is halal (permitted) but makrooh (disliked). And on the compulsory precaution one should abandon this practice that may cause self harm. And you must admit this to the owner of the sheep and pay the owner” (Source: www.sistani.org). A copy of this religious verdict is attached as figure number 22 below.

Ayatullah Khomaini stated that: “A man can have sex with animals such as sheep, cows, and camels e.t.c. However he should kill the animal after he has his orgasm. He should not sell the meat to the people in his own village; however selling the meat to the next door village should be fine” (Tahrir al-Vasyleh, fourth Edition, Darol Elm, Qom, Iran, 1990). “If one commits an act of sodomy with a cow, a ewe, or a camel, their urine and their excrements become impure, and even their milk may no longer be consumed. The animal must then be killed as quickly as possible and burned, and the price of it paid to its owner by him who sodomized it” (Tahrirolvasyleh, Darul ’Ilm, Qom, Iran, 1990).

What is observed from Khomaini’s verdict is that ‘the man can sell the meat of the animal to another village,’ ‘the man shall pay the price to the owner.’ He never mentions the punishment to be metted on the actor who committed such evil. Sistani

also did the same for he only mentioned confession and payment of the animal's price to its owner.

Ayatullah Mukarim Shirazi stated: “**Issue No.2263-** If a cow, sheep or camel is penetrated by a human being, aside from the meat becoming haram, its urine and excrement will also be najis (impure) as an obligatory precaution, and it is haram (illegal) to drink its milk too. Such an animal should be slaughtered and its body burnt and he who has had penetrated the animal should pay its price to its owner” (Practical Laws of Islam, pg. 421).

The above two religious verdicts from Ayatullahs Khomaini and Mukarem Shirazi have corroborated al-Sistani's religious verdict in that the man who commits sodomy with an animal shall be made to pay its price but they didn't talk about the punishment to be metted upon the one who committed the act itself; this shows that the man is free from blame because according to Ayatullah Sistani; 'it is allowed but disliked.' For grand Shia Ayatullahs to issue such a religious verdict shows how corrupt, immoral and sick those scholars are in their hearts for bestiality is a paraphilia; it is an act that goes against human natural disposition; the nature upon which Allah created mankind.

The above religious rulings of Shia priests may have been extracted from the following terrible lies they are attributing to the Messenger of Allah (s.a.w). Consider this Shia hadith:

Narrated by Ali bin Muhammad, from Salih bin Abi Hammad, from Harun bin Muslim, from Buraidah bin Mu'awiyah from Abu Abdullah who said: “A man came to the Messenger of Allah [s.a.w] saying: ‘O Messenger of Allah, I have the biggest of what men carry (size wise), is it fine if I use my own animals, like a camel or a donkey? This is because without any doubt women cannot be able to handle mine.’ The Messenger of Allah [s.a.w] said: ‘Allah most Exalted did not create you until He created who can handle you.’ The man left, but soon returned and repeated to the Messenger of Allah what he initially told him. The Messenger of Allah [s.a.w] said: Why don't you seek a tall black woman?’ (Imam Abu Abdullah) Said: The man left, but soon returned to the Messenger [s.a.w] saying: ‘I really testify that you are indeed the Messenger of Allah. I looked for the type of woman you asked me to seek and found who can handle me and I am contented.’” (Furu'ul Kafi, Kitab An-Nikah; Chapter Allah the Exalted Created for the People Their Peers, vol. 5, pg. 336, narration number 1).

Comment: What is actually meant by this narration, is that the man asked about having sex with the animals due to his oversized penis, and the Messenger [s.a.w] did not rebuke him or forbid him from doing such horrible act, but simply kept silent on that and told him to get a tall black woman for she can handle it. In other words, since the Messenger [s.a.w] did not strongly condemn such a request, there is a room for those who feel like trying animals to do so. If you are Shia do you still want to continue belonging to this nauseating, repulsive, rotten creed? May Allah deal with the Shia as they deserve in this world and the hereafter. Any person who collected these trash in his book as religious teachings has really displayed how sick and diseased his heart is made to contain; how about if he attributed those garbages to the Messenger of Allah and his pure decendants, how do you estimate him?



Figure 22

GROUP SEX:

Group sex is when more than two people engage in sexual act. Wikipedia described it as: “Sexual behavior involving more than two participants. Group sex can occur between people of all sexual orientations and genders. Group sex also occurs in populations of non-human animals, such as bonobo apes and chimpanzees” (www.en.wikipedia.org).

In Shia jurisprudence we find their scholars issuing religious verdict permitting group sex between those who believe in the creed of Shiism and they usually support their rulings with Shia hadiths such as:

Imam Abu Abdullah said: “There is no problem for man to sleep between two slave-girls or two free women; your women are for your fun (entertainment)” (Kafi, vol. 5, pg. 560, and Hur Amili in Wasa’il ash-Shia, vol. 21, pg. 200).

Ayatullah Shirazi was asked the following question: “What are the limits regarding joining both wives in one place for sexual fulfillment?”

Answer: The limit is that the women do not see each other’s private parts” (<http://salshirazi.com/masael/subject/zawaj/letter4.htm>). (See copy of the [Fatwa] religious verdict as figure 25 below, question no. 94).

In a Fatwa (religious verdict), Ayatullah Ruhani was asked: “Question: Is it possible to marry multiple (many) women at the same time on Mut’ah and then I sleep with all of them at the same time?”

Answer: “In His name, Sublime are His names. It is permissible to marry several women and to sleep with all of them at the same time” (source: www.istefta.com). (See the Fatwa –religious- verdict as figure 24 below).

Here is another Fatwa by Ayatullah Lankarani: “Question number 1,009: 1– A Man who is married to two wives, can he get naked in front of both at the same time while they watch? 2– A man is married to two wives; can they pleasure him and kiss him while he does the same to them (at the same time)? 3– A Man is married to two wives; can he have Sexual intercourse with one of them while the other wife is watching as long as she does not look at the private parts of the first one? 4– A Man is married to two wives, and both wives see no problem in exposing their private parts in front of each other and they are used to it, so can the man have sexual intercourse with one of them while the other is watching as long as the man prohibits them from looking at each other’s private parts? 5– A man is married to two wives, and they do not obey the husband when he tells them to not look at each other’s private parts and they are used to this, Can the man have sexual intercourse with one in front of the other? 6– A man is married in Mut’ah marriage with a Girl and then the period of this marriage expires; can he marry her sister before the Iddah (waiting period) of his first wife ends?”

Answers by Ayatullah al-Lankarani: In the Name of Allah, The beneficent, the Merciful; 1– It is allowed. 2– Like the above but they (the wives) are not allowed to look at each other’s private parts. 3– No problem here, however it is Makruh (detested). 4– He can have sex with them but they (the wives) are not allowed to look at each other’s private parts and expose them. 5– Just like above. 6– Her Iddah (waiting) period has to end before he can have her Sister. Was-Salam” (source: www.lankarani.com). The religious verdict of Ayatullah Lankarani is hereby attached below (as figure 23).



Figure 23



أجوبة الإستفتاءات



الرئيسية البتة

شبكة الدفاع عن السنة

الزواج من عدة نساء زواج منعة في أن واحد

أجوبة الإستفتاءات - < الزواج والآرن

استعرض السؤال السابق :: استعرض السؤال التالي

رسالة	بواسطة
<p>ارسل: AM 09:26 2010-03-29 موضوع الرسالة: الزواج من عدة نساء زواج منعة في أن واحد</p> <p>س: هل يجوز الزواج من عدة نساء زواج منعة في أن واحد و ان افوم بمعاشرتهم في نفس الوقت؟</p> <p>ج: باسمه حلت اسمائه يجوز الزواج من عدة نساء، و يجوز معاشرتهم في نفس الوقت.</p> <p>هذه الاجوبة موفعه شخصياً من قبل سماحه السيد حفظه الله</p>	<p>مدير الموقع Moderator</p> <p>مشاركات: 4805</p>

انقل الى الاعلى

استعرض الأسئلة السابقة: جميع الأسئلة القديم أولاً انقل

جميع الاوقات تستعمل نظام GMT + 3 ساعة

أجوبة الإستفتاءات - < الزواج والآرن

صفحة 1 من 1

انقل الى: الزواج والآرن انقل

www.dd-sunnah.net

شبكة الدفاع عن السنة

Figure 24

translate it?

« كُنْزُ كُنُوزِ الْفُقَرَاءِ »



ليت السياط على رؤوس أصحابي حتى يتفقهوا في الدين

الإمام الصادق عليه السلام

هذه مجموعة من الفتاوى المهمة والجديدة ، و المقدسة في غالبها من أجوبة ما ورد في المواقع المنسوبة لمكتب آية الله العظمى السيد السيستاني دام ظله الوارف . بوبناها تنويرا جديدا مطابقا لنفس تنوير فتاوى آية الله العظمى السيد الخوئي قدس سره . لتسهيل عملية المقارنة ، والرجوع إلى الفتوى في موارد الاحتياط الوجوبية .

فتعمل جميعا لتجمع بين الفقه الأكبر والأصغر
توفق لتجمع بين الجهاد الأكبر والأصغر .

ملاحظة هامة

طبقا لما قاله بعض اعضاء مكتب الاستفتاء فإنه قد يلزم تعديل أو تغيير بعض الفتاوى في سلة الفتاوى ، لتغير رأى السيد دام ظله أو غير ذلك ، ولهذا لزم التنويه لبراء اللامة ، ويبقى هذا التنويه ساريا إلى اصلاح الامر كامله .

شبكة الصراج

باب الزواج المنقطع

[الصفحة الرئيسية لهذا القسم](#)

<< الصفحة السابقة [1 | 2 | 3 | 4 | 5 | 6 | 7 | 8] الصفحة التالية >>

السؤال: 91

هل يجب في زواج المتعة السؤال عن ديانة المرأة مع التمسك بها مسيحية ؟

الفتوى:

نعم يجب .

السؤال: 92

دسافر لمرض التجارة في البلدان المختلفة ودخل في الفنادق هناك ، وهي توفر كافة الخدمات للترفيه عن المسافرين . فهل يجوز التمتع بالنساء الموظفات لذلك هناك .. علما بانهن لا يكثرن بالعادة . وهل يكفئ بدعواها انها خلية . وهل يجب السؤال عن كونها في العدة او لا . واذا ادعت بانها قد اعتكفت وقد انقضت عدتها فهل يقبل منها ذلك علما بانها متهمه في دعواها نظرا لموقعها في الفندق؟ وهل يجوز التمتع بها اذا لم تكن من أهل الكتاب . واذا كانت تمتع نفسها من الحمل لما باستعمال موانع الحمل او باخراج الرحم بالمرءة فهل يجب الاعتماد عليها ايضا ؟

الفتوى:

تقبل دعواها انها خلية من الزوج مع احتمال صدقها من غير فحص حتى فيما اذا كانت ذات عقل سابقا فادعت طلاقها او موته . نعم اذا كانت متهمه في دعواها فالاحوط لزوما الفحص عن حالتها ، وكذا بالنسبة الى دعواها انها ليس في عدة . واذا لم يكن الوطء السابق عن عقد بان كان عن زنا فلا عدة عليها ولكن اذا كان من المشهورات بانها فالاحوط وجوبا عدم العقد عليها إلا بعد توينها . ولا يجوز العقد على الكافرة غير الكتابية مطلقا والاحوط وجوبا تركه بالنسبة الى المسيحية ايضا . ولعلكم انه لا يجوز لمن عنده زوجه مؤمنة ان يتزوج بكافرة حتى متعمدا من دون رضاها وان لم تكن معه في السفر بل الاحوط وجوبا تركه حتى مع رضاها ايضا .

السؤال: 93

لو اتفق زوجا المتعة على ثلاثة ايام مثلا.. فهل تنتهي العلاقة عند تمام حلول اليوم الثالث . أي أن ليلة اليوم الرابع . لا تحل عليه ؟ .. وهل يجب التفتت بالتخليق ؟ .. وهل يجوز له تحديد المدة بعد انتهاء العقد . بدون عدة ؟

الفتوى:

يجب تعيين المدة بدقة . فيجب أن يتعين المراد باليوم إذا ذكره . وأنه خصوص النهار أو الليل والشهر . وانتهاه . ينتع هذا التعيين بالقطع . ولاطلاق في المتعة . بل تفصيل بمجرد انتهاء المدة . أو هبة الرجل لها ما بقي من المدة . ويجوز تحديد العقد بينهما . بعد انتهاء المدة أو الهبة . بدون عدة .

السؤال: 94

هل يجوز التمتع بأكثر من امرأة ، بوقت واحد؟

الفتوى:

يجوز .

السؤال: 95

Figure 25

PEDOPHILIA:

The immorality and lust of Shia has no bound for Ayatullah Khomaini permitted deriving sexual pleasure from suckling babies as follows “Whoever has a wife under nine years old cannot penetrate her, whether she is his permanent wife or his Mut’ah wife. But other forms of sexual pleasure are allowed, such as lustful touching, embracing, or rubbing the penis on the thigh (Tafkheeth) of the girl, even if she is still a suckling child. If he penetrates her before she is nine year old, and her hymen is not broken, he has only sinned; but if he had sex with her and the baby’s vagina is so badly damaged that the bladder and urethra or the vagina and the anus become the same; then she will be forbidden to him forever, and [he has to pay for her entire life. (Source: Tahrir al Wasilah, by khomaini, Iranian Embassy in Damascus, Page 221). The concept of Tafkheeth has been echoed by another Shia scholar al-Majlisi in Bihar al-Anwar (vol. 76, pg. 70) where he stated that it means sodomy and the one who committed it shall be killed (Shia scholars says that hadiths forbidding sodomy are weak in their creeds); but as you can see above to Khomaini it means rubbing the Penis on thigh of another human being in order to drive sexual pleasure; this act is also called Frotteurism.

According to the Encyclopedia of Mental Disorder; “Frotteurism is a disorder in which a person derives sexual pleasure or gratification from rubbing, especially the genitals, against another person, usually in a crowd. The person being rubbed is a victim. Frotteurism is a paraphilia, a disorder that is characterized by recurrent intense sexual urges and sexually arousing fantasies generally involving objects, the suffering or humiliation of oneself or one's partner (not merely simulated), or children or other non-consenting persons (thus the actor is also suffering from sexual sadism).. ..The most commonly practiced form of frotteurism is rubbing one's genitals against the victim's thighs or buttocks. A common alternative is to rub one's hands over the victim's genitals or breasts.” Although there is no consensus on the cause of this mental disease scholar have attributed it to: “The behavior of an initially random or accidental touching of another's genitals that the person finds sexually exciting; successive repetitions of the act tend to reinforce and perpetuate the behavior” (www.minddisorder.com). The behavior or act of allowing people to touch each others genitals is allowed in Shiism as will be proved later on in this book and probably this is the cause of this disorder among them.

Khomaini is not only a pedophiliac but he is also a frotteur, a sexual sadist and a sexual machosist; these contensions have been illustrated by his religious verdicts and his action as reported by his student and companion Sheikh Musa Musawi in his book ‘Lillah wa Lil Tarikh’ (pg. 55-56) where he stated that after Khomaini has

spent the night in the house of his host doing Tafkheeth with his five years old child (and who has been wailing and crying throughout the night in pains against the sex machosist actions; while he is deriving sexual pleasure y hurting the little girl) he asked him during breakfast: “The night passed by. When the morning came, we sat down and had breakfast. The Imam looked at me and noticed very obvious signs of displeaseness and disagreement with what he did in my face, because how could he do Mut'ah with a little girl, whereas in the house there were girls who are already adolescent? Khomaini asked me, "Sayyid Husain, what is your opinion about doing Mut'ah with a small child?" I replied to him; "The most supreme words are your words, what's true is your acts, and you are a jurist, an Imam. It is not possible for me to opine or say unless it is in accordance with your opinion and words. It needs to be understood that it is not possible for me to oppose your fatwa (religious ruling)." Then he said, "Sayyid Husain, indeed the ruling of having Mut'ah with a small child is permissible but only with fondling, kisses and squeezing with the thighs.”

In the preceeding paragraph we have explained that the mental disorder frotteurism is caused by the custom of genital touching; playing with the genitals of each other. Below (Figures 26 and 27) is a religious verdict (Fatwa) from a Shia “Mujtahid (Jurist)” allowing the act of playing with each others genitals. In the book titled ‘Sirajun Najah fil Ajwibatut Istifta’at’ (pg. 260-261), by Sayyid Abul Qasim al-Khoe. The Shia scholar was asked in question no. 784: “Is it permissible for a man to touch and play with the genitals of another man from above his cloth and likewise a woman to touch playfully the genital of another woman without inciting lust and sexual urge of the other?”

Answer by Khoe: “It is not forbidden if lust and sexual urge are not incited. God knows best.”

In the same book on page 261, question number 787 the Shia scholar was asked: “Is it allowed to be looking at the genital of dead unbeliever after it has been cut?”

Answer: “That has not been disallowed. God knows best” (see figure 27 below).

الخوئي: يجوز ما لم يوجب اثاره التلذذ والشهوة، ومع القصد حرام حتى مع المحارم غير الزوجة، والله العالم.

س ٧٨٠: ما حكم حلق أو رفع جميع شعر الجسد، وهل هو تشبيهاً بالنساء أم لا؟ وما حكم تزجيج الحواجب للرجال؟
الخوئي: لا بأس به في كلا الفرضين، والله العالم.
التبريزي: يضاف إلى جوابه تبريزي: ما لم يكن بقصد الفساد.

س ٧٨١: هل يحرم على المرأة أن تشبه بالرجال في اللباس، وفي شعر الرأس، بنحو يشابه شعر الرجل في قصّها له، وهل يجوز للرجل أن يتشبه بالمرأة في اللباس أو في شعر الرأس؟
الخوئي: نعم يحرم على الأحوط اذا جعلت المرأة زي الرجل زياً لها، وكذا العكس. وأما اذا لم يكن ذلك بعنوان الزي، بل كان اتفاقاً فلا يكون حراماً، والله العالم.

س ٧٨٢: هل يجب على الرجل ستر بدنه عن النساء في حالة علمه بنظرهن اليه؟
الخوئي: لا يجب عليه ذلك، والله العالم.

س ٧٨٣: هل يجب على المرأة التي لا يرغب في نكاحها لكبير سنّها أن تستر نفسها بالستر الشرعي الواجب على المرأة، عند وجود الرجل الأجنبي؟
الخوئي: لا يجب اذا لم تفعل الزينة معها، والله العالم.

س ٧٨٤: هل يجوز لمس العورة من وراء الثياب من الرجل لعورة رجل آخر، ومن المرأة لعورة أخرى، لمجرد اللعب والمزاح، مع فرض عدم

إثارة الشهوة؟

الخوئي: لا يحرم في الفرض، والله العالم.

التبريزي: يحرم مع الشهوة والتلذذ، أو كان في البين مهانة.
س ٧٨٥: يحتاج الطبيب إلى خادم، وحيث أن الطبيب يضطر إلى النظر إلى العورة هل ذلك سائغ للخادم أيضاً؟

الخوئي: إذا كان الاضطرار يرتفع بنظر الخادم يسوغ ذلك.
س ٧٨٦: المرأة كلها عورة، هل يحرم النظر إلى باطن فمها، أو داخل الإذن؟

الخوئي: نعم يحرم على الأحوط وجوباً بالنسبة إلى باطن الفم، أما داخل الإذن فلا يجوز قطعاً، والله العالم.

س ٧٨٧: لو قطع ذكر ميت كافر، هل يحرم النظر إليه؟

الخوئي: لا يحرم ذلك، والله العالم.

س ٧٨٨: إذا حصل للمرأة عقم طارىء، وقرّر الأطباء وجوب الفحص على الموضع للعلاج ولكنها تحرّجت من ذلك لأجل حرمة كشف العورة، ولكن زوجها ألزمها بذلك، وهدّدها بالطلاق إن لم تفحص، فهل يكون تهديده بالطلاق مبرراً شرعياً في جواز الفحص، مع استلزام النظر واللمس، وهل يحرم على الزوج ذلك؟

الخوئي: إذا كان الطلاق حرجياً عليها جاز لها ذلك، كما أنه لا يجوز لزوجها إلزامها بذلك، والله العالم.

Figure 27

CHAPTER THREE: VAGINA LOANING (I'ARAT AL-FURUJ), SEX CHANGE AND PUBLIC SEX

VAGINA LOANING:

The Shia Ithna Ashariyyah books of hadiths and jurisprudence carry a separate chapter entitled I'arat al-Furuj, which means 'The Loaning of Vaginas.' Under this heading the Shia scholars discuss the various conditions and modes under which a woman can be temporarily given (or loaned out) to another person. The books give details as to how a woman can be borrowed only for the pleasure of seeing her naked body or for the pleasure of enjoying other parts of her body (i.e. kissing, fondling and laying together without sexual intercourse) or for the pleasure of having sexual intercourse with her. The grand Shia scholar Ibn Babawaih al-Qummi has stated in his book al-'Itiqadat': "The means and methods by which having sexual intercourse with women are legal to us (Shia) are four: "Marriage, female slave, Mut'ah and Tahlil (legalizing i.e. making a woman legal to someone)."

Sheikh Abdulaziz Dahlawi stated that: "According to Shia jurisprudence, if a person hand over his maid to another person and permitted him to have sex with her whenever he likes, she become legal for him for sexual intercourse. If a person said to another; I have permitted you with regard to driving all benefits from this maid; having sex with her has become legal and pleasant to him... The loaning of vagina specifically with regard to maids and generally (with regard to other women) are considered (by Shia) among benefits (for man) and thus permitted by them... They (Shia scholars) stated that a maid can be loaned out to two persons with different purpose and conditions i.e. he loans her to the first person for household chores and the second person to have sex with her" (Tuhfatul Ithna Ashariyyah, Abdulaziz Dahlawi, pg. 225-226).

Sheikh Husain Musawi a former Iraqi Shia scholar who was killed for leaving Shiism stated that: "The notorious spread of Mut'ah in Shia societies led to the performance of another evil vice known as vagina loaning. Borrowing vagina means that a person shall present his wife or his maid to another person telling him that it is legal to do whatever he like with her; if someone want to travel he can entrust his wife to his neighbor, or his friend or anybody he choses and then he will make her legal for him to do whatever he likes with her as long as he is away. The declared

reason for doing this is so that the husband will protect his wife from adultery!!! There is a second method of vagina loaning among Shia and that is if a person become a guest to a people and they decided to honor him the host will present his wife to him for the period of his stay and thus whatever he perform with her is legal” (Lillah wa Lil Tarikh, pg. 70). Sheikh Husain Musawi added that when he visited Iran he found the scholars of Hauzat al-Qainiyyah (a Shia religious institution or seminary) issuing religious verdicts legalizing vagina loaning and among those who legalized it is Sayyid Lutfullah Safi and others, therefore vagina loaning is generally widespread in Iran” (Ibid pg. 69-71). The author continued his presentation decrying it and saying that when he visited India even Hindu heathens who worshipped cows and Sikhs who worship idols and other objects don’t tolerate such evil; they don’t practice it and it didn’t exist in their religious books. Those who practice this evil are devoid of envy and jealousy with regard to their wives and family members and thus they are lower than animals. He stated further with regard to Iraq: “Among the things that saddened the heart is that many Shia scholars are giving religious verdicts legalizing vagina loaning and many families in southern Iraq, in Bagdad and in Thaurah district are practicing it due to religious verdicts issued by Ayatullahs; Sistani, Sadr, Shirazi, Tabatabaei, Barojourdy and others. Most of those scholars when they visit someone they will borrow his (the host) wife especially if she is beautiful and the woman will be sleeping with him until he leave” (Ibid, pg. 72).

Shia perversity and profligacy has no bounds to the extent of legalizing **maid endowment**. Sheikh Abdulaziz Dahlawi stated that: “In Shia jurisprudence endowment of private parts is legal. The maid donated as an endowment can go out and seek people who will have sex with her and the payment she receives is handed over to the endowment institution for spending for the purpose for which she is endowed” (Ibid, pg. 226). This act has contradicted the Law of Allah, the Qur’an stated: “... And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly)” (24:33).

In addition to endowment of Women in Shia creed there is also what they call **entrusted women**; Wadi’at (Entrusted Woman) arrangement is that if a Shia adherent is travelling away from home he can entrust his maid or his family to his

neighbor or to another person for custody and safe keeping until he come back and in this instance permits him to enjoy her either non sexually or sexually and it is legal for the custodian to do what is agreed upon. This conduct of the Shia is nothing but practice of illegal sexual intercourse in many forms.

Sheikh Hafiz M. Iqbal, observed that; The Shia has taken the practice of *‘Āriyat al-Farj (borrowing vagina)* from the old customs of the Zoroastrians (ancient Iranian religion) and coined for it an Islamic term. Professor Arthur Christian of the Copenhagen University in Denmark writes about the Sassanid culture: The husband who was unemployed, had a choice if he so wished to give over one or more of his wives to another man, so that she may aid him in earning. The children born from this temporary marriage were understood to be the children of the first husband” (*Iran bi ‘Ahd Sasānī* pg. 437-457). When they intended to introduce this act into Islam, it emerged in the form of this narration: I asked Imām Ja‘far al-Ṣādiq about ‘Āriyatul Farj (vagina loaning or loaning out women to another person for sex) and he said there is no problem with it” (*Istibṣār*, vol. 2 pg. 75).

The social decay of the Sassanid dynasty had reached such a level that they regarded marriage to one’s blood relations as permissible in their religion. This form of marriage was referred to as “Khuwez wa Gadas” and in Austa the words “Khu’eit and Wadza” are found for this. In ‘Hag Nasak’ and ‘Darshatma Lasarnasak’ great virtue has been mentioned for this sort of marriage, amongst which it is mentioned that the mercy of the Almighty descends upon such a couple and Satan moves far from it. Amongst the commentators of Austa (a Zoroastrian religious book), Narsi Bazramhar goes to the extent of claiming that by “Khuwez wa Gadas” all major sins are washed away. What the Chinese historian Haywan Saang has written that marriages would take place amongst the Iranians without distinction probably refers to this custom (Mut’ah of Ithna Ashriyyah in the light of Qur’an and Sunnah, pgs. 15-16).

Patricia Crown observed that in the ancient Persian religion: “Mazdak (one of their prophets) sanctioned guest prostitution and other forms of wife lending, a measure for which he may have inspiration in Zoroastrian law. According to the mangan-I nazar datastan as interpreted by Bartholomae, a man could cede his wife (be she willing or unwilling) to another man in need, who will be entitled to her labor, but not her property or of any children born of the union; in other words, he would lend her as he would a slave, and the deed counted as charitable (Kavad’s heresy and Mazdak’s revolt, by Patricia Crown, Cambridge University, pg. 25). Patricia Crown gave more explanation on the existence of this type of sexual relation among

Iranians before the advent of Islam stating: “Shaki outlined another form of ‘interim marriage’ of another kind: a man without male issue might give his wife in sturih (loosely translatable as incest) to another man even in his own life time with a view of procuring heirs for himself (sturih being more commonly arranged after a husband’s death); he would retain his guardianship over his wife in addition to any children she might bear and the sturih (would or could) come to an end on the birth of a son.... He could lend her to another man so that the latter could acquire heirs... Later on Mazdak advocated for communal (shared) ownership of women. Mazdak wanted husbands to lend their wives to those who had none, and to swap wives from time to time with those whose wives were less beautiful than their own, or so at least according to the Davistan, vol. 1, pg. 166 and vol. 1, pg. 377) (Ibid, pg. 24). The Iranian scholar Shahla Haeri explains that: “In its Zoroastrian version the husband, or the head of the family, had a right to hand over his wife (or his daughter) – by formal procedure and in response to another man’s formal request – another man belonging to his community as his temporary wife for a definite period. In this case the wife remains permanently married to her first husband and at the same time she entered a temporary marriage with one of his countrymen. Any children born during the union belongs to the wife’s permanent husband as the case may be” (Law of Desire, pgs. 18-19).

The ancient, pre-Islamic Iranian religion of Zoroaster advocated for next of kin marriage and that is a man can marry his mother, grandmother, sister, daughter etc. Masters, R.E.L., in the book, ‘Patterns of Incest: A Psycho-social Study of Incest Based on Clinical and Historic Data. New York: The Julian Press, Inc., 1963, (pgs. 223-231). Explained this issue citing early Persian religious texts in order to buttress his contention about its being practice among them stating: “About all that we can gather from these Avestan (Avesta is Zoroastrian religious book) passages is that Zoroastrianism in the fourth to ninth centuries supernaturally sanctioned next-of-kin marriages, whoever the kin involved may be.

When we reach the indigenous Pahlavi texts we are much better off. There is no longer any doubt that father-daughter, mother-son, and brother-sister marriage is meant, but whether these kinship terms are classificatory or descriptive is unknown to me. An example of such a source, and one of the justifications for such marriage, follows: ‘... Pleased is he who has a child of his child, even when it is from some one of a different race and different country. That, too, has then become much delight which is expedient, that pleasure, sweetness, and joy which are owing to a son that a man begets from a daughter of his own, who is also a brother of that same mother;

and he who is born of a son and mother is also a brother of that same father; this is a way of much pleasure, which is a blessing of the joy ... the family is more perfect; its nature is without vexation and gathering affection' (Dinkard, 9th cent. A.D).

These Pahlavi sources support next-of-kin marriage with numerous supernatural sanctions. For instance: 1. 'For the sake of much terrifying of the demons, and much lodgment of the blessings of the holy in one's body, next-of-kin marriage is to be practiced' [Dinkard, 9th cent. A.D]. 2. 'Next-of-kin marriage will extirpate mortal sins' [Shayast la-Shayast, 8.18].

The Iranian texts are confirmed by a couple of Arabic sources which state that Bih'afrid (eighth century A.D.), a Zoroastrian reformer, was opposed to next-of-kin marriage. Bah'afrid ... ordered them ... not to marry their mothers, daughters, sisters, nieces. Later Pahlavi texts exhort people to engage in next-of-kin marriages: 'The most perfectly righteous of the righteous is he who remains in the good religion of the Mazdayasnians, and continues the religious practice of next-of-kin marriage in his family'" (Bahman Yast).

Thus, from above explanations of ancient Iranian customs and ancient religious laws one will understand that the Shia Rafida usually Islamize their old heathen religious beliefs and customs by fabricating hadiths and attributing them to the Prophet (s.a.w) or scholars among his descendants whom they call their Imams. Examples of some Islamized customs relating to loaning women for sex could be seen in two topics discussed earlier in this book titled, Mut'ah to assist and Mut'ah for procreation. Now compare this custom with a Shia hadith that is mentioned in *Furū' al-Kāfī* (vol. 2 pg. 252): Imam Abu Abdullah said; "The person who marries one of his blood relations, which the Qur'an has explained to be forbidden, such as one's mother, sisters, etc., then all this, is permitted as far as marriage is concerned. The prohibition is only because Allah has made it forbidden (Kafi, vol. 2, pg. 252), (Mut'ah of Ithna Ashriyyah in the light of Qur'an and Sunnah, pgs. 17). In order to make marriage of those prohibited by Allah permissible the Safavid Shia scholar and jurist Muhammad Baqir al-Sabzawari wrote in his book *Dhakhīrat al-Ma'ād* (pg. 95): "The compulsory condition of 'Laffa Ḥarir (wearing of silk)' is present, which means that if one wears silk (before sexual intercourse) then she will not be regarded as a blood relation, because the silk has prevented their bodies from touching each other." Nevertheless the gist of all of the above is that the act which the Iranians of today refer to as Mut'ah, was in actual fact a custom of the Zoroastrians and has no relation whatsoever with the religion of Islam. Here are some Shia hadiths on loaning out women for sexual intercourse or for kissing and fondling:

1. A man asked Imam Ja'far as-Sadiq if it was permissible to temporarily loan a woman to another person. The Imam said, "It is not permissible." Then he hesitated for a moment and added, "There is no harm if one offers his Jariyah (slave girl or maid or a young girl) to one of his brothers" (Istibsar by Abu Ja'afar at-Tusi, vol. 3, pg. 142. Refer to figure 28 hadith number 1, in the next page).

2. Imam Abu 'Abdullah [Ja'far as-Sadiq] said, "If a person allows another person to kiss his Jariyah (maid or slave girl), then such a kiss is permissible, and the man should be contented with the kisses alone; but if he offers him her vagina, then everything is permitted."

3. A narrator stated, 'I said to Imam Abu 'Abdullah [Ja'far as-Sadiq], 'a few of our friends have narrated from you that if a person offers his maid to another person, she is permissible to him.' The Imam responded saying, this is correct... '

4. I asked Imam Abu Abdullah: "A certain person has a fine, beautiful maid who is a virgin. He keeps her only for himself but says to one of his brothers to enjoy the girl except her vagina. Would sexual intercourse be lawful with her?" The Imam said: "No, enjoy what is permitted to you by your brother." I further asked: "What if that man gets carried away by his desire and engages in sexual intercourse?" The Imam said; "this would be very improper." I then asked; "Would that man be called a fornicator?" The Imam said: "The man would not be called a fornicator. Rather, he would be called dishonest. If the girl was a virgin, he should pay to the master one tenth of her price; otherwise, the fine will be one twentieth of the price of the maid" (see figure 29, hadith no. 1). Thus in Shiism illegal sexual intercourse is legal but a dishonest act!!! The logic of Shia is illogically weird!!!

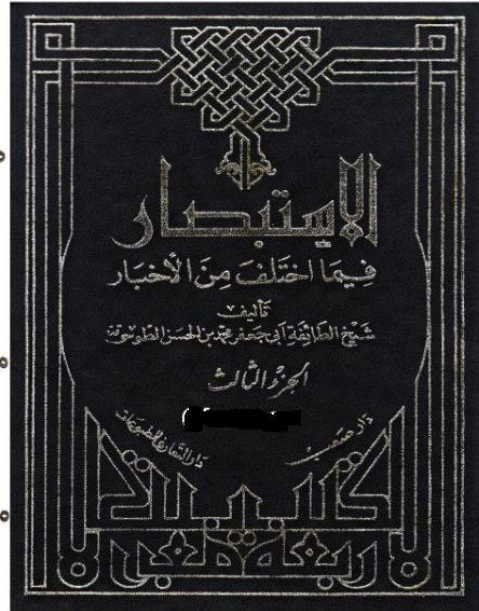
5. Hasan bin Attar said: "I asked Imam Abu Abdullah concerning borrowing out vagina and he replied; 'There is no problem in that.' I asked him again; 'How about if a child is born from that relationship?' He replied; 'The child belongs to the owner of the maid unless if there is a pre-condition (against that)'" (al-'Istibsar by Tusi, vol. 3, pg. 142- refer to documentary evidence in the next page, figure 28, hadith no. 2). Tusi commented on the above hadith stating: "... It is called loaning (borrowing) because it is not a permanent marriage and it is not a permanent possession (of the maid) because it will be returned to its owner..." (Refer to figures 29 and 30 on more Shia hadiths on vagina loaning).

عروة عن أبي العباس البقاي قال: سألت رجلاً أبا عبد الله عليه السلام ونحن عنده عن عارية الفرج؟ فقال: حرام ثم مكث قليلاً وقال: لكن لا بأس بأن يحمل الرجل جاريته لأخيه.

٢ — فأما مارواه الحسين بن سعيد عن فضالة بن أيوب عن أبان بن عثمان عن ٥٠٦

الحسن العطار قال: سألت أبا عبد الله عليه السلام عن عارية الفرج قال: لا بأس به، قلت: فإن كان منه ولد فقال: لصاحب الجارية إلا أن يشترط عليه.

فالوجه في هذا الخبر أن نحمل سؤال السائل عن عارية الفرج على ضرب من التجوز وأن يكون مراده بذلك التحليل الذي قدمناه، وإنما سماها عارية من حيث لم يكن عقداً مؤبداً ولا ملكاً دائماً فأشبهه العارية التي لصاحبها استرجاعها فأطلق عليه اسمها وإن كان عند التحقيق لا يجوز إطلاقها حسب ما تضمنه الخبر الأول.



١ — محمد بن يعقوب عن
عن أبيه جميعاً عن ابن أبي نجيح
جعفر عليه السلام عن المتعة؟
اجورهن فريضة ولا جناح
٢ — عنه عن محمد بن اسماعيل
جعفر عليه السلام يقول كان
مازني الأشقي (١)

٣ — عنه عن محمد بن يحيى

(١) نسخة في ب و ج والمطبوعة

* - ٥٠٦ - التهذيب ج ٢ ص ٦

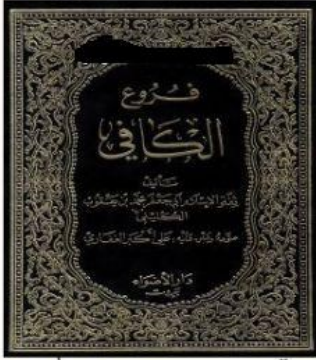
- ٥٠٧ - ٥٠٨ - ٥٠٩ - التهذيب ج ٢ ص ١٨٦ الكافي ج ٢ ص ٤٢ .

Figure 28

﴿باب﴾

﴿الرجل يحل جاريتَه لِأخيه و المرأة تحل جاريتها لِزوجها﴾

١ - محمد بن يحيى ، عن أحمد بن محمد ؛ و علي بن إبراهيم ، عن أبيه جميعاً ، عن ابن محبوب ، عن جميل بن صالح ، عن الفضيل بن يسار قال : قلت لأبي عبد الله عليه السلام : جعلت فداك إن بعض أصحابنا قد روى عنك أنك قلت : إذا أحل الرجل لأخيه جاريتَه فهي له حلال ؛ فقال : نعم يا فضيل ، قلت له : فما تقول في رجل عنده جارية له نفيسة وهي بكرٌ أحل لأخيه ما دون فرجها أنه أن يفتضها ؛ قال : لا ، ليس له إلا ما أحل له منها ولو أحل له قبله منها لم يحل له ما سوى ذلك ؛ قلت : أرأيت إن أحل له ما دون الفرج فغلبته الشهوة فافتضها ؛ قال : لا ينبغي له ذلك ؛ قلت : فإن فعل أيكون زانياً ؛ قال : لا ولكن يكون خائناً ويغرم لصاحبها عشر قيمتها إن كانت بكرًا وإن لم تكن بكرًا فنصف عشر قيمتها ، قال الحسن بن محبوب : وحدثني رفاعه ، عن أبي عبد الله عليه السلام مثله إلا أن رفاعه قال : الجارية النفيسة تكون عندي .



٢ - عدّة من أصحابنا ، عن سهل بن زياد ؛ و محمد بن يحيى ، عن ابن إبراهيم ، عن أبيه جميعاً ، عن ابن محبوب ، عن ابن رثاب ، عن أبي عبد الله عليه السلام عن امرأة أحلت لابنها فرج جاريتها ، قال : هو له ثمنا ؛ قال : لا إنما يحل له ما أحلته له .

٣ - عدّة من أصحابنا ، عن سهل بن زياد ، عن أحمد بن محمد بن جعفر عليه السلام قال : قلت له : الرجل يحل لأخيه فرج جاريتَه ؛ قال : نعم لهما أحل له منها .

٤ - عدّة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن حماد بن عيسى ، عن الحسين بن المختار ، عن أبي بكر الحضرمي قال : قلت لأبي عبد الله عليه السلام : إن امرأتي أحلت لي جاريتها ؛ فقال : أنكحها إن أردت ، قلت : أبيعها ؛ قال : لا إنما أحل لك منها ما أحلت .

Figure 29

العلاء بن رزين عن محمد بن مسلم عن أحدهما عليهما السلام قال : سألته عن رجل يحل لأخيه فرج جاريته فقال : هي له حلال ما أحل منها .

٤٨٦ ٢ — عنه عن أخويه عن أبيهما عن عبدالله بن بكير عن ضريس بن عبد الملك قال : لا بأس بان يحل الرجل جاريته لأخيه .

٤٨٧ ٣ — عنه عن جعفر بن محمد بن حكيم عن كرام بن عمرو عن محمد بن مسلم عن أبي جعفر عليه السلام قال قلت له الرجل يحل لأخيه فرج جاريته قال : نعم لا بأس به له ما أحل له منها .

٤٨٨ ٤ — عنه عن محمد بن عبدالله عن ابن أبي عمير عن هشام بن سالم عن محمد بن مضارب قال قال لي أبو عبدالله عليه السلام : يا محمد خذ هذه الجارية تخدمك وتصب منها فاذا خرجت فاردها إلينا .

٤٨٩ ٥ — محمد بن يعقوب عن عدة من أصحابنا عن سهل بن زياد ومحمد بن يحيى عن أحمد بن محمد وعلي بن إبراهيم عن أبيه جميعا عن ابن محبوب عن ابن رثاب عن أبي بصير قال : سألت أبا عبدالله عليه السلام عن امرأة أحلت لابنها فرج جارتها قال : هو له حلال قلت أفيجل له ثمنها قال : لا إنما يحل له ما أحلت له .

٤٩٠ ٦ — عنه عن عدة من أصحابنا عن سهل بن زياد عن أحمد بن محمد بن أبي نصر عن عبدالكريم عن أبي عبدالله عليه السلام قال قلت له الرجل يحل لأخيه فرج جاريته قال : نعم له ما أحل له منها .

٤٩١ ٧ — عنه عن محمد بن يحيى عن أحمد بن محمد عن محمد بن اسماعيل بن بزيع قال : سألت أبا الحسن عليه السلام عن امرأة أحلت لي فرج جارتها فقال : ذلك لك قلت : فانها كانت تمزح فقال : كيف لك بما في قلبها فإن علمت أنها تمزح فلا .

٤٨٧ - ٤٨٨ - التهذيب ج ٢ ص ١٨٤ وأخرج الاخير الكافي في الكافي ج ٢ ص ٤٩٠ .
٤٨٩ - ٤٩٠ - ٤٩١ - التهذيب ج ٢ ص ١٨٤ الكافي ج ٢ ص ٤٨٠ .



Figure 30

SEX CHANGE:

This is also known as gender reassignment surgery or sex reassignment surgery, sex change surgery is a procedure that changes a person's external genital organs from those of one gender to those of the other. Wikipedia defined it as: "Sex change is a process by which a person or animal changes sex – that is, by which female sexual characteristics are substituted for male ones, or vice versa. Sex change may occur naturally, as in the case of the sequential hermaphroditism observed in some species. Most commonly, however, the term is used for sex reassignment therapy, including sex reassignment surgery, carried out on humans. It is also sometimes used for the medical procedures applied to intersex people. The term may also be applied to the broader process of changing gender role ("living as a woman" instead of living as a man, or vice versa), including but not necessarily limited to medical procedures." In this book we mean by it changing a man to a woman or a woman to a man through surgery.

Allah has forbidden sexual change in the Qur'an for He has forbidden changing His creation by man. The Qur'an stated the promises that Satan made in order to mislead human beings: "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Satan as a protector or helper instead of Allah, has surely suffered a manifest loss" (4:119).

These are some Homosexual Fatawah (religious verdict) from Shia Majus scholars which exposes the real creed of Shiism and its Shiite Majus followers. We begin with very well known Rafidi Marja'a (authority in religious matters), followed by other Shia scholars.

Ayatollah Ali Sistani was asked under Chapter: Relationship between men and women on sex change. Question 101: "What is the ruling on sex change? What if each of the couples changes their sex? Like the man becomes woman and woman becomes man?"

ANSWER: "It is permissible in and of itself if it was possible in shape of reality (complete change of sex). But if mere change of certain outward appearance, then it is not counted of it (it is not considered as sex change). And if we assume it took place (i.e. complete sex-change) between husband and wife then their contract (marriage contract) becomes void."

(Refer to www.alseraj.net/ar/fikh/2/?wfupshivuf1075094398&91&120&4).

From the above fatwah we understand that Sistani wish to give advise to those rafidis who plan to undergo transgender operation, that they should make sure to change their sex completely not just removing their *** and leaving ***.

Under Chapter : Individual Behavior, Question 120: he was asked again; “What is the ruling on changing sex from male to female and the opposite? Are there exceptions or irregularities in this field?” He replied: “It is permissible in and of itself” (www.alseraj.net/ar/fikh/2/?XZI?ZIPrAyg61075099660&120&4).

Ayatullah Husain Fadlallah was asked: Issue 33- “Is it permissible to conduct surgical operations to change reproductive organs internal as well as external between male and female?” He answered: “Some scholars can prove by His saying “And indeed I will order them to change the nature created by Allâh.” (Al-Nisa/119) forbiddance of such operation, because changing of creation is from the deeds of devil, so whatever deed is of devil, it is forbidden. But this analogy is not decisive. And upon this we say: There is no legitimate prohibition for conducting operation that change woman to man and man to woman. And if woman becomes man, she can marry and her marriage is in accordance with sharia (law), and the opposite is also true in this situation. So there is no basis for prohibiting such operation” (refer to www.mezan.net/new/changesex.html).

Ayatollah Sadiq Ruhani was asked: Question: “Is it allowed to change sex from male to female without any reason, I mean like he has no psychological illness? If the answer was yes, is it allowed to marry him?” Answer: “I don’t see prohibition for changing sex based upon explanation. It is allowed to marry him because at that time he will be a female.” In another occasion he was asked again: Question: “What is the ruling on changing sex. Like male changes to female and the opposite?” He replied: “I don’t see any reason for its prohibition. See figure number 31 below. (<http://img266.imageshack.us/i/sexchange2.jpg>).

Ayatollah Musawi Khomeini wrote in his book (Tahrir al – Wasilah, pg.513): Issue#1: Apparently, it is not forbidden to operate on sex change, man to woman and the opposite. Likewise it is not forbidden to operate on bisexual to change him to either of the sexes....

Issue#3: If a woman marries and later changes her sex and became a male, the marriage contract nullifies from the day of change. And the (real) man has to pay dowry in full if he entered the woman before her changing of sex...

Issue#4: If both husband and wife change their sexes to the opposite man becomes woman and the opposite, if the change was not comparative then the ruling is same as above ...the marriage becomes void and they both have to remarry after (ex)-him giving (ex)-her divorce.

Issue#5: If a woman changes her sex during her menstruations periods, they drop and even the waiting period drops if her husband dies.

Issue#6: If a man changes his sex to the opposite, then he has no authority over his young ones, and if a woman changes her sex she too has no authority over her young ones. The authority goes to grandfather of the (ex-) father...

Issue#7: If both brother and sister change their sexes to the opposite the blood relationship doesn't break, the brother becomes sister and the opposite, likewise it same with two brother or two sister changing their sex. If a paternal uncle changes his sex becomes paternal aunt and the opposite and maternal uncle becomes maternal aunt and the opposite.

Issue#8: If a mother changes her sex to man will she become mahram (prohibited degree) to her son's wife like father or not? It's not far away from paradox. And if father changes his sex, will he in state of his womanhood be a mahram (prohibited degree) to his sons even if he were not in the position to be called their mother? The apparent is like that. And if daughter-in-law changed her sex and became a man will she became mahram (prohibited degree) for her mother-in-law? It's not far away from paradox.

As'ad Muhammad Qasir (a Shia Professor of Religious Law) stated that: "Lets assume someone inclines towards the other sex, but physiologically speaking, has no grounds to transform into the other sex. Even in this case, from the religious point of view – and this is the prevalent view among the jurisprudents, that it is permitted for him to undergo a transgender operation, and shift to the other sex if it is medically possible" ... (he continues)..."So transforming from a healthy man with no tendencies to the other sex, this operation is permissible in and of itself."



Figure 31

PUBLIC SEX:

Public sex is an act of bestiality for human learned it from lower animals. Wikipedia described it as: "... Is sexual activity that takes place in a public context. It refers to one or more persons performing a sex act in a public place, or in a private place which can be viewed from a public place.

Such a private place may be a back yard or a bedroom with the curtains open. Public sex also includes sexual acts in semi-public places where the general public is free to enter, such as shopping malls. Public sex acts can be performed in cars (colloquially called "parking"), on beaches, in forests, theatres, buses, streets, toilet cubicles, or cemeteries." Public sex is also called dogging and according to Wikipedia: "Dogging is a British English slang term for engaging in public sex, usually in a car park or country park, while others watch. Dogging has aspects of exhibitionism and voyeurism."

Shia hadith and jurisprudence allows and permitted public sex which is an act that is conducted only by base animals and avoided even by heathen communities of all nations because they have a degree of shyness and modesty in their traditions and cultures in contrast to the Shia who have no modesty, shyness, jealousy or envy towards their women generally and their mothers, wives, and daughters specifically. One of their Hadith that permits this ignoble religiously sanctioned act read as follows:

From Muhammad bin Hasan, from Husain bin Sa'id, from Hammad bin Isa, from Abdullah bin Ya'afur who says (he asked) Imam Abu Abdullah concerning (the permissibility of) a man having sexual intercourse with one of his maids and in the house there is someone hearing and seeing the action. The Imam replied; 'There is no problem with that (La ba'as); it is legal'" (Was'il ash-Shia, by Hur al-Amili, vol. 21, pg. 194, refer also to Tahzib, vol. 8, pgs. 208 and 735, see figure number 32). Commenting on the above hadith the Shia scholar Hur al-Amily stated that: "I say; it was already mentioned in introduction to marriage what indicated that this custom is notoriously wide spread and also it is legally permitted."

The above Shia hadith is saying watching phonography and ex-rated actions is permissible in their creed in addition to participating in such actions; this is because if watching a person in action is allowed then performing the action is also allowed. If the permitted actions is not performed how can it be viewed and if it is permitted to be viewed then it is a reward worthy action and the reward can not be obtained without performing the action and thus the performer and the viewer are doing meritorious acts; this is Shia jurisprudence and Shiism for you!!! The comment made by Hur al-Amili that the 'custom is notoriously wide spread,' might mean among the Shia and or Persians (the two are different face of the same coin).

In another Shia hadith the scholar Hur al-Amili (Ibid), narrated with its chain of narrators on the authority of Imam Abu Abdullah who said: "Watching at the private part (Awrah) of non-Muslim is like watching at private part of a donkey" (see figure number 33). What kind of conclusion can we get from the above Shia narration? Is looking at private part of donkey prohibited in Shia religion? I have never seen such prohibition in any of their books. So obviously Shia Imam (and not Imams of the Prophet's household) said, that it's not prohibited to look at private parts of non-Muslim and this entailed that a Shia is allowed to watch nude non Muslim women and their pornography. It is based on the above so called hadith that the Shia scholar Ayatullah Fadlallah wrote in his book titled An-Nikah (vol.1, pg. 66) that: "if the woman comes out with a swimming suit then it is permitted to look at her.....and regarding the same matter the permission also includes gazing at the Auwra (private part) when the woman exposes it, just like in some nude districts or at swimming spots in the beach in some countries."

In another of their hadith they stated: Narrated Muhammad bin Yahya, from Ahmad bin Muhammad, from Ali bin al-Hakam, from Ali bin Suwaid who said: "I said to Abu al-Hasan: I have the problem of looking at the pretty woman, so I (keep) looking at her. He said: Laa Ba's (No Problem) if Allah knows that your intention is true,

but beware of Zina (illegal sexual intercourse), it causes the blessings and faith to perish” (Furu al-Kafi, Book of Marriage, Chapter on Zina, vol.5, pg.542, narration 6.) so according to this narration gazing lewdly at women is okay and also watching porn pictures, nude women and porn movies of non Muslims under the condition that one shall not be enticed, feel lust or be aroused or that it shall not lead to illegal sexual intercourse. The question here that needs answer is: Is there any illegal sexual intercourse in Shia creed since one can go in to any woman at any time, in any place with any amount of money for enjoyment Marriage (Mut’ah)? May Allah treat those who fabricated lies against scholars of the Prophet’s household with what they deserved, for Imams Abu Ja’afar and Abu Abdullah (r.a) etc. have been lied against by corrupt souls and enemies of Islam: the above mentioned Imams live in Madina while corrupt, enemies of Islam are in Kufa (Iraq) fabricating and ascribing corrupt creeds and morals to them.

In figure number 34 below (item number 1164), Ayatullah Khoei and Ayatullah Mirza Tabrizi were asked: “Is it allowed to look at nude pictures if doing so didn’t arouse sexual urge or lead to lust?” Ayatullah Khoei replied: “If the action didn’t lead to arousal of lust as stated in the question; it is allowed and Allah knows best.” Ayatullah Tabrizi replied: “it is better to completely avoid looking at nude pictures, unless if it belongs to a kafir (male unbeliever) or kafirah (female unbeliever) and if he doesn’t fear for himself falling into temptation or committing the unlawful; if this is the case then it is not allowed. Allah knows best” (reference: ahlulbayt library, www.ablibrary.net).

٧٥ - باب جواز وطء الأمة وفي البيت من يرى ذلك ويسمع على كراهية

[٢٦٨٧٧] ١ - محمد بن الحسن بإسناده عن الحسين بن سعيد ، عن حماد بن عيسى ، عن عبدالله بن أبي يعفور ، عن أبي عبدالله (عليه السلام) في الرجل ينكح الجارية من جواريه ومعه في البيت من يرى ذلك ويسمعه ، قال : لا بأس .

أقول : وتقدم في مقدمات النكاح ما يدل على الكراهية ، وعلى الجواز أيضاً (١) .

٧٦ - باب تحريم أمة الزوجة على زوجها إذا لم يكن عقد أو تحليل

[٢٦٨٧٨] ١ - محمد بن الحسن بإسناده عن الحسين بن سعيد ، عن ابن أبي عمير ، عن النضر بن سويد وفضالة بن أيوب ، عن العلاء ، عن محمد بن مسلم ، عن أحدهما (عليهما السلام) قال : إذا جامع الرجل وليدة امرأته فعليه ما على الزاني .

[٢٦٨٧٩] ٢ - وبإسناده عن عبدالله بن جعفر قال : قضى أمير المؤمنين (عليه السلام) في رجل فجر بوليدة امرأته بغير إذنها أن عليه ما على الزاني ولا يجرم ولا يكون حدّ الزاني إلا إذا زنى بمسلمة حرّة .

الباب ٧٥

فيه حديث واحد

١ - التهذيب ٨ : ٢٠٨ / ٧٣٥ .

(١) تقدم في الباب ٦٧ من أبواب مقدمات النكاح .

الباب ٧٦

فيه حديثان

١ - التهذيب ٨ : ٢٠٨ / ٧٣٧ ، وأخرجه عن الفقيه في الحديث ١ من الباب ٨ من أبواب حدّ الزنا .

٢ - التهذيب ٨ : ٢٠٨ / ٧٣٨ .

وسائل الشيعة 194/21

(ج ١) أبواب آداب الحمام (٣١٥)

٢- وبإسناده عن أحمد بن محمد، عن أبي يحيى الواسطي، عن بعض أصحابه، عن أبي الحسن الماضي عليه السلام قال: العورة عورتان؛ القبل والدبر، والدبر مستور بالإلين فإذا سترت الغضيب والبيضين فقد سترت العورة.
 محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن أبي يحيى الواسطي مثله.
 ٣- قال الكليني: وقال: في رواية أخرى فأما الدبر فقد سترته الإلتيان، وأما القبل فاستره يديك.
 ٤- محمد بن علي بن الحسين قال: قال الصادق عليه السلام، الفخذ ليس من العورة. أقول: ويأتي ما يدل على ذلك.

• باب استحباب ستر الركبة والسرة وما بينهما

١- محمد بن يعقوب، عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن عيسى، عن إسماعيل بن يسار، عن عثمان بن عفان السدوسي، عن بشير النسيان قال: سألت أبا جعفر عليه السلام عن الحشام فقال: تريد الحشام؟ قلت: نعم، فأمر بإسخان الماء ثم دخل فأنزله بإزار فغطى ركبتيه وسرته (إلى أن قال): ثم قال: هكذا فافعل. أقول: ويأتي ما يدل على ذلك.

٩- باب جواز النظر إلى عورة البهائم ومن ليس بمسلم بشر شهوة

١٤٠٥- ١- محمد بن يعقوب، عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: النظر إلى عورة من ليس بمسلم مثل النظر إلى عورة الحمار.

(٢) باب ١ ج ١ ص ١٠٦ - الفروع ج ٢ ص ٢٢٠
 (٣) الفروع ج ٢ ص ٢٢٠ (٤) الفقه ج ١ ص ٣٥ (محل يوم الجمعة)
 ويأتي ما يدل على حكم كشف الفخذ في ج ٢ ص ١٠٣ من اللباس
 الباب ٥ فيه - حديث.
 (١) الفروع ج ٢ ص ٢١٩ و يأتي بقية الحديث في ٣١١١ وصدوره في ٢٧٢٢
 الباب ٩ فيه - حديثان.
 (١) الفروع ج ٢ ص ٢٢٠

SOURCE: WASAIL AH - SHIAH, BY HUR AMILY, Pg.365 (chapter on the permissibility of looking at the private parts of animals and non-muslims without desire).

Figure 33

الخوئي : مع تلك الضرورة يجوز لها الخلع إن اضطرت إلى الخروج من بيتها ، أو مواجهة الأجنبي ، وإلا لا تخرج ، أو لا تواجه الأجنبي ، والله العالم .

سؤال ١١٦٤ : هل يجوز النظر إلى صور الخلاعة قصدا إذا لم يحدث أي شهوة ؟

الخوئي : إذا لم يكن مثيرا للشهوة كما هو المفروض في السؤال جاز ، والله العالم .

التبريزي : الأحوط ترك النظر مطلقا ، إلا إذا كان صورة لكافر أو كافرة ، ما لم يخف على نفسه من الوقوع في الفتنة والحرام ، وإلا فلا يجوز ، والله العالم .

سؤال ١١٦٥ : إذا صافح أو لمس بعض محارمه لا بقصد الشهوة ، ثم بعد المصافحة أو اللمس تحصل عنده الشهوة فما حكمه ، وهل يجوز له العود إلى ذلك تانيا ؟

الخوئي : إذا حصل عنده الشهوة فلا يجوز له العود إلى ذلك تانيا .

سؤال ١١٦٦

مسوغ لجواز

الخوئي : لا

التبريزي : لا

سؤال ١١٦٧

الخوئي : لا

التبريزي : لا

على نفسها ،

سؤال ١١٦٨

ذلك ، ويعتبر

الخوئي : لا

مكتبة أهل البيت
الإصدار الثاني - ١٤٢٣ هـ
عدد المجلدات: ٧٠٥٢ مجلد
الإيميل: info@ablibrary.net
الموقع: www.ablibrary.net

12-03-2012

كتابخانه اهل بيت
Ahlulbayt Library

التاريخ الإصدار
التاريخ نسخة
Date Version:

EROTIC AND SEXUAL HARASSMENT OF BLOOD RELATIVES:

We have already explained above that the ancient religions of Iran supports and legalize cohabitation between daughter and her father; here we want to quote few sources so that what we are discussing will be clearer to the reader. In the book *Patterns of Incest: A Psycho-social Study of Incest Based on Clinical and Historic Data* (by Masters, R.E.L., ed., pg. 223-231) it is stated: “The Greeks consider intercourse with a mother as unlawful, but this practice is esteemed most becoming by the Persian Magi.” “... [Persian royal] children ... on reaching maturity have sexual intercourse with sisters, and mothers, and women, wives and courtesans innumerable.” “... The laws ... of the Persians ... do not forbid the marriage of sons with their mothers, or of daughters with their own fathers.” “Among the Persians, a promiscuous association between sons and mothers is allowed.” [Is it] the habit of the Persians to marry their own mothers, sisters, and daughters, while marriage with other women is called most barbarous?” “The Persians, Medes, Indians, and Ethiopians ... have intercourse with mothers and grandmothers, with daughters and granddaughters.” “... The ancient Persians ... shamefully had intercourse with their mothers, sisters, and even daughters.” “... The Persians have made laws for themselves that they may take for wives their sisters, and their daughters, and their daughters' daughters; and there are some that go further, and take even their mothers.” There are two later Christian texts, Syriac and Arabic respectively, which represent an interesting tradition, for they hint that the incest occurred for supernatural reasons: “... The devil said unto the priest [Idhashir], ‘A man cannot become a priest and a Magian until he hath known carnally his mother, and his daughter, and his sister.’ And Idhashir the priest did this, and from that time the priests, and the Magians, and the Persians take their mothers, and their sisters, and their daughters to wife.”

Another scholar Hafiz M. I quoting Alf M. from his introduction to *Tafsir al-Furqan* stated that: “In the Vedic period multiple spouses were not only permitted but one woman was also permitted to marry a number of men at the same time. Four blood brothers would be married to the same wife. It is said that it is written in the *Rag Veed* that Mut‘ah is also permissible as well as marriage to a widow. He goes on further and writes: The Iranian society has greatly surpassed that of India in the sense that in India four brothers could only marry one woman but in Iran this has gone as far as one’s blood relations. One can marry his blood sister, daughter and at times some have married their own mothers. This appalling custom is not frowned upon in Iran and since it is commonly practiced it is not seen as such” (Mut‘ah of the Ithna ‘Ashariyyah in light of Qur‘ān and Sunnah).

The above quotations on ancient religions and cultures of Persia (Iran) are necessary as already imputed for us to understand how the Iranians Islamized their old religion and cultures. Ayatullah Khomeini was asked by a questioner who happened to be a pubescent girl: (Question 52) “I am a girl of sixteen years and my father sometimes kisses my neck and touches my buttocks with his hand; are these acts permitted?” Ayatullah Khomeini replied: “It is not allowed if it is done with the intention of obtaining pleasure” (see a copy of the verdict on figure number 35). This means it is allowed for the Shia dad to be touching the buttocks of his adolescent daughter and be kissing her neck if doing so didn't bring to him sexual pleasure! This religious verdict of jurist-consul Khomeini didn't take care of the daughters concern for how about if the dad is arousing her sexual urges by his action? Yeah, this is Shia and Shiism for you guys; a religious creed where everything is allowed, exceptionally forbidden under dissimulation (Taqiyyah).

Ayatullah Ruhani was asked: “is it allowed to a man to be kissing a handsome boy due to his excessive love towards him and if the act is free from suspicion and lust?” Ruhani answered him stating: “No problem it is allowed, nay there are hadiths encouraging such conduct” (see a copy of the verdict in figure number 36).

Ayatullah Ruhani was asked again: “What do you think about kissing someone in the mouth?” He answered: “If it is done with suspicion (to lust), then it is illegal (not permissible), if not it is allowed” (see a copy of the verdict on figure number 38).

In figure number 37 Ayatullah Sayyed Hassan Abtahi was asked the following question (number 465 in his website: www.abtahi.com): “I am a girl who is presently 15 years old and my father... use to kiss me too much between my breasts or in my mouth, sometimes he kisses my ears from behind me. He will lick my body and kiss my neck. I use to ask him whether what he is doing is legal. He will reply to me saying; if I am doing these things out of lust for you they are illegal but I am doing them in order to display fatherly love towards you. The Messenger use to kiss his daughter Fatimah around her neck and between her breasts and he use to kiss her in the mouth and suck her tongue. Does that mean that he desires his daughter? No!!! Since the Messenger did that to his daughter it entail that doing such action by a father to his daughter is allowed. He also said to me; I do not touch your anus or vagina or any part of your body that is private or forbidden to touch or kiss. I am doing this to you because I fear that you will be seduced or deceived by some boys

for any girl that throw herself into the hand of any person will be devoid of family affection and love at home. Are what my father doing to me permitted or illegal? How does the Messenger behave towards his daughter Fatima? Thank you for this beneficial web site.

Ayatullah sayyed Hassan Abtahi answered: May peace and mercy of Allah be with you. What your father is doing to you is permitted under the condition he stated; and that is in his heart (his intension). Therefore don't create evil thoughts towards him. You are welcomed.

Above then is a religious verdict of a jurist in Shiism upon whom a daughter complained against her father's unwarranted sexual harassment, but alas the Ayatullah supported the father's illegal acts basing his ruling on fabricated tradition against the Messenger of Allah. May Allah treat the Shia with what they deserve!!!

The screenshot shows the website of the Al-Khoei Islamic Institute. At the top, there is a banner with a portrait of Ayatollah Hassan Abtahi and the institute's logo. Below the banner, there is a search bar and a navigation menu. The main content area displays a list of questions and answers, with two questions highlighted in yellow:

52 انا فتاه عمري 16 سنه وابى احيانا يعقلني من رقبتي ويلامس دبري بيده هل يجوز ذلك؟
لايجوز إذا كان يقصد التلذذ .

53 هل يجوز الزواج المنقطع (المنعه) بالمرأة الكتابية من غير علم زوجته؟
نعم يجوز .

54 انا من مقلدي السيد الخوني متزوج و زوجي يطلب مني ان افص له قصص خياليه تخصني ان ينكحوني شخصين او اكثر فهل يجوز ان افص له مثل هذه القصص؟
يجوز إلا إذا استلزم الكذب فحرم .

55 هل يجوز للرجل الذي بنوي الزواج الدائم بفتاه بكر و المتزوج من أمراهه حاليا ان يشترط على الزوجه الثانية عدم الأنجاب؟ علما بأن لديه اطفال من زوجته الأولى. و الفتاه البكر قابله بالشرط؟ - المستغني من الباقيين على تقليد السيد ابوالقاسم الخوني (قدس) و يرجع في المستجدات للسيد السستاني ادام الله طله
نعم يجوز اشتراط ذلك .

56

On the right side, there is a vertical menu with the following items: التقاليد, الطهارة, الصلاة, الصوم, الخمس, التجارة, الإجارة, المضاربة, الغصب, الدين و القرض, الهبة, الوصية, الموقف, النكاح, الطلاق, الإيمان و النذور, الكفارات.

Figure 35

Microsoft Internet Explorer - موقع مكتب الإستفتاءات سماحة آية الله العظمى السيد محمد صادق الروحاني دام ظلّه

http://www.istefta.com/ans.php?stfid=4431&subid=15

File Edit View Favorites Tools Help

موقع مكتب الإستفتاءات سماحة آية الله العظمى السيد م...

جميع أجوبة الإستفتاءات تحمل ختم
سماحة آية الله العظمى الإمام الروحاني (دام ظلّه)

الصفحة الرئيسية السيرة الذاتية موقع فارسي موقع عربي إرسال إستفتاءك إتصل بنا

القسم متفرقات < عن تقبيل الولد الجميل ؟

السؤال: هل يجوز الإكتثار من تقبيل الولد الجميل ؛ إذا كان الداعي لذلك الحب الشديد له وإذا خلا من الريبة والشهوة ؟

الجواب: باسمه جلت اسمائه

يجوز بلا اشكال بل ورد في الاخبار الحث عليه .



Figure 36



- زندگي نامه
- اليوم
- تاليفات
- باسخ به سؤالات
- سخنرانيها
- سخن روز
- كانون بحث
- لنوار وحى
- حديث روز
- نوآوريتها
- دفاتر
- عضويت

ارتباط با ما

مطلبه املى English العربية فارسى

آيت الله سيد حسن ابطحي

Ayatollah Sayyed Hassan Abtahi
WWW.ABTAHI.COM

276- انا فتاة ابلغ من العمرة ١٦ عام ابى رجل متدين جدا وانا ابس الحجاب الكامل خارج المنزل والحمد لله ولكن ابى يقبلنى كثيرا بسن تديبى او فى فمى او بأذى من خلفى ويقلبنى فى بحرى فأقول له أليست هذه الأفعال حرام فيقول لى انها حرام اذا كانت بشهوة لكن انا افعل معك ذلك بعاطفة الأوبة وان الرسول محمد كان يقبل ابنته السيدة فاطمة من بحرها بسن تديبها وفى فمها وبمن لسانها فهل الرسول كان يفحش فى ابنته لا وانا الرسول فكل ذلك فهدية رحمة لأى اب ان يفعل مع ابنته ذلك ويقول لى انى لا لمس العورة وهى الثيل والدبر وكل ما ليس بعورة مصرح برؤية او لمسة او تقبيلة وانه يفعل هذا أيضا من خوفا على من اغرزلان الشباب بالفنائة التى تسلم نفسها لأى شاب تكون مفتحة لمشاعر الحب والخنان داخل المنزل فهل ما يعطه ابى معى خلال ام حرام وانا كان حرام كيف كان الرسول يفعل هذا مع ابنته السيدة فاطمة الرشراء وشكرا على هذا الموقف المعيد.

و عليكم السلام ورحمة الله وبركاته ان فعل والدك جائز بالشرط الذى هو يقوله و ذلك فى قلبه و لا تظن به السوء، اهلا بكم.

Figure 37


أجوبة الإستفتاءات


الرئيسية
البحر

http://dhr12.com

عن القبلة في الفم؟

أجوبة الإستفتاءات > متفرقات
الأسئلة
الاجابات

استعرض السؤال السابق :: استعرض السؤال التالي

رسالة	الوسيلة
<p>الرسالة: ما حكم صحة الشخص في فمه (البوسه) في رأيكم؟</p> <p>الاجواب: إن كان بربيه فلا يجوز - وإلا فلا بأس .</p> <p style="text-align: right;">الاجاب</p>	<p>عدير الفوقو Moderator</p> <p>مشاركات: 17+7</p> <p>انقل الي الاكثري</p>

الاجاب
القيمة أولا
استعرض الأسئلة السابقة
جميع الأسئلة

الاجاب
القيمة أولا
جميع الاوقات تستعمل نظام GMT + 3 ساعة
أجوبة الإستفتاءات > متفرقات
الأسئلة
الاجابات

صفحة 1 من 1

الاجاب
القيمة أولا
انقل الي: متفرقات

http://www.imamrohani.com/fatwa-ar/viewtopic.php?t=772

Figure 38

The above kind of religious verdict are usually sourced from Shia lied and fabricated hadiths against Allah, His Messenger (s.a.w) and the scholars (Imams) of the Prophets family (r.a). Consider these fairy tales narrated in Shia books concerning Fatima (r.a) as they were narrated in the web site www.imamhussain-lib.com/en/pages/f217.php. They began the tales with the following introduction: “Many traditions narrated from the Prophet (s.a.w) and from his Household (AS) telling us about the creation of Lady Fatima (AS). Some of these traditions described the creation of her illuminating light (nur) and many others tell us about her creation from a seed passed down to our prophet through a fruit he (s.a.w) had consumed in paradise.” Thereafter they narrated many fairy tales among which are:

1. Furat Alkufi narrated that Salman Al Mohamadi (May Allah be pleased with him) said: some of the wives of the prophet (s.a.w) said: O Messenger of Allah why do you love Fatima more than anyone else amongst your family? To which he replied: when I was in ascension to heaven Gabriel finished the way to the Toba tree (Abu Ja’afar al-Baqer said: Tobah is a tree that grows in Eden. Our God planted it by His hand. He picked out a fruit from the tree, rubbed it with his fingers and fed me the fruit. Then he wiped his hand between my shoulders and said: O Mohammed Allah the Blissful and Almighty bodes you of Fatima from Khadija bint Khuwailed. Once I landed on earth and we did what we did, Khadija got pregnant with Fatima and whenever I long for paradise I bring her close to me and smell the perfume of heaven because she is a Human Huri (Nymph)” (Bihar al-Anwar, vol. 8, Page 151).

Comment: One can see from the above narration a clear contradiction of the Qur’an for all people are created from Adam and Adam was created from dust and not from a light. Secondly consider the callous vulgar language that the Shia scholars use; they fabricated that the Messenger said: “... we did what we did, Khadija got pregnant....” Thirdly, they stated that if the Messenger wants to smell scent of Paradise he will go and smell Fatima. This statement is disrespectful to the Messenger of Allah (s.a.w) and it was fabricated and being broadcasted by unrefined, heathens, dirty and people with diseased hearts and inclination towards lust.

2. Imam Ja'far as-Sadiq (AS) quoting the Prophet (PBUH) has a description of the heavenly personality of Fatima al-zahra' (AS): "Allah created the light of Fatima (SA) before the creation of the heaven and the earth. Some people asked: 'So Fatima (SA) is not in the category of human beings?' The Prophet (PBUH) said: 'And she is a Houri in the human "shape" (heavenly human). They again asked: How is it possible?' The Prophet (PBUH) said: 'Allah had created Fatima (SA) before the creation of Adam (AS). At that time, the spirits had been created. When Allah created Adam (AS), he presented the spirits to him.' They asked: 'Where was Fatima (SA) at that time?' The Prophet (PBUH) said: 'time?' He replied. 'In her specific place at the top of the throne, the Prophet.' They asked: 'What was her food?' The Prophet (PBUH) replied: 'Allah's remembrance (sanctification, praising Allah, glorification, and magnification) and Allah is Greater. As Allah created Adam (AS) and wanted my progeny to continue by Fatima (SA), changed her into a heavenly apple.' Gabriel brought the apple for me and said: "Peace be upon you, O Muhammad (PBUH)! The apple is a fruit from Paradise which Allah has sent you as a gift. I took it and embraced on my chest. "Eat it.", said Gabriel. I divided it in halves. Broad and bright light radiated from the apple. I aspired to it. Gabriel said: O Muhammad (PBUH)! Why don't you eat the apple, eat it all as this is the light of Mansourah (victor) in the heaven and the light of Fatima (SA) on the earth." (Ilal Shara'I, by Saduq, vol. 1, chapter 147, Tafsir al-Qummi, vol. 1, pg.365).

Comment: The above fairy tale is saying that Fatima was created before the creation of the Heavens and the Earth and before the creation of Adam and Eve; meaning she is not of their children and she is not human. They claimed that she live as a light on the throne of Allah. They say that she is human-heavenly meaning she is partly human and partly divine.

3. "Muhammad would not sleep until he sucked the tongue of his daughter Fatima and nuzzled his face in her bosom" (Bihar al-Anwar).

4. It was narrated that [Imam] Ja'afar Ibn Muhamad said: The prophet to put his face between the breasts of [his daughter] Fatima before going to sleep" (Bihar al-Anwar, vol. 43, p. 78). You can also refer to Figure number 39 where the Shia scholar Sheikh Muhaqqiq al-Tabrizi stated in his book titled, 'al-Lum'at al-Baida'u Sharh Khutbatuz Zahra (pg. 106), where he stated that (the area shaded yellow): "The Messenger use to place his face between her breasts every day and night sniffing

their scent and enjoying the breath.” In the same page he stated (the sentence underlined red): “The breasts of Fatima are too long that she use to throw them over her shoulder; behind her back so that her children will suck their milk.” These are some of the dirty things that are found in the book of this heretic of disrespect and contempt to the Messenger of Allah and hatred and disdain to his daughter, mother of his progeny and the Imams (scholars) among them. Now I am asking the Shia; is your creed worthy of being subscribed to even by sheer name affiliation? May Allah deal with them as they deserved!!!

5. Ali Ibn Abi Talib said that he once slept with the prophet and his wife Aisha in one bed, and under one cover, then the prophet woke up to pray, and left them together [Ali and Aisha] in the same bed, under the same cover" (Bihar al-Anwar vol. 40, pg. 2).

Do you see the garbage that the Shia spread and broadcast as knowledge and religious instructions? We seek refuge in Allah from the religion of Shia Rafida and we pray to Allah to deal with them as they deserve. May Allah protect you and us brother from this evil creed that is nothing but a translated version of Persian religion and culture upon which Islamic robe has been girded!!! The above fabricated `Shia narrations are only indicating the Islamization of Persians incestuous culture and it also indicated their insatiable lust. Here is another Shia hadith that will further explain to you what we have mentioned above. The hadith is from Kitab Sulaym bin Qais al-Hilali which they claimed Imam Ja'far Al Sadiq made the following remarks about it: “If anyone from our Shia and devotees does not have the book of Sulaym bin Qays al Hilali, then he does not have any of our things, and he does not know any of our matters. This is the first book of Shia (hadith) and is one of the secrets of family of Muhammad:

6. In hadith number 24 (pg. 120, of the book ‘Kkitab sulaym bin Qais al-Hilali) it was narrated: Aban narrates from Sulaym. Sulaym said; "I heard from Salman, Abu Dhar and Miqdad and asked Ali ibn Abu Talib concerning it. He replied: "They all said the truth." They said: "Ali ibn Abi Talib (a.s) came to the Holy Prophet (s.a.w) when Aisha was sitting behind him and had a cloak over her, and the house was full of his family and those five companions of the book and five companions of Shura (consultation). Ali (a.s) could not find a place, so the Holy Prophet (s.a.w) signalled him "here" (i.e. behind him). Ali (a.s) came and sat in between the Holy Prophet (s.a.w) and Aisha, in a manner that an Araby (a villager) sits. Aisha got annoyed and

pushed him and said: "Hasn't your backside got any other place to sit except my lap? ..." In the above fairy tale Shia are depicting the Messenger of Allah (s.a.w) as a person who doesn't envy his family and he has no concern for them to the extent of asking somebody to sit on the lap of his wife publicly. Secondly, consider the vulgar, loutish language they put in the mouth of Aisha (r.a); "Hasn't your backside (ass or buttocks) got any other place to sit except my lap?" Really Shia scholars are nasty, horrible and evil to fabricate these stories, to accept them as hadith and to propagate them. Thirdly, consider how they described Imam Ali (r.a) who they claimed is their Imam and example to emulate; they stated that he sat, "in a manner that an Arab villager sits." With this the Shia mean that their 'Imam' has no manners and that he is uncouth, rude, uncivilized and unrefined. Is this the way to describe a leader, an example worthy of emulation?

Mathew Pierce, the Shia intellectual in his book; while giving the story of the context in which the above Shia fairy tales are narrated stated that: "... The story functions as an assertion that Fatima's essence was heavenly and pure, and most biographers place it alongside the story of Aisha's disconcerted (perhaps jealousy) reaction to seeing the Prophet put his tongue in Fatima's mouth... This type of kissing... is described frequently in the biographies and is generally presented as a means of transmitting spiritual knowledge from father to son. Fatima's case is somewhat unusual however. The Prophets assertion about Fatima's heavenly origin is a response to a puzzled remark by Aisha. "I see you kissing Fatima's mouth excessively and putting your tongue into her mouth," she says. After describing the heavenly origin of Fatima he goes on to add, "Whenever I longed for heaven, I kiss her and put my tongue into her mouth; for through her I encounter the breeze of heaven, and through her I encounter the scent of the Tuba tree, for she is heavenly human (Insaniyya Samawiyya)" (Twelve Infallibles: The Imams and the Making of Shiism, pg. 118).

The above presentation of Shia fabricated hadith and their efforts in those spurious narrations to present Fatima as human-heavenly was rightly described by al-Mahajjah quoting Ahmad Amin as follows: "The motive behind acceptance of Shiism by the Iranians and the peculiar concept of Imamah held by them has been thus explained by an eminent Egyptian scholar Dr. Ahmad Amin in the *Duha al-Islam*: 'A great majority of the Iranians were led to the faith in Shiism because they were accustomed to attribute divinity to their monarchs. They believed that the blood running in the veins of their rulers was different from that percolating in the body of a common man. Therefore, when they embraced Islam, they viewed the holy Prophet

in the same light as they were attuned to treat their sovereigns. Thus they associated divinity to the Prophet's *salla Llahu `alayhi wa sallam* household like the members of old imperial families. When the Prophet bid farewell to the world, they were instinctively convinced that only the Prophet's kin could become his successors.” (www.mahajjah.com).

All the above fairy tales of the Shia are nothing but the Islamization of their Zoroastrian religion and their heathen cultures into the pure Islamic religion because of their hatred for Islam and the Muslims and their efforts to fight Islam from within rather than from without. The Persians arrogantly view themselves as the best race in the world and therefore they cannot be seen to be copying religious rites from the ‘uncultured Arabs.’

١٥ بعد وفات ابها مدة قليلة اختلف في تعيين فلدها كما ينبغي اليه الاشارة وذوقها على تعبها
 المدينة بسنتين في اليوم الاول من ذبي الحجة او غيره على ما يابى وقضى النبي صلى الله عليه وآله وسلم
 زيادة ونقصته ومع بقية سبعة عشر يوما وثلاثة وثلاثين يوما او مع زيادة سبعة عشر
 نادونها واختلف في مدة عمرها بعد النبي صلى الله عليه وآله وسلم انها ثمانية اشهر وسبعة اشهر او اربعة اشهر وثلاثة
 اشهر ومائة يوم او خمسة وسبعون يوما او ثمان وسبعون يوما او ثمان وخمسة واربعون يوما
 وقال جماعة عمرها على الصحيح ثمان وعشرون يوما او ثمان وعشرون يوما او ثمان وعشرون يوما
 الحجرة والباقي بعد وفات رسول الله صلى الله عليه وآله وسلم وقال الجويني الاصح انها ثمان وعشرون يوما او ثمان وعشرون
 يوما فسبع سنين وثلاثة اشهر في مكة قبل الهجرة وعشرون يوما او ثمان وعشرون يوما او ثمان وعشرون
 يوما بعد وفات ابها وبالجملة عمرها ثمانية عشر سنة وزيادة في الجملة او بقية كذلك و
 روي انه لما هاجر النبي صلى الله عليه وآله وسلم من مكة الى المدينة وابني بها مسجد او عتقت كلبه واعلى علمه وحكمته
 تحدث به الملوك والشرف وخاف نعمة سيفه الاكابر والاشراون هاجرت فاطمة مع مبركوت
 ونساء المهاجرين الاثمانية وكانت غائبة فممن هاجر مع فاطمة هي المدينة وكان النبي صلى الله عليه وآله وسلم
 قد تزوج في اول دخوله المدينة بسودة بنت زينة ونقل فاطمة بعد الورود في المدينة الى الحجرة ومعه
 ثم تزوج ام سلمة ونقل فاطمة ثلثها ونظر الى امرها قالت ام سلمة تزوجني رسول الله صلى الله عليه وآله وسلم
 الى امر ابنته فاطمة فكنت اودبها وكانت والله ادرية واخرون بالاشياكلها قمت
 وكان لها خضائر ومخارج مفصلة في مواضعها وقد اشرفنا الى بعضها فيما مر وذلك مشكوك
 بعد ولايتها تشاء في اليوم كالحجعة في الحجعة كالشهر في الشهر كالسنة ومثل نورها انوارها
 نور وجهها كل يوم ليلته ثلاث مرات على ما حرق قبيله في وجهه ثمنها بالزهر وانها كانت ابدا
 بتول اعزله وكان تدبها طوبى لمن حبت كانت تليقها من اعلى كفيها على عجبها وترضع اولادها
 من رذلة ظهرها على ما ذكر بعضهم ذلك سند الرواية وكانت تلهو في اعيان صلوة الليل ولا
 لجرانها ثم لنفسها فسلها الحسن في ذلك فقال نابتها لجانم الدار وكانت معصومة مع كل
 الامانة ذات مخارج كرامات مع علم النبوة والامانة وكانت من اهل العباد والكفا والمباهلة
 وقد عقد علفه في وجهها في المنام على ما يابى اليه الاشارة وكانت تكلمها الملكة ومحدثها
 وهي الامانة النقاء النجباء والنجباء الوهمين التي اساطع اعطر لحنه ورائحةها من بين
 ثديها ورسول الله صلى الله عليه وآله وسلم كان يمس وجهه لما يبرز ثديها كل يوم وليلة فيتمها ويلبثها من اثنائها

وقد اشرفنا الى بعضها فيما مر
 ذلك مشكوك
 في الاشارة الى بعض
 من خواصها

لذا

Figure 39

CHAPTER FOUR: SEX STORIES AND OTHER SEXUAL PERVERTIONS BY SHIA AND THEIR SCHOLARS

Sexual perversions and immorality among the Shia and their scholars has no boundry or limit for they go to the extent of taking the Qur'an as a play thing. The following passages are taken from a Shia scholar's book titled KASHKUL (vol. 3, pg. 68) by Sheikh Yusuf Bahrani; in it he uses verses from the Qur'an to tell a story of homosexuality between one Abu Nuwas and a youth. The passage is hereby translated:

SODOMY STORY USING VERSES OF THE QUR'AN:

Ayatullah Yusuf Bahrani wrote in his book Kashkul (Figures 40 and 41); "It was narrated in literature that Abu Nuwas was passing by the door of a library when he saw a handsome boy (who appealed to his lust) and said: '**Praise be to Allah, the Best of creators**' (Surah 23:14). The boy replied him saying: '**For the like of this let the workers work**' (Surah 37:6). Abu Nuwas said: '**We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses**' (Surah 5:113). The boy said: '**You will not attain unto piety until you spend of that which you love**' (Surah 3:92). Abu Nuwas said: '**So appoint a meeting between us and you, which neither we nor thou shall fail to keep, at a convenient place**' (Surah 20:58). The boy said: "**Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)**" (Surah 20:59). So Abu Nuwas waited till Friday and when he came he saw the boy playing with children. So Abu Nuwas said: '**And who fulfill their covenant when they make it**' (Surah 2:177). So the boy walked along with Abu Nuwas into a hidden room, and Abu Nuwas gave the boy a Dinar and the boy thought that he was given a Dirham, so he said to Abu Nuwas: '**They have not estimate Allah with an estimation due to Him...**' (Surah 6:91). Abu Nuwas replied him saying: '**It is a yellow cow pleasing to the beholders**' (Surah 2:69). This made the boy to understand that he was given a Dinar. Abu Nuwas felt ashamed to ask the boy (to remove his trousers), so he said to him: '**Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides**' (Surah 3:191). The boy (after removing his trousers) said (to Abu Nuwas): "**Embark therein, in the Name of Allah will be its moving course and its resting anchorage**" (Surah 11:41). So Abu Nuwas mounted upon the kid (anus) and hurt him! So the boy said: '**Verily! Kings, when they enter a town (country), they despoil it, and make the most honorable amongst its people low...**' (Surah 27:34). And close to them there was an old man listening to the speech of the kid

and Abu Nuwas and seeing what they were doing. So directing his speech to Abu Nuwas he said: ‘**Then eat thereof and feed therewith the poor unfortunate**’ (Surah 22:28). The boy replied: ‘**Allah burdens not a person beyond his scope**’ (Surah 2:286).

For any person to sit down and create a story of homosexual act with verses of the Qur’an drawn from various chapters he must be evil incarnate, a Satan incarnate, a homosexual himself and a devil broadcasting evil. Whoever make this story and those who are happy with it are unbelievers, heathens and if a Muslim by mere creation of this dirty story has apostatized from the religion of Allah. Allah has warned people against taking His Words for play. He said: “If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (SAW) that you were mocking?" (9:65). In another verse Allah says: “And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely! Allah will collect the hypocrites and disbelievers all together in Hell” (4:140). In yet another verse Allah says: “And when you see those who engage in a false conversation about Our Verses (of the Quran) by mocking at them, stay away from them till they turn to another topic. And if Satan causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrong-doers, etc.)” (6:68).

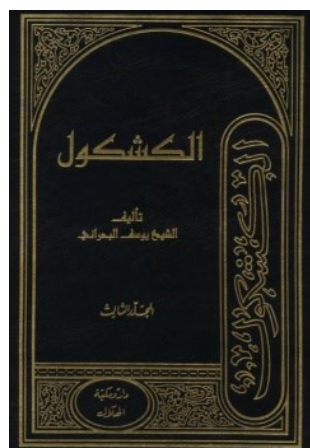


Figure 40

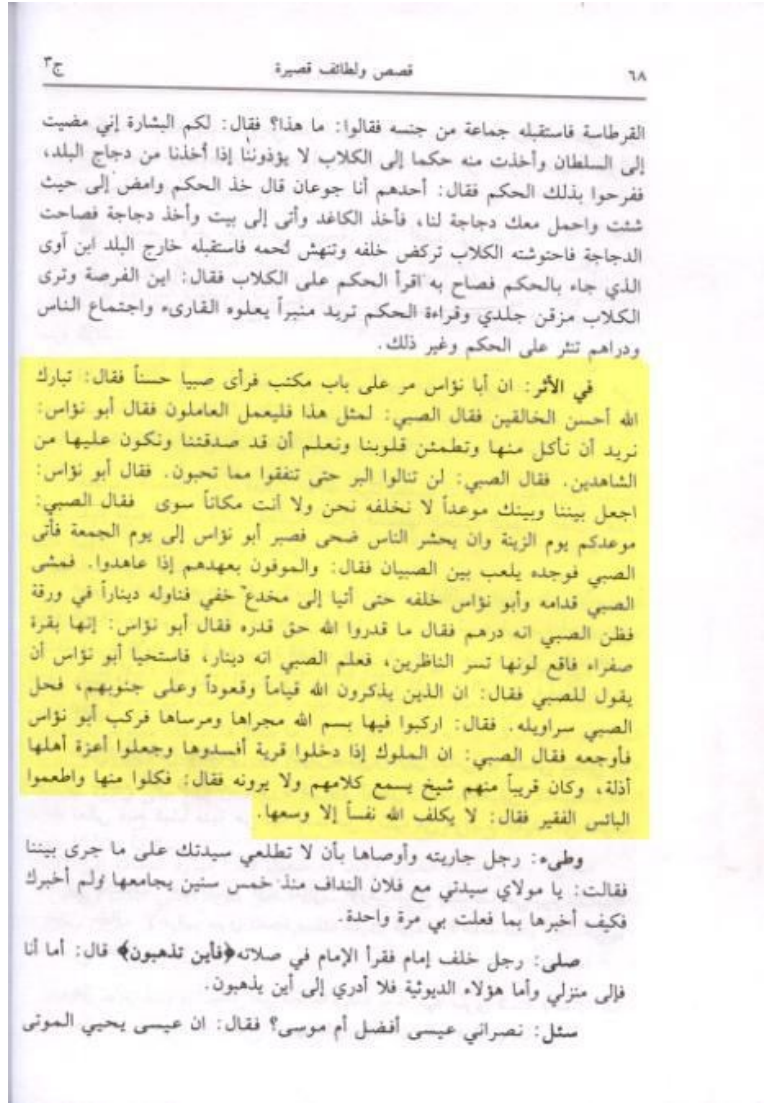


Figure 41

SEX STORIES BY AN AYATULLAH:

This is another book titled ZAHRUL RABI'I, written by the Shia scholar Ayatullah Ni'imatullah al-Jazairi full of sex stories; below are scanned pages of the book along with its English translation. The purpose these presentations are to make people understand who Shia and their scholars are in reality, and the Shia shall understand the perversity and corruption of those who they consider as their scholars and examples worthy of emulation.

In the introduction of the book Zahrul Rabi'i, the publisher paid due respect to the author in words of praises regarding his knowledge, service to Shia creed, and status amongst the Shia scholars specifically and the Shia masses in general.

The book is one of the filthiest books one can ever read. It contains jokes often said by people raised in the brothels or Shia hauzahs (seminaries). For the sake of exposing this perverse, heathens, I am translating but few of these jokes, which Shia scholars of his caliber and stature communicate, discuss and practice among themselves and with their students in their seminaries for fun, lust and profligacy.

This heathen, may Allah deal with him as he deserve, curse him and make his tomb a hole of fire, is no better than his fellow heathen Yusuf al-Bahrani who wrote a story of homosexual acts with verses of the Qur'an. These conducts of the Shia scholars is a speck of what their hearts contains of diseases and evil mechanizations, plot and programming against Islam and Muslims. Here are some excerpts from the book:

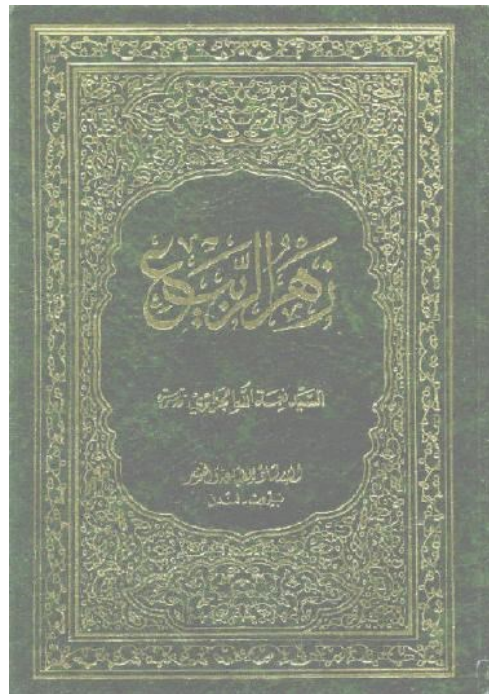


Figure 42

فقال عثمان وعن أمه فقال عائشة وعن عمه فقال بكر فقيل واسمك فقال رجل آخر اسمه
شمر .

وحكي أن عبد الله بن عليّ قدم إليه بعض الأمويين فأمر بقتله فجرد السيف السيف
لقتله فضرط الأمويّ فانسرع السيف فألقى السيف من يده فضحك عبد الله بن عليّ وأمر
بحلّه فقال الأمويّ هذا أيضاً من الأدبار كذا ندفع الموت بأسيافنا ونحن الآن ندفعه بأستانها .

دخل اللصوص على رجل فقير ليس في بيته شيء فجعلوا يطلبون ويفتشون فانتبه الرجل
فرأهم فقال يا فتيان هذا الذي تطلبونه بالليل قد طلناه بالنهار فلم نجده .

حكي أنه دخل لصّ دار قوم فلم يجد فيها شيئاً إلا دواة فكتب على الحائط عزّ عليّ ففرّكم
وعنائي .

كان رجل فقيراً لم يجد ما يلبس فأتاه رجل فقال يا أخي في الحديث أن العارفين في الدنيا
أهل الثياب في الآخرة فقال إن كان هذا الذي تقول حقاً لآكونن بزّازاً يوم القيامة .

وفي الأثر أن الرّشيد سأل جعفر اليرمكي عن جواريه فقال يا أمير المؤمنين كنت في الليلة
الماضية مضطجعاً وعندني جاريتان وهما يكسباني فتناومت عنهما لأنظر صنيعها أحديها مكبة
والأخرى مدنية فمدت المدنية يدها إلى ذلك الشيء فلعبت به فانتصب قائماً فوثبت المكبة
فقعدت عليه فقالت المدنية أنا أحقّ لأنّي حدّثت عن نافع عن ابن عمر عن النبيّ (صلى الله عليه
 وآله) أنه قال من أحيا أرضاً ميتة فهي له فقالت المكبة وأنا حدّثت عن معمر عن عكرمة عن
 النبيّ (صلى الله عليه وآله) أنه قال ليس الصيد لمن أثاره وإنما الصيد لمن قبضه فوجدت سندي
 الحديثين كما قالتا فضحك الرّشيد حتى استلقى على ظهره فقال من تسلو منها فقال جعفر هما
 ومولاهما بحكمك يا أمير المؤمنين فحملهما إليه .

وحكي أن بعض السّؤال اجتاز يقوم يأكلون فقال السّلام عليكم يا بخلاء فقالوا له
 أتقول أنا بخلاء فقال كذبوني بكسيرة .

وحكي أن بنات حبيبة المدينة اجتمعن عندها فقالت للكبرى ما تشتهين فقالت يا أم أن
 يُقدم زوجي من سفر فيدخل الحمام ثم يأتيه زواره المسلمون عليه فإذا فرغ أغلق الباب وأرخي
 السّتر فيأتي ما أرومه فقالت اسكتي ما صنعت شيئاً فقالت للوسطى فقالت أن يقدم زوجي من

Figure 43

سفر فيضع ثيابه وأتاه جيرانه فلما جاء الليل تطلبت له وثيبات ثم أخذني على ذلك فقالت ما صنعت شيئا فقالت للضعري فقالت أن يقدم زوجي من سفر وكان دخل الحمام وأطلي ثم قدم وقد نزع سرواله فدخل علي ويغلق الباب فيدخل أيره في فرجي ولسانه في فمي وأصبعه في أسي فناكفي في ثلاث مواضع فقالت اسكتي فأمكنك تبول الساعة من الشهوة .

وقيل إن الحجاج خرج متنكراً فرأته امرأة فعرفته واستطعمت فأطعمها فقال لها هل لك أن تصلحيني مع امرأتي فقالت هل عندك من جماع يغني قال نعم قالت فلا حاجة لك إلى أحد يصلح بينكما .

وفي الحديث أنه ظهر إبليس للمسيح (ع) فقال ألسنت تقول لن يصيبك إلا ما كتب الله عليك قال بلى قال فارم بنفسك من ذروة هذا الجبل فإنه إن قدر لك السلامة تسلم فقال له يا ملعون إن الله تعالى إن يختبر عباده وليس للعبد أن يختبر ربه .

وحكي أن أعرابياً سأل خالد بن الوليد وألح في سؤاله فقال خالد أعطوه بذرة يضعها في فرج أمه فقال الأعرابي وأخرى لاستها حتى لا تبقى فارغة فضحك وأمر له بها أيضاً .
نظر ابن سنانة إلى مبارك التركي على دابة فرفع رأسه إلى السماء وقال يا رب هذا حمار له فرس وأنا إنسان وليس لي حمار .

وقيل إنه سأل بعض المغاربة الجراوي الشاعر أي بروج السماء لك فقال واعجباً منك ما لي بيت في الأرض فكيف لي برج في السماء فضحك وأمر له بدار .

وحكي أن امرأة لقيت المهلب وقد قدم من الحرب فقالت أيها الأمير أي نذرت إن واقبت سالماً أن أقبل يدك وأصوم يوماً وتهب لي جارية سنديّة وثلاثمائة درهم فضحك المهلب وقال قد وفينا لك بتدرك فلا تعاودي مثله فليس كل أحد يفني لك .

وقد سافر أعرابي فرجع خائباً فقال ما ربحنا من سفرنا إلا ما فصرنا من صلواتنا .

وحكي أنه خرج رجلان من خراسان إلى بغداد لمرض أحدهما وعزم الآخر على الرجوع فقال لصاحبه ما أقول لمن يسألني عنك قال قل لهم لما دخل بغداد اشتكى رأسه وأضراره ووجد خشونة في صدره وغرراً في طحاله وخفقاً في فؤاده وضرباناً في كبده وورماً في ركبتيه ورعشة في

Sheikh Jaza'iri wrote: "It was reported in the 'Lectures' that he saw a Negro having a sexual intercourse with a Roman woman. When asked, what is it he was doing? He replied: 'merging the night into day'" (31:29).

Comment: This heathen is also employing verse of the Qur'an to illustrate sexual act between a black man and a white woman. What this is indicating is that the hearts of all Shia Rafida scholars are blackened by heart diseases such as exhibitionism, voyeurism, frotteurism, pedophilia and bestiality and probably sexual masochism and sexual sadism.

The Sheikh wrote in another place: "It was also reported, that a wife of a homosexual once said to her husband: 'I do possess what boys do.' He said: 'right, but it has a bad neighbor (meaning vagina).'"

On page 35 of the book (Figure 48), he writes: "In like manner, (it was reported) that an Imam of a group from the opponents (Ahlus Sunnah) was residing in Iraq. His kids are handsome, and the sinners used to take them to their homes at night. When the father was informed of the situation, he said: 'How much each one is paid per night?' The reply was two Dirhams. He said, fair enough, when their dad was at their age he was content with a quarter Dirham for the entire long night, so if each is paid two dirhams, what good is it to be unemployed?"

He wrote in the book: "It was reported that a man once said to his wife, why don't you moan when I make love to you? She said: it does not hurt me, how dare am I to lie on my God? He said, yeah ... that's because yours is too wide. She said, no, but your penis is as big as the date's seed. The man shouted so loud, listen O you folks; (my) penis is as long as the donkey's and she says as big as date's seed."

On page 45 of his book (Figure Figure 47), he writes: "It was reported that one of the sinners accompanied a young man into his home, and did what they had to do. When the young man got out, he claimed that it was him who perpetrated the act. When the sinner was informed of this claim, he said: there's no more honesty, Sodomy is now prohibited except if it is done before two upright witnesses."

Comment: One wonders why Shia scholars are too obsessed and pre-occupied with sodomy and homosexual stories and then fornication!!! An Arab adage says: "Every container reveals only what it contained."

On page 46 (Figure 45), he writes: "It was reported that an adulteress (harlot) got out at midnight and met a man. He said to her: 'Are you out at such a time?' She

said: 'I do not care, if I met a Satan, I am at his service, and if I met a man, that's what I am seeking.'"

On page 47 of the book (Figure 46), he writes: "A dog entered an abandoned mosque with a monkey sleeping therein, and urinated on the pulpit. The monkey said to the dog: 'Don't you fear pissing on the pulpit?' The dog replied: 'Oh, how handsome He has made you in order for you to defend Him.'" Meaning you are defending the house of God while He has created you ugly; you shall feel ashamed for defending His house.

On page 49 of scanned pages of this story (Figures 43 and 44), he writes: It was reported that daughters of Habibah al-Madaniya met together at their mother's home. Habibah asked the oldest daughter: 'What do you desire?' She said: Oh mom, that my husband comes from a traveling trip, gets a shower, then receives his visitors, and when all is done, he comes in, closes the door, and do what I can handle.' Habibah said: 'Shut up, that's nothing.' Then she asked the middle daughter about her desire and she replied: 'That my husband comes from a traveling trip, then relaxes, and receives his neighbors, and when night falls, I prepare myself for him, and let him have me as such as he can. Habibah said: 'You haven't said anything.' Then Habibah asked the youngest, who replied: 'That my husband arrives from his traveling trip, gets a shower, then comes out with his pants off coming into my bedroom, closes the door, then inserts his xxx into my xxx and his tongue into my mouth, and his finger into my anus, thus fxxx me in all these three places. Habibah said: 'That is enough; your mother is now pissing out of lust.

In page 49 of the book (Figure 43) the debauch Ayatullah gave the following story using hadiths of the Messenger of Allah (s.a.w): "It was narrated that Harun Rashid asked Ja'afar al-Barmaki about his maids and he replied; O commander of the faithfuls, yesterday I was laying down with two maids in my company who are massaging my body I pretended to be sleeping so that I will see what they will do. One of them is called Madaniyyah and the other Makkiyyah. Madaniyyah stretched her hand to that thing (his private part) and it become erected. Makkiyyah immediately rose and sat on it and Madaniyyah said to her; 'I have more right to it for I was told a hadith from Nafi, on the authority of Ibn Umar who said the Messenger of Allah says; Whoever cultivated a dead land (fallow) it belongs to him.' Makkiyyah opposed her saying; I have been told a hadith on the authority of Ma'ammr, from Ikrimah who said the Messenger of Allah says; A game (hunted animal) belongs to the one who catches it and not to the first person to chase it.' I found the chains of the hadiths as they have stated. Harun Rashid burst out laughing until he falls on his back..."

In Figure 48 the story run as follows: “It was narrated that Qais the mad use to enter inside the room of Laila and whenever her husband come into the house she will hide him under her pants. Qais will close his eyes in order not to see her body. He would say: I entered blind and come out blind.

In Figure 44: “One day Hajjaj went out in disguise but a woman saw him and identified him. She asked him to give her some provision and he did. Thereafter he asked her; “Can you be able to bring about reconciliation between me and my wife?” The woman asked him; “Are you strong in bed, so that you can satiate her?” He replied; “Yes.” The woman said to him: “Then you do not need anybody to reconcile between you.”

These sorts of narrations are endless and countless in the book of this debauch Ayatullah and each is worse than the previous ones; sometimes using verses of the Qur’an and at other times hadiths of the Messenger of Allah to illustrate his dirty work and display his despicable thoughts. What have been presented here are only excerpts from what have been attached above and below. Those who are Arabic literate can continue reading the pages by themselves or can order the book from a Shia country such as Iran. Now what is the difference between this to any X-rated story book other than it being more explicit, graphic and shameless!!! One wonders how members of his family will estimate him if they read his book and how will his followers estimate him considering that he is a jurist-consult and an example worthy being emulated by them!!! One wonders how a society whose religious leaders propagate open profligacy, decadence and debauchery will live and be existing!!! An Arab adage states: “If the man of the house is the drum player, no wonder if the rest of the family are dancers.” The Shia ship is really a sinking ship and not a safety ship as they claimed. May Allah continue to protect us and our wards against this evil creed!!!

Here scan copy for quote from p 31, from other edition of that book:

وعلافي ولما أخذ محمد بن سليمان صالح بن عبد القدوس ليوجه به الى المهدي قال له
اطلقني حتى افكر لك فيولد لك ولد ذكر ولم يكن لمحمد بن سليمان غير بنت واحدة فقال
بل اصنع ما هو انفع لك حتى تغفلت من يدي وحكي انه حمل بعض الصوفية طعما ماله
طمان ليطنه فقال نام مشغول فقال اطمنه والادعوت عليك وعلى حمارك ووجد قال
فانت جباب الذمومة قال نعم قال فادع الله عز وجل ان يصنع من نطك دقيقا فهو انفع لك
واسلم ليدنك وحكي ان الشعبي دخل الحمام وفيه رجل مشكف فغمض عيني فقال
له الرجل يا شيخ متى ذهبت عينا قال مذهبنا قال مذهبنا الله سترك رايت بخط شيخنا بها الملة
والدين والشعر له **وَقَوْلُهُنَّ لَطَائِفُ هَذَا الْقَوْلِ** **فَقَوْلُهُنَّ لَطَائِفُ هَذَا الْقَوْلِ**
وَكَمْ تَحْتِ هَذَا مِنْ قَوْلِي **حَمِيمٌ مَسْرُوحٌ فِي قَسْرِي** في الاثر ان رجلا اعترض
المأمون فقال ناها امير المؤمنين رجل من العرب قال ليس بجعب قال ولتي اريد
الحج قال الطريق امامك نهج قال وليس له نفقة قال سقط الفرض عنك قال اني
جنتك مستعظيا المستفتيا فضحك وامر له بصلاة قد مر رجل عجوزا دلالة الى القاضي
فقال صلح الله القاضي زوجه حتى هذه العجوز امرأة فلما دخلت بها وجدت بها عرجاء فقالت
اعز الله القاضي زوجه امرأك بما معها ام زوجه حارة بحق عليها حكي انه قيل لامرأة طريفة
اكرنت ثا لت اعوذ بالله من الكساد حكي عن ابى العباس قال خطبت امرأة فاستفتتني فكيف الخطبة
فان تنفري عن قبح وجهي قلني **أَهْبِيبْ أَيْبِيبَ لَأَعْنِي وَالْأَقْدَمُ** فاجابت ليس له ذل ولا ريب
اريد لك حكي ان امرأة فاسقة خرجت ليلا في جوف الليل فلقبها انسان فقال لها التحزين
في هذا الوقت قالت ولا ابالي ان لقيت شيطان فانا في طاعته وان لقيتني رجل فانا
في طلبه وفي الاثر انه غاب رجل عن زوجته فبلغها انه اشترى جارية فاشترت هي
غلامين فبلغ الخبره وجهما بجاء مبادرا وقال لها ما هذا قالت وما علمت ان التي الى
بغليز اوح من البغل الى زحون بع الجارية حتى ابيع الغلامين ففعل ذلك دخل ابو
نوس فقيه مصر على بعض الخلفاء فقال له ما تقول في رجل اشترى شاة فضرطت ثوبت
من استها بعرة ففقت عين رجل على من الذي قال على البايع لانه باع شاة في استها

القدم
العجوز الكالدة
في نكاح و زخارة و نكاح
لهم والعليقة
الهمق
في



Figure 45

Here scan page for quotation from p 32, just from other edition:

مضيق فلم يروى من العهدة في التواريخ كان ذوا الزباستين ببعض أحد أشاهله المشيخ
 عالمخرسان ليتعلموا منه الحكمة فقال لهم الشيخ يوماً قد علمت الحكمة فهل فيكم عاشق
 قالوا لا قال لعشقتوا وياكم والحرام فالعشق يفسح العين وينكئ البليد ويصحن البخيل و
 يبعث على التظيف وتحسين الملابس فلما انصرفوا للمهزذوا الزباستين عما استفادوه
 فقالوا كان كذا وكذا فقال نعم ما قال اخذ ذلك حمار ويان بهرام جود كان له ابن اقله
 للمك بعدد وكان الابن ساقط المهمة ردى لنفسه سيقى الادب فغته ذلك وكل به من
 يعلمه فلم يكن يتعلم فقال معلمه يوماً كما نرى على حال فحدث من امره ما انيسنا منه
 وهو انه عشق بذت فلان المرزبان فقال الان رجوت فلا تصد باها الجارية وقال
 انى مسترايك سترا فلا يعد دونك اعلم ان ابى عشقك بذتك واريد ان ازوجهما منى لكن
 مرها لتطعمه من غير ان يراها فاذا استقر طعمه فيها اعطته انها رغبة عنه لعلها قد
 ثم قال للمعلم الحق فهدى وشجعه على مرسلته المرأة ففعلت المرأة ما امرت فقال الغلام فى
 نفسه انا اجتهد فى تحصيل ما اصل به اليها فاخذ فى التآذب وتعلم الشجاعة ثم قال ابوه
 للؤذب شجعه على اهاء امرها الى وسالتى ان زوجهما منى فزوجهما من ابنة وقال لا
 تزور من بها فى مراسلتها اليك فانى كنت مرقتها بذلك وان من صار سببا العقول فهو من
 اعظم الناس بركة عليك وفى الاثر انه غصب سعيد بن وهب يوماً على غلام له فامر به
 فبطح وكشف عن الثوب ليضربه فقال يا ابن الفاعلة انما غرتك سنك هذه حتى اجترأت
 على هذه الجراءة وسأريك هو انما على فقال الغلام طامعرتك هذه الاست حتى اجترأت
 على الله وسوف ترى هو انك عليه قال سعيد فورد على من جوابه ما حيرت في لطفه قالوا
 عن يدى سأل اعرابى عبد الملك فقال سل الله تعالى فقال الاعرابى قد سالته
 فاحالنى عليك فضحك واعطاه وحكى انه دخل اعرابى الخرج فخرج منه صوت فجعل
 فتياناً حضروه يضحكون منه فخرج فقال يا فتيتان هل سمعتم شيئاً غير موضعكم
 ان ابن ابي القبل قال لرجل ولد لى مولود فاسميه قال لا تخرج من الاصطبل وانهما
 شئت دخل كلب مسجد اخر بافبال على الحراب وفى المسجد قرد فامر فقال للكلب اياها فاذ

ازدك
 بلغته ادخل
 عليه عيبا
 فى
 القاء على
 وجهه
 ٣



بالحق

الله تبول فى الحراب فقال للكلب ما احسن ما خلقتك الله حتى تنعصب له وحكى آخرها

Figure 46

قال نعم قال لي من بعثت قال ليك قال ليك لشيء لك لسفيه احق قال انما يبحث الى كل قوم
 مثاهم فضحك المعتصم وامر له بشئ وحكى له ثم تنبأ رجل في خلافة المأمون فقال له امانت
 قال انا نبى قال فما جرتك قال سل ما شئت وكان بين يديه قفل فقال خذ هذا القفل
 فاخذه فقال له اصلحك الله لراقل لك في حذا دقلت انا نبى فضحك المأمون واستناب لخطاه
 وَحَقَّكَ مَا تَحْتَوِيَتْ مَشِيْبَ رَأْيِي وَجَاءَ أَنْ يَدَّ وَمَرَى الشَّمَابُ
 وَلا كَفَى خَشِيَتْ يَرَادُ مِثْقَى عَقُولُ نَوَى الْكَيْبِ قَالِ الْهَمْنَا قَرَى بَعْضُ الْمَغْفَلِينَ فِي
 بِيوت اذن الله بالترفع فقال له شخص انما هو بالجر فقال له يا جاهل اذا كان الله تعالى يقول
 في بيوت اذن الله ان ترفع ويخرجهما انت لما ذابوا سئل رجل مغفل رجلا فاضلا قال كيف
 تنسب الى اللغة فقال له لغوي قال لخطات في ضم الهمزة انما التصحيح بما جاء في القرآن
 لغوي مبین وحكى الشريف هو معنى قال ولقد كالميلة باصبعها في دار العزاق في
 جماعة من القضاة فلما ناموا مع عناصر لنا والمستغاثه فاذا الشيخ الاديب ابو جعفر القصاص
 ينيك باعلى الشاعر ذلك يستغيث ويقول انى شيخ اعنى فيما يحملك على نبيك وذلك لا
 يلتفت اليه الى ان فرغ منه وسل منه كن راع البكر فقامه قائلا انى كنت اتمنى ان اياك بالاعلا
 المعزى لكفره والحاده ففاننى فلما رايتك شيخا اعنى فاضلا نكتك لاجله وحكى ان الاشعب
 من يوم جعل الضبيان يعثون به فقال لهم ويلكم سالوا عن عبد الله يفرق تمر افتر الضبيان
 يعدون فعدا الشعب معهم وقال ما يدري لعله يكون حقا في الاثر ان رجلا كان راكب حمارا
 فقال له اخر امره فنى فرفه فقال ما افره حماره ثم سار ساعة فقال ما افره حمارنا فقال له
 صاحب الحمار انزل قبل ان تقول ما افره حمارى فما رايت اطع منك حكى ان بعض الفساق دخل
 بامر الى بيته وكان بينهما ما كان فلما اخرج الامر اذعى انه هو الفاعل فقيل له في ذلك فقال
 فسدت الامانات وحررت اللواط الا يشاهد بين عدلين ما عاينت عيناى في عظمى
 اقل من حلى ومن يخبى قد بعث عنيك وحار وقد اصبت لافوقى ولا تحبى
 حكى ان رجلا يقال له بصله قال دخلت سقاية بالكرخ فوضات فلما اخرجت تعلمت
 وقال هات اقيمة فضرطت ضرطة وقلت خل الان سبيلي فقد نقضت وضوء فضحك

ما
 الدابة
 او نشطت

وخلد

Figure 47

البكاك قلت قد وقع الذؤاء على داء قد قرح فاسرع في بنجاحه قالت فان كنت صادقا فليكن
 قلت برحمتك فما الصادق لا يبكي قالت لا وذلك ان البكاء راحة القلب قال فبقيت مقصرا
 من قولها وروى ان عزة دخلت على ام البنين بنت عبد العزيز فقالت لها اقمي عليك
 ما في ثوبي وعدت كثير حينئذ **قضى كل ذي دين فوفى عنه وعزة ممتول عني فزعمها**
 قالت وعدته قبلة فمطلته سنة فلما بالتمناضى هجرته سنة ففتمني اياه مضيقا
 المجرنا سحيت منه فقلت حياك الله يا اجل فانشأ يقول **حيثك عمرة بعد الحج وانصر**
فحي ويحك من حياك يا اجل ليت اليتيم كانت له فاشكرها مكان يا اجل صديت يا رجل
 وهو على تقاضيه الى الان قالت بالله الا قضيتته وعلى اثمها ويقال انها اعتقت بعين
 رقية لاجل كفارة تلك القبلة وما حصلت لك كثيرا وما ارادها كالتنقص المحبة كما
 يحكي ان قبس الجنون كان اذا دخل على ليلي ثم دخل زوجها وضعته تحت شياها
 فيمض عينيها لئلا يرى بدنهما ويقول دخلت اعشى وخرجت اعشى وليس ذلك الا لما
 قلناه وفي الاثر انه لقي بوالعينا بعض اخوانه في السفر فجعل يتعجب من بكوره ويقول
 يا عبد الله اترك في مثل هذا الوقت فقال الرجل بوالعينا اشارك في الفعل ويفرد
 بالتعجب وحكى لي بعض الاصحاب ان رجلا كان له ولد يلعب به الفساق فقيل له
 ذلك فقال كيف نصنع اولاد المحلة ليس لهم حياء وانا وجهي رقيق ونظيره ان امي جماعة
 من اهل الخلاف كان في العراق وكان له اولاد عليهم صنعة من الحسن وكان الفساق
 ياخذونهم الى منازلهم ليلا فحوا اليهم حال ولاده فقال ما يعطى احد همليلة فقيل
 له درهمين فقال عظيم الانصاف لما كان ابوهم مثلهم كان يرضى ليلته الطويلة بربع
 درهم فاذا اعطى احد همليلة درهمين فما يذنفعون بالبطالة وحكى انه تزوج رجل
 بامرأة قدمات عنها خمسة ازواج فمرض السادس واشرف على الموت فقالت الي من
 تكلفي فقال لي السابع الشقي وفي الاثر انه دخل الوليد بن يزيد على هشام وعل
 الوليد عمامة وثني فقال هشام كم اخذت عماتك قال بالف درهم فقام هشام
 عمامة بالف درهم يستكثر ذلك قال يا امير المؤمنين انها لا كم وطرا في هذا شريفة

قوله
 سعة من حال
 آدم ال
 في

قوله
 قشر الثوب
 معروف
 من كل آونة

انت

Figure 48

DESCRIPTION OF MALE PRIVATE PARTS:

The Shia scholars have fantasies with regard to describing and looking at sex organs and are obsessed to sex and thus they are generally suffering from exhibitionism paraphilia; it is a mental disorder related to exposing naked body and enjoying looking at naked body. That is the reason why they fabricated a lot of hadiths in this regard against the Messenger of Allah (s.a.w) and his honoured descendants, so that they can give their diseased hearts and weird behaviors a kind of religious cover and sanction.

Now we are looking at another book written by an unknown Shia scholar but which the Shia claimed to be authored by Imam Ja'afar as-Sadiq and the Imam is among those who Allah has protected from such shameful acts and vulgar language. In the book titled, 'Tauhid al-Mufaddal,' which Shia claimed has been dictated by Imam Ja'afar as-Sadiq to his student who is called Mufaddal they described the 'wisdom behind the creation of male sexual organ and the anus,' as follows: "If to say the male sexual organ languid how can it reach the middle of the uterus in order to release sperm inside it? And if to say that it is always hard, how can man turn about while reclining or laying on his bed or how can he walk among people while the thing is bulging in his front? That would have been an ugly sight in addition to being a constant source of stimulating lust and desire to both male and female. Allah, Exalted is His Name decreed that most of that (male organ) cannot be seen by eyes all the time and that it does'nt become a source of inconvenience to men; instead of that Allah gave it the ability to become erected when the need arises because He has planned through that the continuation of human species and its existence."

The author continued his indecency by describing the anus and its function: "Is it not an elegance of plan in the construction of a house that the lavatory should be in a secluded part thereof? In the same way, Allah the Almighty has made the orifice for the excreta of man in a secret place. It is not in the open behind him nor was it placed in front of him, but is so situated as to be perfectly placed in a hidden part of his body; covered and unseen; a joint to the two thighs and covered by buttocks with what they possessed of flesh thus hiding it. When a man needs to answer the call of nature and assumes the requisite posture of sitting, the orifice allows the excreta to escape; it is prepared to allow the excrement to drop out..." (See Figure 49, which is page 31 of the book).

Shia scholars also suffers from voyeurism which is a paraphilia and a mental illness which made those suffering from it to not only enjoy looking at naked body but to also touch genital of others; to this extent we found them putting down this fantasy and obsession in religious ritual as transfiguration and indication of what their diseased hearts contained.

Figure 50 below is document from the book, 'Nihayatul Ahkam fil Ma'arifatul Ahkam,' by Sheikh Hasan bin Yusuf bin Ali al-Muttahir al-Hilli. It is a book written on jurisprudence and specifically on observances and rituals. On page 208 of that book he was describing various forms of performing dry ablution (Tayammum) and he stated that: "If we state that touching the vagina breaks ablution, notwithstanding, if a man strike his hand on a woman private's part upon which there are some soil, then his dry ablution is sound (i.e. can not be broken by his touching because there are some sand on it)." Habitually this Sheikh is implying that if a woman covers her vagina with soil she is considered not to be nude (further explanation of this issue will come later).

One wonder at this junction why did this Shia jurist; and others like him, bring about this extreme proposition for it is a weird, crude, hypothesis that only occurs in Shia fantasy. It only exposes corruption of thought, evil intention that is geared towards committing and spreading corruption upon the earth. Shiism always tries to depict Islam as unrefined religion that is always after sensual lust.

الخلقة العجيبة حتى انكروا التدبير والعمد فيها^(١)

(فرج الرجل والحكمة فيه)

لو كان فرج الرجل مسترخياً ، كيف كان يصل الى قعر الرحم ، حتى يفرغ النطفة فيه ؟ ولو كان منعضاً^(١) ابداً كيف كان الرجل يتقلب في الفراش ، او يمشي بين الناس وشيء شاخص أمامه ، ثم يكون في ذلك مع قبح المنظر . تحريك الشهوة في كل وقت من الرجال والنساء جميعاً ، فقد الله جل اسمه ان يكون اكثر ذلك لا يبدو للبصر في كل وقت ، ولا يكون على الرجال منه مؤنة ، بل جعل فيه قوة الانتصاب وقت الحاجة إلى ذلك ، لما قدر ان يكون فيه من دوام النسل وبقائه .

(منفذ الغائط ووصفه)

اعتبر الآن يا مفضل بعظم النعمة على الانسان في مطعمه ومشربه وتسهيل خروج الأذى . أليس من حسن التقدير في بناء الدار ان يكون الخلاء في استر موضع منها ، فكذا جعل الله سبحانه المنفذ المهياً للخلاء من الانسان في استر موضع منه ، فلم يجعله بارزاً من خلفه ، ولا ناشزاً من بين يديه ، بل هو منيب في موضع غامض من البدن ، مستور محجوب ، يلتقي عليه الفخذان ، وتحجبه الأليتان بما عليهما من اللحم فتوارياته ، فاذا احتاج الانسان الى الخلاء ، وجلس تلك الجلسة الفى^(٢) ذلك المنفذ منه منصباً ، مهياً لإنحدار الثقل^(٣) . فتبارك من تظاهرت الآؤه ولا تحصى نعمائوه .

(١) المنعص كأنه مأخوذ من العض وهو القرن يريد انه صلب شديد

(٢) الفى . وجد .

(٣) الثقل - بالضم - ما يستقر في اسفل الشيء من كدرة .

ولو ضرب فيها هو بدل من الوضوء مرتين ، فاشكال ينشأ : من وجوب الموالاة ، ومن كونه غير محل بها لقصر زمانه . أما لو ضرب فيها هو بدل من الغسل مرة ، لم يجزيه .

والوجه في الاغسال غير الجنابة تعدد التيمم ، لتعدد الواجب ، فتضرب مرة للوجه والكف عوضاً عن الوضوء ، ومرتين عوضاً عن الغسل ، ولا يكفي ثلاث ضربات متفرقة على الاعضاء . وفي رواية : مساوات تيمم الجنب والحائض^(١) .

والموالاة هنا واجبة ، لقوله « فتيمموا »^(٢) والفاء للتعقيب ، ولأنه بدل عما يجب فيه الموالاة . أما الغسل ، فكذلك إن قلنا بوجوب التضييق ، والا فاشكال ينشأ : من أصالة البراءة ، ومن قول الباقر عليه السلام وقد سئل كيف التيمم ؟ هو ضرب واحد للوضوء والغسل من الجنابة^(٣) .

ولا بد من نزع الخاتم وشبهه . وفي أجزاء مسح الوجه بكف واحد اشكال . ولو قلنا أن مس الفرج حدث لو ضرب يده^(٤) على فرج امرأة عليه تراب ، صح التيمم ، لأن أول الأركان المسح لا النقل .

- (١) وسائل الشريعة : ٢ / ٩٧٩ ح ٧ .
(٢) سورة النساء : ٤٣ .
(٣) وسائل الشريعة : ٢ / ٩٧٨ ح ٤ .
(٤) في مس ٤ بيديه .

Figure 50

ESTABLISHMENT OF MUT'AH HOUSES AND REGISTRIES



Figure 51

A Chastity House (or "Morality House") is a proposed but not ratified facility in Iran where couples can interact with each other to perform Mut'ah. In the year 2002, the main reason for reinstatement of Chastity Houses given to public was to prevent prostitution from spreading in the cities. The Iranian government recently passed legislation which created legal whore-houses, brothels which would be officially licensed under law as "Chastity Houses."

The Iranian clerics argued that the only way to solve the problem of prostitution is to bring it under state control (they are to bring it down by creating houses where prostitutes can stay and be patronized under the guise of Mut'ah; Allah is exposing the hypocrisy of Shia scholars everyday). In recent weeks, several prominent conservative clerics have proposed that prostitutes be placed in government-run shelters for destitute women to be called "Chastity Houses," where male customers could briefly "marry" them under the Shia belief of Mut'ah. These brothels would then be run by the Iranian religious clerics, who would ensure that the couples use contraceptives and protective measures. Proponents of the idea argue that it would "eradicate social corruption" by legitimizing and controlling sexual relations between

the men and women. Under the plan, the couples would register for a licence or a permit to contract Mut'ah under Iran's Shia law.

One cleric backing the plan, Ayatollah Mohammed Mousavi Bojnurdi, recently told a newspaper: "We face a real challenge with all these women on the street (looking for Mut'ah husbands). Our society is in an emergency situation, so the formation of the Chastity Houses can be an immediate solution to the problem." He added that the plan "is both realistic and conforms to 'Shariah' [Islamic] law."

The latest idea is so-called chastity houses, regarded by some religious leaders as a more acceptable version of brothels (which the 'Islamic Republic' closed at the inception of the revolution), to both shelter poor street women and satisfy the sexual needs of men who cannot afford to get married. The idea of 'chastity houses' is the establishment of brothels that conform to Mut'ah, or temporary marriage, practised among Shia Ithna Ashariyyah. In Mut'ah, couples exchange vows for a limited period. The man pays a small sum to the woman, but has no other obligations.

The Cultural Council for Women, a women's rights group, argue back that such houses would be a "deceitful and thinly disguised" form of prostitution. Reuters recently quoted Shahrbanou Amani, a female parliamentarian, as calling the Chastity Houses "an insult and disrespectful to women." Particularly discomfoting is that there are hundreds of thousands of prostitutes in Tehran alone, and many of them are girls who are poverty-stricken and forced into the now legalized prostitution that is so rampant in Iran.

Some of the reasons for establishment of the Iranian prostitution registry under the guise of 'chastity house' are for the government to earn some revenue in the trade for women flesh and to protect those doing Mut'ah from police and other security agencies harassment otherwise in Shia jurisprudence Mut'ah does not require witness, or documentation for it is a private affair between those contracting it. Due to the latter reason a Mut'ah prostitute stated: "We went out a lot together, and I didn't want to get into trouble," Maryam, 31, said. "We wanted to have documents so that if we were stopped on the street (by morality police) we could prove we weren't doing anything illegal." Their 'marriage' ritual was simple. Even though they could have sealed the contract privately, they went to a cleric in a marriage registry office in Tehran with their photographs and identity papers for registration (www.nytime.com).

The Shia web site Shia chat stated that: "The temporary marriage license would protect the couple from harassment by authorities and, according to some proposals;

it would be accompanied by free contraceptives and health advice” (www.shiachat.com). The site continued to explain the importance of establishing houses where women who have decided to live on sex trade can be accommodated by the government stating: “This organisation has been proposed as a solution to the problem of some youths, divorcees and or widows being unable to find a suitable partner. This is a very real need that has arisen in society as some people cannot afford marriage or cannot find a suitable partner for whatever reason. The administrators will essentially act as mediators between the two parties (male and female) introducing them to one another so that they may choose to partake in a ‘legal relationship’. This will be fully regulated, and promotes ‘halal (legal) relationships’ over the potential ‘haram (illegal) ones’ that could ensue if the needs of certain sections of society (for sex) are left unfulfilled.”

The Shia state of Iran went ahead under the supervision of the Ministry of Islamic Guidance to establish and supervise Mut’ah promiscuity web sites. The Tehran Official Center for Temporary Marriage is one of them and it was specifically launched to propagate the concept of Mut’ah. In recent years, tens of other similar sites have sprung, all with the goal of facilitating Mut’ah and issuing legal permits to its contractors. These sites also provide information regarding their members to applicants who register and submit an online application form and facilitate the establishment of such relations just like any dating web site and their activities are completely legal because they have registered with the supervising Ministry.

Although the ‘Islamic Republic’ has devised legal means and framework that smoothed Mut’ah contracts many Iranians are still questioning its benefits to the society for its evils has far outweighed its seeming benefits and the Qur’an has taught us that even wine drinking and gambling have some benefits but they are forbidden because their evils are more than their benefits, Allah says: “They ask you (O Muhammad SAW) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit... Thus Allah makes clear to you His Laws in order that you may give thought" (2:219).

Mentioned among those who are against Mut’ah is the Iranian parliamentarian who belongs to the parliament’s social committee, Seyed Mohammad Ali Mousavi Mobarakeh who said that temporary marriages in fact contribute to marriage breakups. Dariush Ghanbari, another member of parliament who is also a member of the same parliamentary committee accepts temporary marriages only under special conditions, and also believes that internet sites that provide temporary marriage

services weaken the institution of family. What is the benefit of any institution that weakens the family institution which is the bedrock of all societies?

Asieh Amini, a journalist and a women's rights activist is one of the Iranian women that is vocally and without any hypocritical dissimulation; is demolition the arguments for legitimizing Mut'ah and its institution in Iranian society. She stated: "Let's remind ourselves why marriage was accepted by different civilizations. Why do men and women enter into a marital relationship? The only rational reason that leads people to think about a joint life and accept its difficulties (challenges) is for the purpose of creating a family. By difficulties I mean the frameworks and regulations of this commitment that are imposed on people. What rationale can exist for temporary marriages in our society? A temporary marriage is nothing other than simply a sexual arrangement. This relationship usually contains a sale and a purchase as well. Its temporary aspect means the denial of the formation of a family. So family creation, which can be the most important reason for marriage - while in a society like Iran's also carries a sanctity - does not exist in a temporary marriage.

The other question of course is who among men and women turn to temporary marriages. Can a woman with her own family use this type of arrangement to meet her sexual needs? Naturally not!!! But men with families can and this arrangement provides them with a means to occasionally satisfy their sexual fantasies... Because of these, from a feminist perspective sighe (Mut'ah) is a discriminatory relationship between a married man and woman. Sighe (Mut'ah) creates a void in personal relations and reduces it to a kind of sexual relations.

In reality, sighe (Mut'a) is a means to freely meet the sexual needs of people which is given a religious sanctity. It is in a way the smuggling of human beings, the selling of the body. In a society where the sale and purchase of free sexual relations is negated on religious or even medical grounds, sighe (Mut'a), which is the freest kind of sexual relations and in a way constitutes trade between individuals, is permissible and even advocated.

Let's not forget that one of the most important reasons why women resort to sighe is poverty and economic needs. The sexual need is there too of course. But we see need in all of them. But this is not the case for men. There is a distinction between single and married men. For married men, the drive is financial ability and (sexual) fantasies. Single men on the other hand desire sexual relations, like all men. But is sighe, which lacks the emotional dimension, the solution to this need?

So with this picture one can say that sighe is an unequal sexual relationship between a man and a woman. Women, who turn to it mostly because of poverty, are the multi-fold victims in this imbalanced system.”

Asieh Amini reiterated her position and submission that Mut’ah derail and shake the foundation of the family institution saying: “Members of a family are not like passengers on a bus without emotional relations between them (just like in Mut’ah). When I talk of a family I mean people who live together respectfully and have emotional relations. What woman would accept her partner to buy the body of another woman? Forget about men and women. What person would accept such an arrangement? ... That Majlis (Parliament) representatives view the sighe as a solution to some social problems raises hundreds of un-talked about issues. The issue is how many times must women become victims of this male chauvinistic process? Sighe is the continuation of this (biogotted, dogmatist) process” (www.payvand.com/news/12/june/1029.html).

LUSTFUL ACTS THAT DOES NOT SPOIL RITUALS IN SHIISM:

There are a lot of actions that are not allowed while praying, after performing ablution or while fasting but the Shia scholars fabricated hadiths allowing them and stating that there are no problems to those who perform them. Mentioned among those things from Shia hadiths are:

1. Imam Baqir said: “There is no need for ritual ablution, after kissing or touching the female private part” (Al Kafi, vol. 3, pg. 375).
2. From Musma’ah who said: “I asked abul Hassan: “As I pray in Salat the maid passes by me so, I sometimes hug and embrace her. He said: That’s acceptable” (Wasail Shia, vol. 7, pg. 278 - refer to Figure 52 below).

Comment: So in Shiism you can break your prayer by grabbing and kissing a woman and then continue with your prayer and nothing has happened!!! Can you find any such ruling in any religion? The rule in Islam is that any erotic touching of women (or men with regard to women) desiring enjoyment or attains enjoyment without desiring it vitiates ablution, whatever vitiates ablution has vitiated the prayer and in this case one has to perform fresh ablution and start prayer afresh. Among the conditions governing the performance of prayer is abandoning any unnecessary practice which doesn’t form part of the prayer and embracing women is not part of prayer.

3. Imam Abu Abdullah was asked: “Regarding the Man who committed sodomy with a woman while she is fasting? He replied: Her Fasting is not broken and she needs not do ritual bath” (Wasail Shia, vol. 2, pg. 200).

Comment: All preliminary acts that precede sexual intercourse are reprehensible during fasting. Such acts include kissing, lustful touch, and persistent gaze and playing, if this is done without danger of discharging semen; otherwise they are all forbidden. However if a man does any of the above mentioned acts and discharges seminal fluid as a result his fast has become void and he shall pay for the fasting an extra day only after the month of fasting. If he discharges sperm he shall fast an extra day and expiate by doing Kaffara (fasting continually for two months).

4. From amr bin Yazid who said: I took bath on Friday in Madinah and wore good clothing and fixed myself up, but Wasifah passed by me so I made tafkheeth (in Shia creed is either anal sex or rubbing the genital between a female’s thighs) with her but I didn’t penetrate her and we came out and then I felt uncomfortable (about the act) so I asked Abu Abdullah about it and he said: There is no need for you to remake your ablution nor is there a need for her to do ritual bath” (Wasail Shia, vol. 2, pg. 191).

5. Abdullah bin Sinan said: I asked abu Abdullah about a woman who saw in a dream that she was having sex with a man until she releases. He said: She must do ritual bath” (Wasail Shia, vol. 2, pg. 188).

6. Narrated Muhammad bin Muslim: I said to Imam Abu Ja’afar: “How is it that when a woman sees while in her sleep a dream that a man is entering inside her that she must make ritual bath? While she does not have to make the ritual bath in real life if a man is having an affair with her without going inside her but she releases? He replied: Because she saw in her dream that the man is entering inside her so she has to make ritual bath whereas the other was making out with her without entering inside her. So she must not make ritual bath because he did not enter in her. But if he did enter inside her while she is conscious then she must make ritual bath whether she releases or not” (Wasail Shia, vol. 2, pg. 191). In Islam one of the causes of taking ritual bath is the release of semen with or without penetration as per lustful action is involved but Shia priests are contradicting it.

7. Shia encourages sodomy and homosexuality among men, one of their hadiths reads: Narrated Muhammad, from Ahmad bin Muhammad, from Ali bin al-Hakam, from Abdul-Rahman al-'Azraby, from Abu Abdullah [as] who said: Amirul-Mu'mineen (Ali) [as] said: “There are servants (men) of Allah who carry in their

loins uteruses like those of women. He was asked: Then why don't they get pregnant? He (Ali) said: Because it is (placed) upside down. They also have glands in their anuses like that of the camel, if erupted they erupt with it, and if it cooled down, they cool down with it lust" (Furu' al-Kafi, Book of marriage, Chapter: Who Let Others Sexually Molest Him, vol.5, p.549).

As a branch to encouraging homosexuality and incest they permitted mouth kiss, sucking of each others tongue, playing with each others genitals and inserting objects in the anus of the husband or sexual partner with his or her 'consent.' In the first picture below even children are taken aback, surprised and apparently rejecting the unnatural act the visting Ayatullah is committing with a handsome boy in their school and before their very eyes; mouth kiss and tongue sucking (Figures 55, 56, and 57).

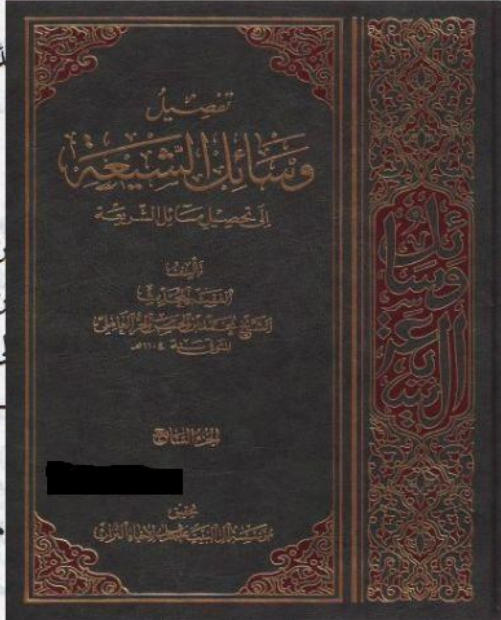
In Figure 53 Ayatullah Ruhani was asked by a lady: "I am a married woman who has very high sexual urges and my husband is sick, I fear that I will commit fornication. Can I do Mut'ah with a youth who can satiate me and he is married?"

Ayatullah Ruhani answered: "Marrying a married woman is not permitted even under Mut'ah; it is one of the definite prohibited actions. I am advising you with like of what the Messenger advised a young girl that was married to an old man who can't perform sexual intercourse; you shall be playing with your delicate part of your genital (clitoris), with your fingers until you releases and became satiated."

The above religious verdict of Ruhani is a grand lie against the Messenger Allah (s.a.w); may Allah deal with Ruhani with what he deserved. Secondly it shows how diabolically corrupt hypocrites the Shia scholars are; it is on this type of ground that the Shia feminists are attacking Mut'ah system that it only favored men sexual urges and neglect that of female. Thirdly if masturbation is legal why don't the Shia scholars recommend it to the youths whose sexual revolution they desire to control under Mut'ah system.

In Figure 54 Ayatullah Ruhani was asked: "Is it allowed to have anal intercourse with a woman during her menses with her consent? Ruhani replied: "It is allowed though detested; and it is not allowed if she doesn't agree."

Comment: The Messenger of Allah (s.a.w) said: "Undoubtedly, Allah does not shy away from speaking the truth. Do not have sexual relations with your wives in the anus." Refer also to Chapter Five (pg. 200) of this book and see the religious verdicts of Ayatullah Makarem Shirazi on using sex toys; though illegal they don't spoil rituals.



ورواه الصدوق بإسناده
(عليه السلام) ، وذكر نحوه^(٥)
محمد بن الحسن بإسناده
[٩٣٣٢] ٣ - وبإسناده عن
معروف ، عن الحسين بن يزيد
أبيه ، عن علي (عليه السلام)
النار ، أو الشاة تدخل البيت
يتخوف ويبنى على صلاته ما لم يت
أقول: وتقدم في النواق
الصلاة الواجبة والنهي عن قطعها

٢٢ - باب عدم بطلان الصلاة بضم المرأة المحللة ورؤية وجهها ، وعدم جواز نظر المرأة الأجنبية في الصلاة

[٩٣٣٣] ١ - محمد بن الحسن بإسناده عن الحسين بن سعيد ، عن ابن أبي عمير ، عن مسمع قال : سألت أبا الحسن (عليه السلام) فقلت : أكون أصلي فتمرّ بي الجارية ، فربما ضممتها إليّ؟ قال : لا بأس .

(٥) الفقيه ١: ٢٤١/١٠٧١ .

(٦) التهذيب ٢: ٣٣٠/١٣٦٠ .

٣ - التهذيب ٢: ٣٣٣/١٣٧٥ .

(١) تقدّم في الحديثين ٣ و ٤ من الباب ١٩ من أبواب نواقض الوضوء .

(٢) تقدّم في الحديث ٥ من الباب ٢١ من أبواب التيمم .

(٣) تقدّم في الحديث ١ من الباب ٤٤ من أبواب النجاسات .

الباب ٢٢ فيه ٣ أحاديث

١ - التهذيب ٢: ٣٢٩/١٣٥٠ .

Figure 52

موقع مكتب الإستفتاءات ... موقع م

جميع أجوبة الإستفتاءات تحمل ختم سماحة آية الله العظمى الامام الروحاني (دام ظله)

السيرة الذاتية موقع فارسي موقع عربي ارسل استغناءك اتصل بنا

رأه < زواج المتزوجة لا يجوز حتى وان كان بالزواج المنقطع

السؤال: انا متزوجة والشيق عندي شديد وزوجي مريض وأخشى الفاحشة هل يمكن لي التمتع مع شاب يستطيع اشباعي عندما ياتنه متزوج .

الجواب: باسمه جلّت اسمائه

زواج المتزوجة لا يجوز حتى وان كان بالزواج المنقطع وهو من المحرمات القطعية، و اوصيك بما اوصى به رسول الله صلى الله عليه وآله شابة كانت زوجة رجل مسن لا يقدر على الجماع قال الرسول (ص) للزوج عليك بملاعبة فرج المرئة بواسطة الأصابع حتى تنزل وتستريح .

Figure 53

أجوبة الإستفتاءات :: New Tab

أجوبة الإستفتاءات

الرئيسية البعث

مراجعة الزوجة من الدبر أثناء الدورة الشهرية

أجوبة الإستفتاءات - الزواج والارت

استعرض السؤال السابق :: استعرض السؤال التالي

رسالة	بواسطة
<p>موضوع الرسالة: مراجعة الزوجة من الدبر أثناء الدورة الشهرية</p> <p>PM 09:00 2010-02-15 ارسل:</p> <p>س: أثناء الدورة الشهرية هل يجوز محامعة الزوجة من الدبر مع احراز رضاها؟</p> <p>ج: باسمه حلت اسمانه يجوز على كراهة، ولا يجوز مع عدم رضاها.</p> <p>هذه الأجوبة موقعة شخصياً من قبل سماحة السيد حفظه الله</p>	<p>مدير الموقع Moderator</p> <p>مشاركات: 4793</p> <p>انقل الى الاعلى</p>

استعرض الأسئلة السابقة: جميع الأسئلة القديم أولاً انقل

جميع الاوقات تستعمل نظام GMT + 3 ساعة

أجوبة الإستفتاءات - الزواج والارت

صفحة 1 من 1

انقل الى: الزواج والارت انقل

Figure 54



Figure 55



Figure 56

Abu Said al-Khudri (r.a) narrates, “In the final era, there will be certain people who will be called sodomites (homosexuals), and there will be three types of them. The first are those who will simply look at boys and talk to them (with lust). The second are those who will shake hands and embrace boys (sexually). The third group are those who will also commit unnatural sexual acts with those boys. The Curse of Allah the Exalted is on all of them except for those who repent. Allah will accept their repentance and they will be safe from being cursed” (Kanzul Ummal, vol. 5, pg. 188). The Messenger of Allah (s.a.w) stated, “In the grave, Allah turns homosexuals into pigs. Fire is poured into their nostrils and exits through their backsides” (Nuzhatul Majalis, part 2).



Figure 57

SHIA AND EXHIBITIONISM PARAPHILIA:

In some Asian religions and specifically in India exposing naked body is a virtue especially among the priests and men of God. Infact the Iranians and Indians are historically one people, The Iranica Online stated in an article titlted: ‘The Aryans in prehistoric times; their coming to India and Iran,’ that: The linguistic history and the history of their religion and culture indicate that the Aryans (Indo-Iranians) must originally have formed one single people. Only about the beginning of the 2nd millennium B.C. did their unity split up, when Indo-Aryans and Iranians went separate ways.” The website added that: “The linguistic similarities between the Old Iranian texts, particularly the Zarathushtrian Gaoas (the oldest part of the Avesta), and the Old Indian Veda (especially its oldest part, the Rigveda or Ṛgvedasamhitā), are quite striking and much closer than those between any other two Old Indo-European languages. These similarities concern not only phonology, morphology,

and single words, but also compounds and entire phrases... It has rightly been stressed that such correspondences in idiomatic phrases bear testimony to not only linguistic affinity, but also spiritual and cultural community. In particular B. Schlerath has demonstrated how Vedic and Avestan when compared are able to illuminate each other..." (www.theiranicaonline.com). Thus Iranian religious experience and that of India emanated from the same source and in the Indo-Iranians there are religious sects that celebrate the display of nudity as a sign of commitment to religion and renunciation of the world and all its contained. "The Agamas (religious texts of Hindus) tell us of naked *sannyasins* as revealing the highest expression of renunciation and suggests that he who wants nothing of the world does not want its rags either" (www.shivashakti.com/naked). According to Wikipedia: "*Sannyasa* is a form of asceticism, is marked by renunciation of material desires and prejudices, represented by a state of disinterest and detachment from material life, and has the purpose of spending one's life in peaceful, love-inspired, simple spiritual life." In this Indo-Iranian religion anybody who reaches the stage of going naked has reached and achieved the highest commitment to religion and nearness to his Lord. In their attempt to persianize Islam or to Islamize their ancient religious practice the Shia fabricated narrations which they call hadiths depicting the most honored and the most chaste person in and his descendants as appearing naked in public and encouraging Shia to do likewise.

The nakedness of a man, according to Islam, is from his navel to his knees, while that of female is her whole body except her face and hands. Allah said: "O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful" (33:59).

The below shaded hadith (Figure 58) of the Shia is encouraging nudity in Shia society; it is stating that Imam Abul Hasan said: "The of Aurah (private parts) are the anus and the penis with regard to the anus it has been covered by the buttocks (so need to cover it), so if you cover the penis and the scrotum you have covered the private parts." In another hadith he said: "The anus has been covered by the buttocks and therefore you can cover your penis (or vagina) with your hand" (Was'il ash-Shia, vol. 1, pg. 365). In the same page there is a Shia hadith that state; watching and viewing the private parts of a non Muslim is legal (not prohibited).

In Figure 59 the Shia hadith states: “from Ja’afar al-Ju’ufi who said Imam Abu Ja’afar says: “The Messenger went out on the day of Eid of sacrifice (Eid al-Adha), to the outskirts of Madina on a camel while his body is unclothed ; he passed by some women and stopped over and said;” (Furu’ul Kafi, vol. 5, pg. 514). With the later mentioned Shia hadith the unprejudiced reader is forced in consternation to wonder whether the rot and immorality in Shiism and among Shia has any bound knowing that Shiism is a secret society and that they are still hiding dirtier books from public scrutiny for fear of total exposure of their sham dirty, evil creed. How can the Messenger of Allah appear unclothed while he was well trained by his Lord and his Lord said concerning him: “And verily, you (O Muhammad- s.a.w) are on an exalted standard of character” (68:4) and he is the best example for mankind. May Allah curse the narrators of this narration, those who recorded it in Shia books and those who believe in it.

In Figure number 60 another Shia hadith states: “From Ubaidullah al-Dabiqi said; I entered a public bath in Madina and found therein an old man who happened to be its keeper, I asked him; O Sheikh, who owns this public bath? He replied: it belongs to Abu Ja’afar bin Ali bin Husain. I asked: Does he use to enter in to it? He replied: Yes. I asked: How was his conduct when he enters. He replied: He use to enter and wash his private parts and what surrounded them then he will cover them and thereafter he will invite me to wash the rest of his body. One day I said to him I have seen what you do not want me to see (private parts). He replied: that is impossible for the light has covered it” (Furu’ul Kafi, vol. 6, pg. 497). Do you see how the Shia treats the Imams with disrespect, shamelessness, and evil thoughts? Who can do this to his leader, his Prophet, or descendants of his Prophet but the wretched, vile of the earth, whose life have been wasted both in this life and the Hereafter!!! In this instance we declare that this Shia Prophet is not the Muslims Prophet and these Shia Imams are not descendants and progenies of the Islamic Prophet; they are created prophet and Imams of the Shia; they only existed in their fantasies and imaginations and not in reality.

Sheikh Tusi and Sheikh Nu’umani narrated in their books that: “One of the signs of the appearance of (the Shia) Mahdi is that he will appear naked in the sun shine” (Haqqul Yaqeen, pg. 347). So the Shia Imam Mahdi will appear before the people naked! What kind of guidance will be obtained from a naked, shameless Imam?

Ayatullah Mukarem Shirazi in his book, ‘Practical Laws of Islam,’ stated:

Issue No.726- While offering prayer, a man should cover his private parts even if no one is looking at him, and it is better that he should cover his body from his navel

down to the knees. It would be preferred to dress perfectly in the way he dresses before eminent people.

Issue No.732- One is allowed to cover oneself in prayer with the leaves of trees or grass, but as a recommended precaution, these should be used only when no other thing is available.

Issue No.733- When one has nothing but mud; he may, while offering prayer, use mud to cover his body.

Issue No.734- If a person is nude and does not have anything with which to cover himself while offering prayer, and if it is probable that he may find something, the obligatory precaution is to delay performing the prayer. However, if he does not find anything, and if there are people who may see him, then he should offer his prayer in sitting posture and cover his private parts in this manner. And if there are no people seeing him, he should offer prayer in standing posture, and he should, as an obligatory precaution, cover his private parts with his hand, and perform ruk'u (bowing) and sajdah (prostrating) by indicating and for sajdah, he should lower his head a little more.

Comment: The above explanations of Ayatullah Makarem Shirazi are explaining to you that as per as Shia are concerned the private parts are only the anus and the penis and the anus has been covered by the buttocks as for the penis if you cover it with mud it is covered. Welcomed to the Shia world where everything is permitted if done 'without lust' or the 'intension is honest' even if it has contradicted clear Islamic texts. In issue number 726 above this Ayatullah stated that a devotee for prayer is: "preferred to dress perfectly in the way he dresses before eminent people." But ironical a Shia hadith stated that the Prophet appeared unclothed on a day of Islamic celebration of sacrifice!!!

٢- وبإسناده عن أحمد بن محمد ، عن أبي يحيى الواسطي ، عن بعض أصحابه ، عن أبي الحسن الماضي عليه السلام قال : العورة عورتان : القبل والدبر ، والدبر مستور بالإيتين فإذا سترت القضيب والبيضتين فقد سترت العورة .
محمد بن يعقوب ، عن محمد بن يحيى ، عن أحمد بن محمد ، عن أبي يحيى الواسطي مثله .
٣- قال الكليني : وقال : في رواية أخرى فأما الدبر فقد سترته الإيتان ، وأما القبل فاستره بيده .

٤- محمد بن علي بن الحسين قال : قال الصادق عليه السلام ، الفخذ ليس من العورة . أقول : ويأتي ما يدل على ذلك .

٥ = باب استحباب ستر الركب والسرّة وما بينهما

١- محمد بن يعقوب ، عن عدة من أصحابنا ، عن سهل بن زياد ، عن محمد بن عيسى ، عن إسماعيل بن يسار ، عن عثمان بن عفان السدوسي ، عن بشير النسيب قال : سألت أبا جعفر عليه السلام عن الحمام فقال : تريد الحمام ؟ قلت : نعم ، فأمر بإسخان الماء ثم دخل فأنزر بإزار فغطى ركبتيه وسرّته (إلى أن قال) : ثم قال : هكذا فافعل . أقول : ويأتي ما يدل على ذلك .

٦ = باب جواز النظر إلى عورة البهائم ومن ليس بمسلم بن غير شهرة

١٤٠٥ - ١ - محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن غير واحد ، عن أبي عبد الله عليه السلام قال : النظر إلى عورة من ليس بمسلم مثل النظر إلى عورة الحمار .

(٢) ب ج ١ ص ١٠٦ - الفروع ج ٢ ص ٢٢٠

(٣) الفروع ج ٢ ص ٢٢٠ (٤) الفقيه ج ١ ص ٣٥ (غسل يوم الجمعة)

ويأتي ما يدل على حكم كشف الفخذ في ج ٢ في ١٠/١٣ من الملابس
الباب ٥ فيه - حديث:

(١) الفروع ج ٢ ص ٢١٩ و يأتي بقية الحديث في ٣١/١ و صدره في ٢٧/٢

الباب ٦ فيه - حديثان:

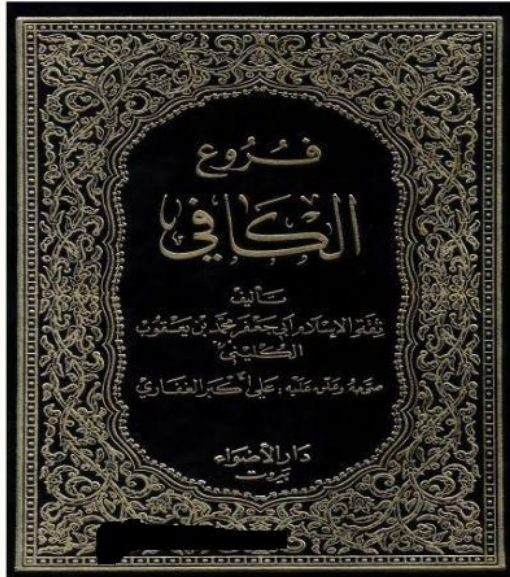
(١) الفروع ج ٢ ص ٢٢٠

أبي بصير قال : سمعت أبا عبد الله عليه السلام يقول : خطب رسول الله صلى الله عليه وآله النساء فقال : يا معاشر النساء تصدقن ولو من حليكن ولو بتمرة ولو بشق تمرة فإن أكثر كن حطب جهنم إن كن تكثرن اللعن وتكفرن العشيبة ^(١) ، فقالت امرأة من بني سليم لها عقل : يا رسول الله أليس نحن الأمهات الحاملات المرضعات ، أليس منّا البنات المقيمات والأخوات المشفقات فرق لها رسول الله صلى الله عليه وآله فقال : حاملات و الدات مرضعات رحيمات ، لولا ما يأتين إلى بعولتهن ما دخلت مصليّة منهن النار .

٣ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن عبد الله بن غالب ، عن جابر الجعفي ، عن أبي جعفر عليه السلام قال : خرج رسول الله صلى الله عليه وآله يوم النحر إلى ظهر المدينة على جمل عاري الجسم فمرّ بالنساء فوقف عليهنّ ثمّ قال : يا معاشر النساء تصدقن و أطعن أزواجكنّ فإنّ أكثر كنّ في النار فلما سمعن ذلك بكين ، ثمّ قامت إليه امرأة منهنّ فقالت : يا رسول الله في النار مع الكفار؟! والله ما نحن بكفار فنكون من أهل النار ، فقال لها رسول الله صلى الله عليه وآله : إنكّن كافرات بحق أزواجكنّ .

٤ - ابن محبوب ، عن عبد الله بن سنان ، عن أبي عبد الله عليه السلام قال : ليس للمرأة أمرٌ مع زوجها في عتق ولا صدقة ولا تديب ولا هبة ولا نذر في مالها إلا باذن زوجها إلا في زكاة أو برّ والديها أو صلة قرابتها . ^(٢)

٥ - علي بن إبراهيم ، عن أبيه ، عن قال : قال رسول الله صلى الله عليه وآله : أيما امرأة خ حتى ترجع .



١ - عدة من أصحابنا ، عن أحمد بن (١) في الفائق المشير بمعنى العاشر كالصدا المراد به الزوج .
(٢) حمل في المشهور على الاستعجاب . (آت

Figure 59

MUT'AH THROUGH THE INTERNET:

In the above Shia religious verdict Ayatullah Ruhani was asked (Figure 61):

Question: “Is it allowed to contract Mut’ah over the internet (through dating web site), and how can it be done. Reply in details.”

Answer: “After considering all the conditions and amongst which are ... (I declared that) Mut’ah contract is Valid over the Internet.”

Comment: So in Shiism you can call a prostitute through the internet or over the phone to come and meet you in so and so place after you have agreed on the period and the amount to be paid. Go ahead and sell yourself Shia woman for the enjoyment of a Shia man; no witness required, and no divorce for the period is known to both!!!

The screenshot shows a web browser window with the URL <http://www.stefta.com/question/11987>. The page features a header with the title "جميع اجوبة الاستفتاءات تحصل ختم سماحة آية الله العظمى الامام الروحاني مع" (All the answers to the questions are given with the seal of the Supreme Grand Ayatullah). Below the header, there is a question in Arabic: "سؤال: هل يصح زواج المنعة عن طريق الانترنت وكيف يصير مع التفاصيل؟" (Question: Is it permissible to contract Mut'ah through the internet and how is it done in detail?). The answer, attributed to Ayatullah Ruhani, states: "الجواب: باسمه جلت اسمائه مع مراعاة الشروط منها عدم العمل بين الإيجاب والالتزام وسائر الشروط من تعيين المهر والأجل والإيجاب من الزوجة والتحول من الزوج بلا فعل، يصح زواج المنعة عن طريق الانترنت." (Answer: In the name of his exalted names, with consideration of the conditions, including the prohibition of work between the offer and the acceptance, and other conditions such as specifying the dowry and the term, and the offer from the wife and the transition from the husband without action, the contract of Mut'ah through the internet is permissible.)

Figure 61

MUT'AH WOMEN DO NOT INHERIT:

The following are Shia hadiths and religious verdicts of their scholars which teaches that women in Mut'ah (and by implication the children of Mut'ah) do not inherit because the woman in Mut'ah contract is only rented for sex and nothing else, just like the manner some men rent harlots body for an agreed amount and an agreed period:

1. From him (who?), from Ahmad, from Husain bin Sa'id and Muhammad bin Khalid from al-Qasim bin `Urwa from Abdulhamid from Muhammad bin Muslim who said Imam Abu Ja'far says regarding Mut'ah woman: "She is not from the four (Wives) since she is not divorced nor does she inherit. And she is only a rented woman" (Wasail ash-Shia).

Comment: A rented woman for enjoyment of her body. Can anyone tell me the status of a harlot? Consider the above facts women in Shiism; your status is that of rented slaves for sex only!!!

2. Muhammad bin Ya'aqub from Ali bin Ibrahim from his father from Ibn Abi Umayr from one of our companions (who is he?) from Zurara who said I asked Imam Abu Ja'afar: "The man who marries in Mut'ah and her (or, its) stipulation (i.e. duration) expires then another man marries her until she separates from him then the first one marries her until she separates from him, thrice, and she married three men. Is it allowed for the first one to marry her again? He said: Yes, as much as he wants, this is not like the freewoman, this is a rented (or, hired) woman and she is of the status of the slave-girl" (Wasail ash-Shia). Is there any honor for a Shia woman in Shiism?

3. And from Ali from his father from Ibn Abi `Umayr from Umar bin Udhaina from Isma'il bin Fadl al-Hashimi who said: I asked Abu Abdullah about Mut'ah and he said to me: "Go and meet Abdulmalik bin Juraij then ask him about it, for verily he has knowledge concerning it. So I met him and he dictated many things to me with regard to its being deemed lawful, and among the things that Ibn Juraij narrated to me regarding it (Mut'ah) was; that there is no time and number (of women taken in Mut'ah) relating to it, her status is that of the slave women, one marries as many as he likes (for Mut'ah). And the one who has four wives marries as many women as he likes in Mut'ah without a guardian or witnesses. So when the term is expired, she is (automatically) separated from him without divorce. He can give her the simple thing (as payment), and her `idda (waiting period after Mut'ah) is two menstruations

but if she does not menstruate, then it is forty-five days. He said: So I brought the writing to Imam Abu Abdullah [and I presented it to him – according to al-Kafi’s version of the narration] and he said: He has spoken the truth and confirmed it (what was dictated to me by Juraij)...” (Wasail ash-Shia).

Comment: One will like to ask the Shia concerning the significance of waiting period after Mut’ah enjoyment for in Islamic law the waiting period is to ascertain whether the woman is pregnant for the purpose of relating the child to his father and for mutual inheritance. Knowing this is unnecessary among Shia for in Shiism the child doesn’t inherit and doesn’t belong to the father. He is a bastard!!! Why waiting period without a purpose? It is insignificant!!!

In Figure 62 four questions were thrown to Ayatullah Sistani on different issues but what concern us here are answers to the first question and part of the second question. The first question is: “Can a woman in Mut’ah contract inherit her partner when he dies before the enjoyment period expires?” The second question is: “If a man divorced his wife three times can he re-marry her after she did Mut’ah with someone.”

Ayatullah Sistani replied the first question thus: “Inheritance can not be acquired by any of the partner through Mut’ah. Even if they made inheriting each other or one of them as a condition for the partnership in Mut’ah there is problem in carrying out that agreement. So be careful about it.” In answer to the second question he stated: “The person who divorced his wife three times cannot remarry her as a result of doing Mut’ah with someone. She must marry another person through permanent marriage... and then if he divorced her or he died the first husband can remarry her after completing her waiting period.”

Comment: If Mut’ah is a legal marriage and not promiscuity why is it not enough ground for the first husband to remarry his divorced wife? If the marriage is legal why is it difficult to establish inheritance even if the Mut’ah contractors have agreed to it? May be because it is a secret union and you cannot be able to establish a right without evidence either of witnesses or documentary.

In Figure 63 Ayatullah Ruhani was asked two questions which are similar to the ones thrown to Ayatullah Sistani and the answers he gave are the same except in Ayatullah Ruhani’s opinion where he opined that a woman in Mut’ah can inherit if that is one of the conditions stated in the contract. We have already mentioned that Ayatullah Sistani has stated that there is problem in executing such an agreement but he didn’t explain what it is. I think the problem he is talking about may be related to

Mut'ah contract itself where some of their hadiths forbids inviting witnesses to witness the Mut'ah contract and forbids documenting a Mut'ah contract; these can only take place if they decided to oppose hadiths of their Imams and thereby commits innovation; they have already done that as could be seen in Chapter four, under the heading 'Establishment of Mut'ah Houses and Registries.'

WWW.SISTANI.ORG

From: [REDACTED]
 Sent: الأربعاء، ١٢ شعبان، ١٤٢٧ م ٠٧:٤٢
 To: sistani@sistani.org
 Subject: ÓÀÇá



اللهم صلي على محمد وعلى آل محمد
 هل ترث المرأة المتمتعة لو مات عنها زوجها خلال سريان مدة العقد =1
 هل تحل المرأة المطلقة بالثلاث لزوجها لو أنها تزوجت رجلاً آخر متعه لمدة محددة=2
 هل منكر الإمامة والولاية الجاحد لوجود دليل صريح عليها يدخل الجته إذا كان يشهد الشهادتين ويصلي=3
 ويصوم ويحج البيت الحرام ،،،،،، وما الدليل الشرعي على ذلك من القرآن أو من الحديث

باسمه تعالى

لا يثبت بالنكاح المنقطع توارث بين الزوجين ، ولو
 شرطاً التوارث أو توريث احدهما ففي نفوذ الشرط اشكال ، فلا تترك مراعاة
 مقتضى الاحتياط فيه .

- تقدم ان المطلقة ثلاثاً تحرم على المطلق حتى تنكح
 زوجاً غيره ، ويعتبر في زوال التحريم امور:
- ١ - ان يكون العقد دائماً لا متعة .
 - ٢ - ان يطأها الزوج الثاني ، والأحوط ان يكون الوطء في القبل ،
 ويكفي فيه الوطء الموجب للغسل بغيبوبة الحشفة أو ما يصدق به الدخول
 من مقطوعها ، ولا يعتبر فيه الإنزال وان كان أحوط .
 - ٣ - ان يكون الزوج الثاني بالغاً حين الوطء فلا يكفي كونه مراعقاً
 على الأحوط .
 - ٤ - ان يفارقها الزوج الثاني بموت أو طلاق .
 - ٥ - انقضاء عدتها من الزوج الثاني .

٣ حال تعالى دست كتاب في هذه المعنى من فني الاخرة المعنى والمنزل سيلا .



Figure 62

سألني أحد الوهابية سؤالاً لم أعرف أرد عليه فارجو منكم الرد : الزوجه المتمتعه إذا مات عنها زوجها خلال مدة العقد هل تيرث أم لا وماهو الدليل ؟ و لو أن موالى طلق زوجته ثلاث طلاقات منفصلات وبعد الطلقه الثالثه أراد أن يسترجعها ،،، وهي ترغب ذلك فتزوجت هي لمدة قصيره زواج متعه ،،،، هل تحل له بعد نهاية عقد المتعه ؟

باسمہ تعالیٰ

(١) المتزوجہ متعہ لا تيرث الا اذا اشترط في عقد المتعہ ان تيرث

(٢) و الزواج متعہ لا يوجب عليه المطلقة ثلاثا بل لابد من العقد الدائم

حتى يحل زواجا بعد طلاق المحلل -

٤٧
جب
٢٩



Figure 63

ARTIFICIAL INSEMINATION:

Artificial insemination is a process whereby sperm is inserted into a woman or female animal in order to make her pregnant. In the book written by Ayatullah Khaminae titled: “Ajwibat al-Istiftaat” (Answers to the Questions), he was asked a question on artificial insemination and he replied (see Figure 64 below):

Question 188: “Is it permissible to fertilize a woman’s eggs whose husband is sterile by using the sperms of a foreign (a stranger) man through putting the sperms in the woman’s vagina?”

Answer: “Jurisprudently, there is no harm in fertilizing the woman’s eggs by the sperms of a foreign man. However, the woman and the foreign man should avoid anything that leads to illegality such as like looking, and touching e.t.c. However, if a child is born through this method, it will not belong to the husband, but rather it belongs to the man who provided the sperms and to the woman who provided eggs and womb”

Comment: It is well known even among heathens who lack culture and moral principles that a child is accepted as legitimate when born from a man and a woman only through marriage. But here are Shia ‘jurist-consults (so called Mujtahids)’

allowing the begetting of illegitimate, bastard children. Won't it be weird for a man who is infertile to allow his wife to born a child that doesn't belong to him for another man? What benefit will that child be to him? Other evils of artificial insemination could be lost of genealogy, shaking of the foundation of family for the wife can be promiscuous for if she become pregnant the husband has already given her license by permitting insemination, it will breed hatred in society for the child knows not his father and the husband might not feel responsible towards training the child for he is not his biological sons.

This is enough evidence to indicate to you how mentally sick these Shia Priests are, and how Satanic they are in misleading the ignorant folks and followers in the name of scholarship and following the Prophet's decendants and the scholars among his progeny. What a corrupt creed and a corrupt way of life? Is this what you call 'IJTIHAD'? It is better to close the doors and gates to these types of diabolical rulings in the name of religion, creed or sect; so that people will be protected from being misguided and the rulings of those diabolic priests would not come out of it.

Consider the answer to question number 187 of Figure 64 (which has been underlined green). The questioner is asking Ayatullah Khamenei whether it is allowed to extract the sperm of a dead husband and fertilize with it the wife's eggs by placing the sperm in her uterus: "Is that allowed by law? Can the child be a decendant of the dead man by law? Can the child inherit from the dead man (owner of the sperm)?" Ayatullah Khamenei replied: "There is no problem with the mentioned act in itself. The child will be affiliated to the owner of the egg and the uterus. He may be affiliated to the owner of the sperm but he can't inherit him."

Jurisprudentially we all knew that death is a final terminal divorce so how can the Ayatullah give the verdict that the child can be affiliated to the dead man who is already divorced from the woman? If the child can be affiliated to the dead man why can't he inherit? Is this not one of the Shia scholar's confusions and effort to bring about anarchy in society?



Figure 64

ALL NONE SHIAS ARE BASTARDS:

The religion of Shia commanded them to abuse all none Shia, to slander them, tell lies against them and describe them with the most wicked, despicable descriptions. We are presenting few examples here related to our subject. According to Shia narrations whoever is not a Shia is a bastard; begetted from prostitution:

1. Abi Hamza reports that he said to Imam Ja'afar as-Sadiq that some of his fellows fabricated narrations regarding those who preceded them. Upon that Imam Ja'afar

commanded him to stop taking about them, for the whole mankind except their Shia, are children of adultery (bastards and illegitimate children), (Usool al-Kafi, vol. 8).

2. It was narrated that [Imam] Abu Abdullah said: “No infant is born but a certain Satan is present at that moment. If Allah knew that he would be of our Shia, He protects him from that Satan, if he wouldn’t be of our Shia, Satan sticks his finger in his anus, thus becomes a catamite (passive partner in a homosexual relationship). If it is a female (infant), he sticks his finger in her vagina, thus she becomes a whore. Allah then afterwards clear what He desire or affirm it, for with Him is the book of Knowledge” (Tafsir al-Ayyashi, p. 218 ,Bihar al-Anwar, vol. 2 pg. 1319, Tafsir al-Burhan, vol. 2, p. 300).

The above indicated and explained the thinking and psychology of Shia; they are always thinking of homosexual acts, adultery and fornication. May Allah protect us our children, the Muslims and all human beings from this filthy, dirty, despicable creed!!!

SHIA VIEWS ON WOMEN AND NONE PERSIANS:

The creed of Shiism is in essence built on racism and Persian supremacy over all other nations in contrast to the religion of Islam which stated in the Qur’an: “O Mankind, We created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each others. Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you” (49:13). Ironically and oddly we find that those so called Infallible Imams, who are claimed to be the deputies of Allah over his slaves, preach racism in its ugliest form. Here are some of those despicable narrations:

1. Narrated by Ali bin Ibrahim, from Harun bin Muslim, from Mas‘adah bin Ziyad, from Imam Abu Abdullah who said: Amirul-Mu‘mineen (Ali bin Abi Talib) has said: “Beware of marrying the Negros (zunj) for they are a distorted creation. (Furu’ul-Kafi, Book of Nikah, Chapter: Whom the Imams Disliked for Marriage Amongst the Kurdish, Negros and Others, vol. 5, p. 352, Narration 1).

2. Narrated Ali bin Ibrahim, from Ismael bin Muhammad al-Makki, from Ali bin al-Husain, from ‘Amr bin Othman, from al-Husain bin Khalid, from whom he mentioned, from Abu Ar-Rabi‘ al-Shami who said: “Imam Abu Abdullah said to

me: ‘Do not buy anyone who is a negro {as a slave}, but if you must, then (buy) the Nubians, for they are amongst those whom Allah the Exalted said about them: ‘From those too, who call themselves Christians, We did take a covenant, but they forgot a good part of the Message that was sent them’ (5:14). Surely, a time will come when they will remember that portion, and when the Arising one (Mahdi) arise, a group of them will come to his support, but never marry anyone of the Kurdish (people) for they are part of the Jinn (demons) whom the screen was lifted from them (so that they could be seen)’ (Ibid, narration number 2).

3. Narrated by several of our fellows from Sahl bin Ziyad, from Musa bin Ja‘afar, from ‘Amr bin Sa‘id, from Muhammad bin Abdullah al-Hashimi, from Ahmad bin Yusuf, from Ali bin Dawud al-Haddad, from Imam Abu Abdullah who said: “Marry not from the Negroes nor the Khazar, for they have uterus indicating that they are unfaithful. He [Imam Abu Abdullah] further said: From among the Indians, Sinds, Khazaris and Qinds (Qandaharis) nobody smart and intelligent” (Ibid, Narration number 3).

Comment: Khazar is the area around the black sea, and Qandahar is today in Afghanistan. The Shia scriptures are not only mentioning that women of these areas are very low and are forbidden for marriage but everybody among those races are depicted very low and worthless; they are unintelligent, daft, dull and foolish .

4. Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah al-Barqi: Narrated my father, from his grandfather Ahmad bin Abi Abdullah, from his father, from Muhammad bin Abi Umair, from more than one person from the Truthful Imam Ja‘far bin Muhammad from his father, from his forefathers, peace be on them, who said: “One of the companions of Amirul-mu‘mineen (Ali bin Abi Talib) complained to him his women. He [Imam Ali] stood up and address the public saying: ‘O people, obey not the women in any case, nor trust them with money, nor let them be in charge of the children, for if they are left to do what pleases them, they will lead (you) to troubles and transgress the rights of the lords. We found them to be unhesitant when they are in need, impatient when their (sexual) lust is at its peak, wasteful spending is part of them even if they are old, and self admiring follows them even at their senior age. They don’t appreciate the “much” when they are prevented the “little”. They forget the good and recall the bad. They rush to falsehood, insist on arrogance and follow Satan. So deal with them any how you

like, but address them well so that their deeds will be well (as a result)” (al-Amali by Ibn Babawaih al-Qummi, the 37th council, narration No. 6, pg.172).

5. Narrated by few of our friends on the authority of Ahmad bin Abi Abdullah, from his father, from Wahab, from Imam Abu Abdullah who said: “Amirul-Mu‘mineen (Ali bin Abi Talib) said: Men were created from earth, and all they care for is land (and landed properties i.e. real estates). As for the woman, she was created from the man, and all she cares for is (lust) men. O Men, lock up your women” (Furu‘ul Kafi, Kitab al-Nikah, Chapter What’s Recommended for Women Who Reached puberty..., vol. 5, pg. 337, narration 6).

6. Narrated Muhammad bin Umar bin Salamah bin al-Baraa‘ al-Hafiz al-Baghdadi: Narrated to us Ahmad bin Abdallah al-Thaqafi Abul-Abbas saying: Narrated to us Issa bin Muhammad al-Katib saying: Narrated to me al-Madayini from Ghiyath bin Ibrahim from the Truthful Ja‘far bin Muhammad from his father from his grandfather, peace be on them, said: Ali bin Abi Talib [as] said: The brains of women are in their beauty, and the beauty of men is in their brains” (al-Amali by Ibn Babawaih al-Qummi, the 40th Council, narration No. 9, p.189).

7. Bad luck was discussed in the presence of Imam Abu Abdullah and he said: “Bad luck is to be found in three things: in the woman, vehicle (horse, mule, camel, donkey, etc) and house. As for the bad luck in the woman, it is due to her high dowry and disobedience to her husband, the vehicle is due to its attitude, and the house is due to its narrowness, its bad neighbor and its defects” (Al-Amali by Ibn Babawaih al-Qummi, 42nd Council, Narration No.7, p.199, and in his al-Khisal, Chapter Three, narration number 53, pg. 100, a shorter version of this narration is also found in Fur‘ul Kafi, Book of Marriage, Chapter: Nawadir, vol.5, p. 567, narration number 51].

8. Narrated to us Ahmad bin Muhammad bin Yahya al-‘Attar saying: Narrated to us my father from Muhammad bin al-Husain bin Abil-Khattab from Muhammad bin Sinan, from Abi al-Jarud from Imam Abu Ja‘afar al-Baqir, from his father, from his grandfather who said: Amirul-Mu‘mineen (Al bin Abi Talibi) has said: He who places himself in a suspicious position, let him not blame who misjudges him; and he who conceals his secret holds the choice. Any conversation surpasses two (people) will be spread around. Think well of your brother until you see of him

otherwise, and think well of a word said by your brother if it is possible to be interpreted as such. Choose the truthful brothers and make lots of them, for they are your ornament in times of peace and your fort in times of need. Consult in your affairs those who fear Allah, and love the brothers according to their level of righteousness. **Try to avoid the bad women, and ever be watchful of the best of them, if they enjoined good on you, disobey them so they won't have a hope to have you obey them in that which is not good**" (Al-Amali by Ibn Babawaih al-Qummi, 50th Council, Narration No. 8, pg. 250).

Comment: Is this the way how Imam Ali treats Fatima az-Zahra or he is only advising others on what doesn't practice? Women this is your estimation in Shiism and among the Shia so be aware and alert.

9. Narrated to us Muhammad bin Musa bin al-Mutawakkil saying: Narrated to us Abdullah bin Ja'afar al-Humairi, from al-Fadl bin 'Amir, from Musa bin al-Qasim al-Bajali, from Thuraih al-Maharibi, from Imam Abu Abdullah, from his forefathers who said: The Messenger of Allah [sawa] said: "Three (types of people) if you don't wrong them, they will still wrong you: The low class, your wife and your servant" (al-Khisal by Ibn Babawaih al-Qummi, Chapter of the Three, narration 15, p.86).

10. Narrated to us by my father saying: Narrated to us Sa'd bin Abdullah, from Ahmad bin al-Husain bin Sa'eed, from Abu al-Husain al-Hadramiy, from Musa bin al-Qasim al-Bajali, from Jamil bin Darraj, from Muhammad bin Sa'id, from al-Muharibi, from Imam Ja'afar bin Muhammad, from his father, from his forefathers, from Ali (bin Abi Talib) saying: The Messenger of Allah [s.a.w] said: Three (type of situations) are good lie in them: Trickery in a war, promising your wife, and reconciliation between people. There are three (types of situations) where telling the truth becomes ugly: snitching (stealing), telling the man something he may dislike about his wife, and to disbelieve the man over the rumor. He further said: **And there are three (types of people) sitting with them kills the heart: sitting with the low class, talking to women, and sitting with the wealthy people**" (al-Khisal by Ibn Babawaih al-Qummi, Chapter of the Three, narration 20, pg. 87).

Comment: consider the teaching of an Indo-Iranian religion; "Never trust a woman. Never sit alone with a woman even if it may be your mother, she may tempt you. Do not sit alone with your daughter, she may tempt you. Do not sit alone with your

sister, she may tempt you” (Manu Smriti). Their religious book also states: “but woman, the Sûdra, the dog, and the black bird (the crow), are untruth: he should not look at these, lest he should mingle excellence and sin, light and darkness, truth and untruth” (Satapatha Brahmana 14:1:1:31).

11. Several of our friends narrated, from Ahmad bin Muhammad bin Isa, from al-Husain bin Sa‘id, from al-Husain bin ‘Alwan, from Sa‘ad bin Tarif, from al-Asbagh bin Nabatah who said: Amirul-Mu‘mineen (Ali bin Abi Talib) said: “Allah created the lust (for sex) in ten parts, and has placed nine parts in women and one part in men. If it wasn’t for the shyness that Allah created in them their lust will make nine women to be hanging on a man” (Furu’ul Kafi, Kitab al-Nikah, Chapter The Virtues of Women’s Lust Over The Men’s, vol. 5, pg. 337, narration 1; al-Khisal, Chapter of the Ten, Section: Lust Is Ten Parts, pg. 338, Narration 28).

Comment: The Shia scholar Ibn Babawaih al-Qummi commented on the above narration stating at the footnote: “Allah the Exalted, created lust in ten parts; ten for men, and one for women. But that is specifically for Bani Hashim and their Shia. With regard to the women of Bani Umayyah and their supporters, the lust is ten parts: nine for women, and one for men.” This sexy Shia scholar is contradicting the narration of his Imam; he is saying, “no Imam we your Shia have nine tenth of lust while our women has only one tenth. Please Imam let none Shia men possess that low lust and libido not us your favorites, dedicated followers who deserved higher lust.” Are you now surprised why Shia Ayatullahs are legalizing illegal sexual intercourse, sodomy, homosexuality, pedophilia, sex wick suckling child, vagina loaning, and e.t.c?

12. Several of our fellows narrated from Ahmad bin Muhammad bin Khalid, from Ahmad bin Muhammad bin Abi Nasr, from whoever narrated to him, from Ishaq bin Ammar who said: Imam Abu Abdullah said: “Verily, Allah made for the woman the patience of ten men, but when it (desire) hits her, she gets the lust power of ten men” (Furu’ul Kafi, Kitab al-Nikah, Chapter The Virtues of Women’s Lust Over The Men’s, vol. 5, pg. 337, narration 2. al-Khisal, Chapter of The Ten, Section: Woman Has Patience of Ten Men, pg. 339, narration number 32).

13. Several of our fellows narrated, from Ahmad bin Muhammad bin Isa, from Muhammad bin Sinan, from Abu Khalid al-Qammat, from Durais, who said I heard

Imam Abu Abdullah saying: Women were given an intercourse power of twelve (men) and the patience of twelve (men)” (Ibid, pg. 339, Narration 3).

Comments: It is important to note that the hadiths in Shia books are all authentic, therefore do not allow or listen to any one of them who will tell you that those hadiths are not sound for if they are not sound why are they practicing what they teaches. Many prominent and respectable Shia Scholars praises al-Kafi and other Shia books of hadiths, for example Muhammad Sadiq al-Sadr said with regard to those books: “Although The Shia are on the unanimity of that the four books (al-Kafi , al-IstibSar , al-Tahzib and Man La Yahduru al-Faqih) are accepted and all the narrations in them are accurate (Sahih), but they did not call them by the name (Sihah) like Ahlus-Sunnah did with regard to their own books” [Kitab al-Shia, page 127].

14. In Shia Ithna Ashariyyah jurisprudence women do not inherit landed property and their following hadiths confirm that: In *al-Kafi* al-Kulayni has included a chapter entitled “Women do not inherit land”. In this chapter he narrates a hadith from Imam Muhammad al-Baqir, “Women do not inherit anything of land or fixed property.” (*al-Kafi*, vol. 7 pg. 127, Kitab al-Mawarith, hadith no. 1). Al-Tusi in *Tahdhib al-Ahkam*, and al-Majlisi in *Bihar al-Anwar* have narrated from Maysarah that he asked Imam Ja’far as-Sadiq about what a woman inherits. The Imam replied: “They will get the value of the bricks, the building, the wood and the bamboo. As for the land and the fixed property, they will get no inheritance from that” (*Tahdhib al-Ahkam*, vol. 9 pg. 299; *Bihar al-Anwar*, vol. 104 p. 351). Al-Tusi records in *Tahdhib al-Ahkam* and *al-Istibsar* from Muhammad ibn Muslim that Imam Muhammad al-Baqir said: “A woman will not inherit anything of land and fixed property” (*Tahdhib al-Ahkam*, vol. 9 pg. 298; *al-Istibsar*, vol. 4 pg. 152). He also records from Abd al-Malik ibn A’ayan that either Imam Muhammad al-Baqir or Imam Ja’afar as-Sadiq said: “Women will have nothing of houses or land” (*Tahdhib al-Ahkam*, vol. 9 pa. 299; *Bihar al-Anwar*, vol. 104 p. 351).

Comment: Consider this text from Indo-Iranian religion: “... Therefore women are powerless, have no inheritance, and speak more humbly than even a bad man” (Yajur Veda – Taittiriya Samhita 6:5:8:2).

Sharafuddeen Abdulhussain Musawi said: “al-Kafi, al-Istibsar, al-Tahzib and Man La Yahduru al-Faqih are ‘Mutawatirah (accurate 100% because it was narrated by many narrators)’ and Shia scholars have agreed on the accuracy of its contents (the

hadiths books), and al-kafi is the oldest, greatest, best and the most accurate among all of them”[The book of al-Muraja‘at, letter number 110].

Another Shia scholar al-Tabrisi stated: “al-Kafi is one of the four Shia books of hadiths and jurisprudence and it is a sun among the stars. Whoever looked fairly would not need to notice the position of the men in the chain of hadiths in this Book, and if you looked fairly you would feel satisfied and sure that the hadiths are firm and accurate” (Mustadrak al-Wasa‘il, volume 3, page 532).

According to the last comment about Shia books of hadith the Shia scholar al-Tabrisi is saying that in Shiism the reliability of those narrating Shia hadiths (the chain of narrators) is not important. What is important is that the reporter is a Shia; a member of their cult and secret society, all other things are irrelevant. This is one and the major principle of the Shia acceptance of a hadith or rejecting it.

CHAPTER FIVE: MORE LEGAL RULINGS OF SHIA SCHOLARS ON MUT'AH, SODOMY AND OTHER SEXUAL PERVERTIONS

We have already cited a lot of Fatwas (legal rulings) of Shia scholars in this book on Mut'ah, sodomy and homosexuality, that notwithstanding we felt that more fatwas need to be cited on these issues for the sole purpose of explanation and giving more details on what have been mentioned. Through these fatwas some rulings mentioned in the preceding chapters which might be still ambiguous to the reader will be discerned and understood better.

AYATULLAH ABDULLAH JAVADI AMILI ON MUT'AH AND HOMOMSEXUALITY:

The grand Ayatullah Amili visited a city in Iran and after giving a lecture in the town hall general questions and answers session followed. These are part of the proceedings as transcribed by fnoor.com.

Question 1: My name is Zainab Abdul Husain, I entered into Mut'ah contract with a friend of mine in the university for one hour. I went with him to his room in the student's hostel. The stipulated time (one hour) expired while we are still doing the act. Have we committed illegal sexual intercourse during the extra time?

Answer by Ayatullah Amili: "...Verily, the good deeds remove the evil deeds (i.e. small sins)..." (Qur'an, 11:114). Your acceptance to contract Mut'ah is a great good deed and continueing to do the act after the agreed period, although is a sin; it is a small sin which has been washed by the great good deed.

Comment: The Ayatullah means Mut'ah has cancelled the sin of perceived added extra time in sexual intercourse, so Zina (illegal sexual intercourse is a small sin compared to 'the good deed of Mut'ah'). This is one of the devil deceptions with which the Shia scholars deceive themselves and their followers; believing that mut'ah is legal in Islam. If one belives what he is doing is legal he will never repent from that particular sin for he think that he is doing a meritorious work. It is better to believe that what you are committing is illegal and a great sin for in this case there is hope that one day you will seek for Allah forgiveness and repent from it.

Question 2: My name is Nidal Maqhoor, a university student. I come into contact with a Shia sister and love relation grew between us. We agreed between ourselves

to enter into Mut'ah contract but whenever we are alone she refuses me sex saying that she fears that her hymen will be broken. What is the way out of this situation?

Answer by Ayatullah Amili: My brother, there are two solutions to your situation. Firstly, you can take back the payment you made if you have already given her the money. Secondly, religion is easy and not difficult. Therefore you shall enjoy her in the second manner. A hadith from al-Kafi reads: From Ali, from his father, from Ibn Abi 'Umair, from 'Ammar bin Marwan who said I asked Abu Abdullah; "A man went to a woman and asked her to marry herself to him (in Mut'ah), and she said; 'I married myself to you on the condition that you touch all parts of my body as you wish, such as looking at me, caressing, fondling and rubbing me, and to enjoy me as any man enjoy his wife except that you shall not insert your genital into my genital; but you can enjoy whatever you want, **for I fear being put to shame and humiliation.**' The Imam replied: 'He has nothing other than what has been agreed upon.'"

Comment: Shia believed that one of the outcomes of Mut'ah is humiliation in this world before the next world. Secondly the above stipulated conditions can include anal sex (sodomy) with the woman in accordance to their creed.

Question 3: (The moderator reading a sent note); I am a girl living in this area, I thought many times about contracting Mut'ah with a boy but I am always bashful of bringing up the matter. What is the way out?

Answer by Ayatullah Amili: it is stated that there is no shyness in matters of religion. I will solve your problem for you; I personally need a sister, who is a believer and who can offer to me herself for Mut'ah tonight. I have been travelling for days away from the mother of my children. It was narrated from Imam Abu Abdullah: "One who engages in Mut'ah once in his lifetime reaches the status of Imam Husain. One who engages in it twice becomes equal in status to Imam Hasan. The one who performs it three times reaches the position of Imam Ali. And he who practices it four times acquires the level and position of the Prophet Muhammad" (Fur'u al-Kafi). What is better than this? This is your chance to be in the grade (rank) of Husain. I have no reservation to contract Mut'ah and any woman who is ready shall meet me immediately after this lecture. I will be staying in this town for one week. Therefore any believing woman who wants to test my bosom in order to acquire the

station of Imam Husain shall meet me in Holiday Inn and she will get her recompense from Allah, by the will of Allah. At this junction I will narrate to you a hadith which has been recorded by Kulaini in al-Kafi, in the Chapter on Rare Matters, which come after the Chapter on Inheritance. It talks about encouraging sisters to offer themselves to men for Mut'ah in order to shame Umar bin Khattab who forbids Mut'ah by his personal opinion. The hadith runs as follows: "... On the authority of a man from Quraish who said; 'A daughter of my paternal uncle who is very rich sent to me (a message); 'You knew that many men desire to marry me but I have rejected them. I didn't send to you because I desire men, but I heard that Allah the Exalted has permitted it (Mut'ah) in his Book and the Messenger of Allah has explained its permissibility in his Sunnah but Umar bin Khattab has forbidden it. I want to obey Allah the exalted and disobey Umar, therefore come and take me in Mut'ah.' I replied: 'Until I ask Imam Abu Ja'afar about it.' He said I went to him and informed him and he (Imam Abu Ja'afar) said to me; 'Go and do it (Mut'ah) and may Allah have mercy on you as a couple (in Mut'ah).'" Therefore are chaste women who are believers unable copy her example? Nay, they (those who copy her) surely have a great reward and recompense. Consider what the Imam stated concerning the two of them: "may Allah have mercy on the two of them as a couple (in Mut'ah)."

(A loud thunderous clapping of hands filled the hall from those present).

Comment: This is a grand Ayatullah teaching bashful girls how to offer themselves for Mut'ah because there is no shyness in religion. As a good example in Mut'ah performance he invited girls who want to reach the 'stage of Husain' to meet him in his hotel room. Do you know the meaning of those who want to reach the stage of Husain? Read the hadith above you will realize that he is inviting girls who have never contracted Mut'ah to meet him for by doing Mut'ah for the first time (once) one reach the station of Husain. The Ayatullah do not want those who have reached the highest stage; he wants those who are in the lowest stage. Why? Well only the Ayatullah can answer this question!!!

Question 4: My name is Muna Abdul Ridha, my question is concerning payment for Mut'ah; I mean can I earmark the amount to be paid for each part and unit of my body a man want to enjoy?

Answer by Ayatullah Amili: there is no doubt about that my honourable sister because it is your right and Mut'ah contract comprises agreements and acceptance;

just like a person who hires out his house or his car or his donkey, you too have the right to hire out your body; all of it or part of it and the man will enjoy only the part you hired out to him.

Comment: According to this grand Ayatullah and many Shia hadiths Mut'ah contract is hiring and hiring is buying or purchasing the temporary use of something; in this regard hiring a part or the whole of woman's body for sexual gratification. Is Shiism honoring womanhood or degrading it to that of the lowest beast. How can any nation that respects the honor of mother under whose feet Allah placed a path to Paradise permits Mut'ah or its practice? Is Islamic law for male only and not for female? Is the law of Islam revealed to allow man satiate his lust and how without hinderence?

Question 5: My name is Mirza Murtada Ghulam Ali. My question is what is the least period that can be stipulated in a Mut'ah contract?

Answer by Ayatullah Amili: It come in al-Kafi by Kulaini, in the Book on Marriage, in the Chapter on what is obligatory with regard to the agreed stipulated period a hadith which stated: "Hammad said I sent to Imam Abul Hasan (asking him) concerning the least period which can be stipulated in Mut'ah contract; can a man stipulate just one sexual intercourse? He replied: Yes." Therefore there is no blame on you if you stipulate a Mut'ah contract with your believing sister for just one sexual intercourse, but immediately after you finish you shall take away your face from her (looking at her after the contract have executed is illegal). Kulaini narrated another hadith in al-Kafi as follows: "A man asked Imam Abu Abdullah concerning a man taking a woman in Mut'ah on the condition of having one sexual intercourse with her. He (the Imam) replied: There is no blame on him, but immediately he finished he shall turn away from her and he shall not look at her."

Comment: Ha Ha Ha!!! What a religion, what a creed and what a fake morality?

Question 6: My name is Muhibba Ghulam Baqir Muhibbi. My question is is it compulsory for my parents and relatives to know I am under Mut'ah contract with the man I love?

Answer by Ayatullah Amili: It is not compulsory although I will prefer that this excellent work is broadcasted in public and that one shall not be shy because he

contracted Mut'ah among knowledgeable believers. What is blameworthy in it? The blame will be in having a boyfriend without Mut'ah contract. Islam has permitted you to have a boyfriend through Mut'ah, but if you keep your Mut'ah secretly there is no blame on you. This is because youths in this country can not be able to suppress their sexual instincts, in addition to the fact that most of the time a university student cannot be able to shoulder the responsibilities of permanent marriage; so what can he do about his sexual urges which he cannot be able to satiate in any other way? Therefore Mut'ah contract is the best solution to satiate sexual impulses between young boys and young girls.

Question 7: My name is Abdul Amir Husain al-Wa'ili. I married a Shia sister on Mut'ah contract for a period of six months. She always became jealous whenever I tell her that I want to contract Mut'ah with other sisters for a night or for just one sexual intercourse as you have mentioned (in your lecture). We are always in disagreement on this matter. Is it legal for me to take additional woman or two women in Mut'ah?

Answer by Ayatullah Amili: It was recorded by Kulaini in al-Kafi: (O brothers whatever I quoted to you of hadiths are recorded in al-Kafi, in the Book of Marriage, in the Chapter on Mut'ah, so you can all refer to it for confirmation) – 1. From Ali bi Ibrahim, from his father, from Umar bun Uzainah, from Abu Abdullah bin Abu Umair who said; I asked Imam Abu Abdullah how many women are legal in Mut'ah and he replied: They are just like slaves.” 2. Imam Abu Ja'afar says regarding Mut'ah woman: “She is not from the four (Wives) since she is not divorced nor does she inherit. And she is only a rented woman.” 3. The narrator asked Imam Baqir about the women of Mut'ah. The Imam replied: “She is not among those four [women classified as wives] because she neither needs a divorce, nor is she entitled to any inheritance. She is like a **hired woman!**” therefore I am calling on Shia women to fear Allah for they are only hired for Mut'ah. Thus they cannot stop a person from taking even one thousand women in Mut'ah. In another hadith in al-Kafi Imam Abu Abdullah was asked by Zurara whether women married on Mut'ah are among the four legal wives and he replied: “Marry from them one thousand for they are hired (sex workers).” Consequently there is no need for jealousy and fighting (over taking more of your sisters in Mut'ah); this conduct will make Ahlus Sunnah to laugh at you. Instead of that you shall show happiness and maintain the status quo; which is the man has paid you in order to enjoy your body and for the purpose of satiating his

sexual lust, which he cannot be able to satiate in any other form. Therefore, I say you do not have any room for jealousy against a believing woman who want to hire her body to your man.

Comment: When Allah states that: “And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created with a marked preference” (17:70). Does it mean that He only honored men to the exclusion of women? The Messenger of Allah (s.a.w) said that he was sent by Allah to teach the best of conducts complete it and perfect it. Is Mut’ah which the Shia says bring about shame and humiliation one of the best of conducts? Is hiring the body for sex a good conduct? Is turning free women into slaves a good conduct? Allah the Exalted, the Higher placed stringent condition on marrying more than one wife in polygamy; maintenance of justice, conversely we saw Shia commanding men to take in Mut’ah even a thousand of them if they are slaves and they are only hired to satiate man’s lust; They do not possess any right more than the payment they have received for renting their bodies or part of their bodies.

Question 8: (The moderator reading from a written note); The Grand Ayatullah, I am a woman under permanent marriage and my husband is a religious scholar, who most of the time slept outside our home. Whenever I asked him where he has slept he will reply that he has slept with a Shia sister in Mut’ah. I personally fear being infected by the cruel disease; AIDS due to his incessant sexual intercourse with too many women. What can I do?

Answer by Ayatullah Amili: There is no doubt to the fact that time has changed and there are a lot of sexually transmitted diseases. I can remember a hadith that was recorded by Kulaini in al-kafi that Imam Abu Ja’afar was asked concerning Mut’ah and he replied: “Mut’ah today has not been as it was before this period; they (the women in Mut’ah) in the past are safe and sound but today they are not secure. Therefore investigate about their status.” This means the man who is taking a woman for a one night Mut’ah or just one sexual Mut’ah shall make sure she is a chaste woman who wants to satiate her sexual desire and not a prostitute.

Comment: Ayatullahs are contradicting themselves for Mut'ah with a prostitute is never illegal in Shiism and many 'hadiths of the infallible Imam' have legalized it. May be this is – as they use to say; precautionary detestable act.

Question 9: My name is Abdul Ridha al-Husaini. I am married a permanent marriage. I will like to know whether mut'ah is only for the unmarried youths or for both the married and the unmarried?

Answer by Ayatullah Amili: You!!! Where have you been throughout this lecture? – (a thunderous laughter filled the hall). The answer my brother is; it was recorded in al-Kafi that Fath bin Yazid said I asked Abu Abdullah concerning Mut'ah and he replied: "It is permitted for a person who is not married in order to protect himself with it, as for the person who is married it is legal for him if he is away from her (his wife)."

Comment: The Ayatullah cited more hadiths on the issue but this one is enough. It is pertinent to understand what the Shia mean with "... if he is away from her (his wife)," as it appeared in the above hadith. They mean by it if his wife is not seeing him even if he is doing it in the next house to where he is living with her and even if she can feel his breath.

Question 10: My name is Hana Ridha al-Anbari. I want to know the least payment a woman can collect as payment for Mut'ah.

Answer by Ayatullah Amili: This question is repeatedly asked by many sisters. The answer is; the least amount for Mut'ah depends on you because the man wants to hire your private part or something similar to it and the merchandise (thing for sale) belongs to you. Therefore the woman shall fix the amount to be paid for enjoying her. If the man offers to her some money and she accepts that is satisfactory. The least payment for Mut'ah could be one Dollar because of the hadith recorded in al-Kafi from Abu Basir who said: "I asked Imam Abu Ja'afar concerning Mut'ah with women and he replied; 'Payment for mut'ah with one Dirham or more (than that) is legal.'"

Question 11: My name is Husain al-Makki. Sometimes I feel extremely uncomfortable in asking a sister for Mut'ah. What is the best manner by which I can present the issue to her?

Answer by Ayatullah Amili: There is no legal impediment with regard to presenting the issue to a girl... The issue requires some diplomacy and tact; I mean you can chat with her playfully in a manner that you can arouse her sexual urges and desire until you get the right opportunity to present your request. For example you can say to her I just I arrived to this town by air and it happens there was a beautiful woman sitting beside me in the aeroplane. My heart inclined towards talking to her and enjoying her (doing Mut'ah with her). I asked her about her undertaking and she told me she is a researcher. I asked her about the nature of her research and she told me she is researching on the issues of marriage and divorce. I said to her that is a good social work and personally, as religious scholar I am interested in her research. I asked her: "Please tell me about the most successful married couples (in the world)?" She replied: "After comprehensive studies I find out the most successful couples are found among the Italians and the Iranians." I asked her without any hesitation: "How does that happen?" She replied: "It is well known with regard to the Italians their love for romance and the Iranians are well known for their love for sex." She then said to me I didn't know your name. I instantly replied her: "My name is Anthony Rafsanjani" - meaning he is an Italian Iranian. (The hall was filled with laughter and clapping of hands in appreciation to the lesson). This is how I presented the issue of contracting Mut'ah with me and she agreed without any hesitation. This type of innocent jests with sisters is encouraged if the aim of making it is a form of snare to contract Mut'ah, but if you have no intention of contracting Mut'ah it is better not to indulge in it.

Question 12: My name is Musa Ali al-Khazimi. I am telling you frankly, I personally have desire for men over women. Therefore can I legally do Mut'ah with a man like myself?

Answer by Ayatullah Amili: This question is out of the scope of our lecture, but if it is the only question on this issue, I will answer it. There isn't any proof with regard to doing Mut'ah between males. With regard to your desire for men, if we look into the hadiths of the infallible Imams we will find a hadith in al-Mahasin which was written by the trustworthy scholar Abu Ja'afar Ahmad bin Muhammad bin Khalid al-Borqei (Vol. 1 Chapter 51), where imam abu Ja'afar was asked: "Can a believer be tried with homosexuality?" He replied: "Yes, but he shall be on top (active) and not down (passive)." Therefore if you are the one on top (doing the act of sodomy); this hadith has given you a legal leeway. The opinion of our (Shia) scholars in Iraq,

Lebanon, India and Pakistan with regard to this issue is it shall be committed with boys and not grown up men.

There is another hadith which was narrated in al-Kafi on the authority of Imam Ali bin Abi Talib which Shia scholars are finding hard to understand as follows: On the authority of Ali bin Ibrahim from his father from al-Nufaly from As-Sukoony from Imam Abu Abdullah who said; Commander of the faithful, Ali bin Abi Talib said; “(al-Luwaat ma doon ad-dubur, wad-dubur huwal-kufr) Sodomy is in (anything) other than dubur (anal sex), for dubur [has multi meanings] it is actually the Kufr (disbelief).” This hadith was commented by the learned scholar Ayatollah Ali Akbar al-Ghifary: “This hadith may mean the permissibility of sodomy with men.” Therefore you may find room with regard to this issue in your favor. (There was a wild clapping of hands from the youths attending the lecture).

Comment: In this kind of society where committing homosexual act with young boys is encouraged the perversion will be pervasive, prevalent and persistent for the children will become adults and commit it with young ones thus becoming a vicious circle and the dominant culture in the society. In Shia societies children are being trained to become catamites (passive partner in homosexual practice) and when they grow up some of them will continue to be passive actors, some will become active actors while others will be both passive and active actors. Compare the above legal ruling legalizing sodomy to Chapter Two of this book and particularly the section on Sodomy and the Shia hadiths mentioned in it.

Question 13: I am your brother Yahya Fadlallah as-Saffar and my question is; sometimes one comes across beautiful women in the markets who might be married. Is it legal to seek them in Mut’ah?

Answer by Ayatullah Amili: You are not required to ask (investigate them whether they are married or not) and this is in accordance to the hadith recorded by Kulaini in al-Kafi, in the chapter titled: “You shall trust whatever she says,” which runs as follows: Aban bin Tughlaq related that he said to Imam Jafar as-Sadiq; “Often during my travels I come across a very beautiful woman and I am not sure if she has a husband or if she is an adulteress or if she is one of dubious character (a prostitute). The Imam responded: ‘Why should you worry about all of these things? Your duty is to believe what she say and engage in Mutah with her.’”

Comment: While intending to do Mut'ah don't ask about the status of a woman just engage her in Mut'ah. With this vicious custom there will be no security from promiscuity in each and every Shia family.

Question 14: I am your brothet Husain Musa al-Fanjari. I have contracted a woman in Mut'ah and sometimes I observe that my brother or friend desire her. Is it permissible for me to loan her to any among them and made her legal to him?

Answer by Ayatullah Amili: There are a lot of hadiths from the infallible Imams legalizing loaning out a maid. Linguistically a maid means a slave girl or a little girl. The trusted Islamic scholar Kulaini has recorded in al-kafi, in the Book of Marriage, in the chapter titled: 'On a man legalizing his maid to his brother and a woman legalizing her her maid to her husband,' many hadiths among which are: 1. Imam Abu Ja'afar was asked: "What do you say about a man legalizing the private part of his maid to his brother? He replied: "Yes, he can have he legalizes for him of her body." 2. Abubakar al-Khadrami said I said Imam Abu Abdullah: "Undoubtedly my wife has made legal for me her maid? He replied: "Have sex with her if you like." I asked again: "Can I sell her?" He replied: "No, she only made legal for you what she legalized (sexual intercourse with her)." 3. Muhammad bin Mudharib said, Imam Abu Abdullah said to me: "O Muhammad take this maid, she will work for you and you can have sexual intercourse with her. Whenever you are going out you shall return her to us."

Comment: For more of these Shia hadiths see Figures 28, 29, and 30 in this book. In Shiism one can legalize a woman to his brother, his friend, his guest and a woman can legalize a maid to her husband.

AYATULLAH SISTANI ON MUT'AH AND EYE SHOPING:

This Shia scholar in his book titled Islamic Laws in the chapter dealing with marriage he discussed Mut'ah and looking at those who it is not forbidden to marry (pgs. 556-559) as follows:

No. 2430. Contracting a temporary marriage with a woman is in order, even if it may not be for the sake of any sexual pleasure.

Comment: That is one can do Mut'at for friendship, ease of access, conveniences and other accessibilities. Refer to types of Mut'ah as expounded in this book for more details.

2431. The obligatory precaution is that a husband should not avoid having sexual intercourse for more than four months with a wife of temporary marriage.

2432. If a woman with whom temporary marriage is contracted, makes a condition that her husband will not have sexual intercourse with her, the marriage as well as the condition imposed by her will be valid, and the husband can then derive only other pleasures from her. However, if she agrees to sexual intercourse later, her husband can have sexual intercourse with her, and this rule applies to permanent marriage as well.

2433. A woman with whom temporary marriage is contracted is not entitled to subsistence even if she becomes pregnant.

2434. A woman with whom temporary marriage is contracted, is not entitled to share the conjugal bed of her husband, and does not inherit from him, and the husband, too, does not inherit from her. However, if one or both lay down a condition regarding inheriting each other, such a stipulation is a matter of Ishkal (problematic and not indistinct) as far as its validity is concerned, but even then, precaution should be exercised by putting it into effect.

2435. If a woman with whom temporary marriage is contracted, did not know that she was not entitled to any subsistence and sharing her husband's conjugal bed, still her marriage will be valid, and inspite of this lack of knowledge, she has no right to claim anything from her husband.

2436. If a wife of temporary marriage goes out of the house without the permission of her husband, and the right of the husband is in anyway violated, it is haraam (disallowed) for her to leave. And if the right of her husband remains protected, it is a recommended precaution that she should not leave the house without his permission.

Comments: Consider issues numbers 2431-2436 above carefully and you will discern the evils of Shiism and Mut'ah; 1. Non sexual Mut'ah can easily be turned to sexual Mut'ah by the woman. 2. In none sexual Mut'ah everything is allowed including anal sex with the woman. 3. Mut'ah woman is" entitled to subsistence even if she becomes pregnant." So in all cases and situations the payment given to her for hiring her body is her only right on the man enslaving her or buying her use for lust. 4. Mut'ah woman "... is not entitled to share the conjugal bed of her husband..." Thus she has no right to matrimonial bed or housing, but the husband can meet her in an arranged place to satiate his lust; it could be her rented apartment, or her private house or a hotel room e.t.c. 5. She has no right to inheritance even if that is stipulated in the secret contract for this secerecy may make the truth about it hard to determine; in Mut'ah no need for witnesses and no need for documentation. 6. See clear contradictions between issues 2434 and 2436 vis-a-vis she is not entitled

to conjugal bed and feeding and she is not allowed to leave or go out of the house without permission: She is not allowed to go out of which house without permission for the so called husband is not entitled to provide housing? Since the Mut'ah partner is not entitled to provide her with sustenance how can you expect her to survive on payment for Mut'ah alone? It is clear to you by these Shia rules the woman will do Mut'ah on Mut'ah in order to survive. Shia scholars have already legalized Mut'ah for survival and for more explanation on this one can refer to the section we discussed types of Mut'ah.

2437. If a woman empowers a man that he may contract a temporary marriage with her for a fixed period, and against a specified amount of Mahr (payment), and instead, that man contracts a permanent marriage with her, or contracts a temporary marriage with her without specifying the time or amount of Mahr (payment), the marriage will be void. But if the woman consents to it on understanding the position, then the marriage will be valid.

Comment: The above issue teaches that even permanent marriage can be contracted in Shiism secretly; without witnesses and without documentation.

2438. In order to become Mahram (with whom marriage contract becomes illegal and is treated to be one of the close relatives), a father or a paternal grandfather can contract the marriage of his na-baligh (unmature) son or daughter with another person for a short period, provided that it does not involve any scandal or moral lapse. However, if they marry a minor boy or a girl who is not in anyway able to derive any sexual pleasure during the period from the spouse, then the validity of such a marriage is a matter of Ishkal (ambiguous).

Comment: Mut'ah with minors is allowed but the one who contracted it shall avoid "...any scandal or moral lapse." The Shia priests are encouraging pedophilia and at the same time warning against scandal and immorality; this is self contradictory and ambiguous especially when one consider the last part of the last sentence where the priest stated that lack of deriving sexual pleasure during the period of Mut'ah made the contract invalid. After he finishes discussing about Mut'ah the Ayatullah now turned his weapons of mass destruction of human morality and ethics to another topic which he titled **Looking at non-Mahram** (women that a man can marry and men that a woman can marry by law). He stated:

2443. To look at the body of a woman who would not care for Hijab (veil), even if she were advised, is not haram (illegal), provided that it does not lead to sinful act

or sexual pleasure, and excitement, nor is it with that intention; and in this rule, there is no distinction between a Muslim and a non- Muslim woman; and also between those parts, like their faces, their hands which they normally do not cover, and other parts of their bodies.

Comment: Thus according to this Shia priest any woman that uncovers any part of her body; that part or the whole of the body shall be persistently gazed at, but mark you “without lust or intension to lust.” How? The Shia priest shall answer this question not me. If you insist that I shall answer it I say Allah states in the Qur’an: “Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do” (24:30). He also states: “Leave (O mankind, all kinds of) sin, open and secret. Verily those who commit sin will get due recompense for that which they used to do” (6:120). Refer to Chapter Three of this book, under the topic Public Sex for more Shia scholars views on this issue.

2448. A man who is acquainted with a non-Mahram woman (woman that is not outside the prohibited degree for marriage), should not, as a precaution, look at her photograph etc., provided that the woman is not a heedless, commonplace person.

Comment: Whenever Shia priests states ‘as a precaution,’ it means one shall avoid it if there is lust otherwise go ahead and do it for it is permitted without lust; this is for a woman who wears veil, as for the one who do not wear veil no problem to watch her nudity and nude pictures for she deserves it and you deserve to enjoy gazing at her but ‘without lust.’ Go ahead with eye shopping but mark you ‘it shall be without any sexual desire!!!’

2454. It is haraam (illegal) for a man and a woman who are not Mahrams (outside the prohibited degree for marriage), to be together at a private place where there is no one else, if it is feared to lead to immorality and scandal, even if it is a place where another person can easily arrive. But if there is no fear of any evil, there is no objection.

Comment: I will like you to tell me any law of the Qur’an and Sunnah which are clearly stated to be illegal concerning sex and sexuality which the Shia scholars have not legalized through preconditions or after condition and through making holes and looking for loopholes.

In another book titled Contemporary Legal Rulings in Islam, which was written in the form of questions and answers, Ayatullah Sistani wrote on Sexual Fantasy as follows:

Question number 99: Thinking intentionally about women other than one's wife with an image in mind of having sexual intercourse, if the penis becomes erect without discharge of semen.

Answer: It is not prohibited if it does not lead to a forbidden act.

With regard to looking at *non-mahram* Women (women that are not forbidden to marry) the Ayatullah was asked the following question:

Question number 100: These days women go out on public streets while some parts of their body that should be covered are exposed. Is it permissible to look at them without lust and sexual pleasure?

Answer: Yes, this is permissible if they do not desist from exposing themselves if asked to do so.

With regard to swimming in Mixed Swimming Pools the Ayatullah was asked the following question:

Question number 101: Is a Muslim permitted to go to mixed swimming pools [men and women] without a suspicious motive, especially when they (women) remove the dress of modesty from themselves and would not desist if asked to do so?

Answer: Although looking without a suspicious motive and lust at those who are scantily dressed and would not desist if asked to do so is permissible, presence in these places of moral depravity is absolutely not permissible based on precaution.

Comment: Whenever an Ayatullah says “based on precaution” or “based on obligatory precaution” he means the follower (muqallid) has the discretion to revert to the ruling (fatwa) of the next high-ranking mujtahid (jurist) on that particular issue and if he finds it permitted with that high-ranking jurist he can follow his ruling. For more explanation and details on the above raised issue refer to Chapter Two of this book in the section titled Public Sex.

In Figure 65 below an Iraqi Shia adherent who is living in Kuwait wrote a question to Ayatullah Sistani urging for an immediate answer before he take the law into his hand. He stated: “In one of the nights I went to our house wherein I live alone with my sister and heard some noise in one of the unoccupied rooms. I went and opened it in order to investigate source of the noise and found my sister with a strange man who I latter found is a Sayyid (a Muslim claiming descent from Muhammad - s.a.w,

in Shiism he shall be through Husain, the prophet's younger grandson). I took hold of him and he told me: “I am in a Mut’ah contract with your sister.” I beat him up very well, and I then beat up my sister and I imprisoned her in a room inside the house. I locked him in the room and went out looking for a knife with the intension of slaughtering him. When I come back I found out that he has escaped through the window. I knew that Sayyid and I have his address; can I kill him or what shall I do?”

Ayatullah Sistani replied: “You don’t have guardianship over your sister and even if she commits an illegal act you have no right to beat her or to imprison her until you are given such permission by a jurist. With regard to the Sayyid it is clear by his words that he didn’t commit anything illegal and even if he has committed a sin, you are not allowed to implement the punishment upon him.”

WWW.SISTANI.ORG

From: tamer_almetwally@hotmail.com
 Sent: الخميس، ٢٠ جمادى الأولى، ١٤٢٥هـ، ٠٩:٥٦ ب.ظ
 To: isifta@sistani.org
 Subject: زواج المتعة... هل يجوز القتل

الإسم : حسين .ع
 الدولة : عراقى مقيم في الكويت
 العمر : ٢٢
 الجنس : مذكر
 الموضوع : زواج المتعة ... هل يجوز القتل
 البريد الإلكتروني : tamer_almetwally@hotmail.com
 الاستفتاء :
 السلام عليكم ورحمة الله وبركاته

سؤالي السيدستاني اطال الله بعمره لكى سؤال خرج قليلا .. ياريت ترسل لي الرد بأسرع وقت لاني تفسيق جدا سيئه

قبل اسبوع في احد الليالي ذهب الى منزلنا وكان المنزل خالي ما عدا انا واهي فعندما دخلت المنزل سمعت حركات في احد الغرفه التي لا يسكنها احد فعندما دخلت شفت اخي مع رجل غريب اتضح انه سيد فصرخت وسمكته وضرته ضرب مبرح وقال لي انا (انا متزوج اختك متعه شتريدا) فضربت اخي واتي الان انا ساجتها في غرفه وخذنا السيد كنت اريد اقتله بالسكين المجره.. فحبسته بالغرفه ورحت اجيب سكين وعندما رجعت لغيبته هربان من الشباك...

وانا عندي عنوانه
 هل اقتله ام ماذا افعل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ليس لك ولاية على اختك حتى لو انت بالحر ام لا يجوز لك ان تخربها او تسبها الابان المرجع و اما السيد فحسب قوله لم يفعل حراما و حتى لو فعل فليس لك ان تقم عليه الحد .

٧ - ١٤٢٥هـ

Figure 65

AYATULLH MAKAREM SHIRAZI ON MUT'AH AND GAZING AT WOMEN:

These legal rulings are culled from his book titled, Practical Laws of Islam (pgs.382-364);

Issue No.2074- A woman with whom temporary marriage is contracted cannot demand subsistence even if she may become pregnant, and does not inherit from the husband as well as the husband does not inherit from her, and she is not entitled to the obligatory right of sexual intercourse either.

Issue No.2075- In temporary marriage the woman can go out of the house without the permission of the husband, or choose a job for herself out of the house unless the husband's right is infringed owing to her going out of the house.

Comment: Compare these legal rulings to those of Ayatullah Sistani above, contrast them and then note the differences and the contradictions.

Rules regarding Looking at Non-Mahrams:

Issue No.2080- It is haram for a man to look at the body of a non-mahram woman, regardless of whether it is with a lustful sensation or not. Similarly, it is haram for a woman to look at the body of a Non-mahram man. However, there is no problem in a man looking at the face and hands – up to the wrists - of a woman, if it is not lustful and if it does not entail corruption and sin. Similarly, there is no objection in a woman looking, without lust, at parts of the body of a non-mahram man that are not usually covered, like the head, face, neck and parts of the hands and feet.

Issue No.2087- If a woman abides by the rules of Islamic hijab (veil), it is not allowed as an obligatory precaution to look at her picture taken without hijab, unless one does not know her and it does not lead him to any sinful act.

Comment: Compare these rulings with those of Sistani above. The phrase 'obligatory precaution' in Shiism means it is not a total prohibition; it is only a conditional ban i.e. if done without lust. Note the last part of the sentence "...unless one does not know her and it does not lead him to any sinful act." The Question is: What is the difference between gazing at or viewing the nude picture of a known woman and that of an unknown woman? The above religious ruling has contradicted what he wrote in his book titled, Sexual Problems of the Youths (pg. 34) concerning artificial simulation of lust, for he stated: "If the youth watch films with half naked women, spend time reading romantic fictions, browse through pornographic magazines, and stare at women in the streets, then they can't expect not to be tainted by all of these actions. Such artificial stimulation diverts the thought process of the

youth from the basic issues of life and leads them towards the worst aspects of various sexual issues. Such people are constantly kept in a nervous and anxious state, the adverse effects of which dominate their entire lives. The continuation of constant stimulation destroys this period of the lives of youth, and this period can be considered as being one of the best periods in their lives. All of the youth, particularly those who have deviant sexual habits, should strictly avoid watching such films, reading such books, and any sort of overt sexual thoughts. Such a manner of behavior will cause them to have a disturbed mental state and it will weaken their nervous system with constant excitement.” How diabolical are these Ayatullahs? They knew that what they are teaching their societies and followers are wrong and yet they persist on their wrong acts.

AYATULLAH MUKAREM SHIRAZI ON USING SEX TOYS AND DILDOS:

The web site fnoor transcribed legal rulings of Ayatullah Shirazi on using sex toys as follows;

“If a man inserted his private part into genital of a rubber doll (sex toy) or a woman inserted a dildo (plastic penis) into her private part while fasting; those acts doesn’t break the fast. Yes the actions are illegal because they arouse lusts but they are small sins for Allah says: “And those who protect their private parts except from their wives or what their right hand possess.” The reason for this is that those acts are neither active sexual intercourse nor passive ones, even if the man committing the act imagined that he is inserting his private part in a real woman and the woman imagined that a real man has inserted his private part into her body for judgement is made as a result of reality and not imagination.

The same judgement is passed regarding a man who inserted his private part in the anus of a sex toy or if he inserted a dildo into his anus; such actions doesn’t break fasting and cannot be considered as homosexual act whether active or passive... and there is no difference whether the toy used is a an acive participant or a passive participant and whether the toy is in the form of human being or an animal... Yes there is no doubt that committing the act is forbidden.”

Comment: Refer to Chapter two of this book, under the topic Sodomty and compare the above rulings to the ruling given by Ayatullah Ruhani on a woman sodomizing her husband with some objects i.e. toys. This Ayatullah is saying the act is no a homosexual act but it is illegal: The question here is what name does he give to such action?

AYATULLAH MAKAREM SHIRAZI ON PROSTITUTION:

Prostitution is engaging on sexual activity for payment and thus it is just like Mut'ah which is a form of legalized prostitution in Shia societies. Ironically the Shia priests have conditioned themselves and their followers to believe that Mut'ah is not prostitution. What is the difference between the two? An Ayatullah will tell you that the difference is the 'intention to marry' for an agreed period!!! Please Shia do not deceive yourselves for even those engaging in prostitution knew in their hearts that the woman is hiring her body to the man who paid her for a particular period or for a number of intercourse. So what is the difference? Let us look at this Ayatullah as he condemned prostitution, exposing its evils in society and how it degraded womanhood. He stated in the aforementioned book (pg. 9):

“One of these major factors is that of the widespread occurrence of illicit relationships. Due to the easy availability of engaging in illicit relationships in society, women have been relegated to a very low value commodity that is easily accessible by all. In this manner, women have lost their previous value, significance, and prestige and they simply do not have the same preciousness that they possessed beforehand.” He added: “It is for this reason that many licentious men ask why they should undergo so many restrictions and responsibilities in order to marry, while they have easy access to many women without any terms or responsibilities. They ask such a question because they are not familiar with the ominous consequences of such immoralities and they see women as only a means of satisfying their sexual desires. Through such a perspective, they see the acceptance of marriage with its resulting terms and responsibilities as being a foolish decision and so they spend a major part of their life in being single.”

The Ayatullah added at page 10: “There have been many extensive studies and books on the subject of prostitution and these texts acknowledge that the issue of prostitution is one of the most grievous examples of slavery in the modern era. Prostitutes overall are a group of lonely and really helpless women, who are typically used and abused in various gatherings of lust and sensuality, and who are finally left to die forsaken in the worst of conditions, with no one present for their burial... Therefore, in order to prevent the dissolution of families, the decrease in the rate of marriage, and the freedom of these sexual slaves, it is necessary that the freedom given towards illicit relationships be curtailed, and such a thing is not possible without a proper plan of action. ***In the light of the aforementioned discussion, our beloved youth should take care not to fall for the well worn tricks of various people who try to pull them towards such types of immoral lifestyles. Ironically, there are people who introduce prostitution as being a social necessity and attempt to reduce***

its obscene and ugly nature. They go as far as saying that this illicit institution is a means of guarding the chastity of families and the health of the youth; yet such a statement is completely wrong. Is the existence of a filthy swamp that results in the growth of immorality and the spread of sexually transmitted diseases something that will somehow protect families?”

Comment: It seems that the Ayatullah has forgotten their hadiths which are the utterances of the infallible Imams while writing the above observations and advises to his society and the youths. Didn't they state that the status of women in Mut'ah is that of slaves? Didn't they say that the body of women in Mut'ah is hired for lust and enjoyment? Are the above utterances not hypocrisy in its highest order? What moralities are the Ayatullah's trying to teach the world after they have destroyed all of it with their laws of lust, licentiousness, profligacy and debauchery? May Allah deal with Shia as they deserves.

AYATULLAH KHOEI ON MUT'AH:

Ayatullah Abul Qasim al-Khoei in his book Islamic Laws expounded Shia jurisprudence on Mut'ah and other forms of sexuality as follows;

2430. Contracting a fixed time marriage with a woman is in order, though it may not be even for the sake of enjoyment.

2431. The obligatory precaution is that a husband should not refrain from having sexual intercourse for more than four months with a woman with whom he has contracted fixed time marriage.

2432. If a woman with whom fixed time marriage is contracted makes it a condition of the marriage that her husband will not have sexual intercourse with her, the marriage as well as the condition imposed by her, are in order and the husband can enjoy her in other ways only. However, if she agrees to sexual intercourse later, the husband may have sexual intercourse with her.

2433. A woman with whom fixed time marriage is contracted is not entitled to subsistence even though she may have become pregnant.

2434. A woman with whom fixed time marriage is contracted is not entitled to share the bed of her husband, and does not inherit from him, and the husband, too, does not inherit from her. However, if they have laid down a condition regarding inheriting, the one, who has laid down such a condition, inherits from the other.

Comment: Issues discussed above is as they have been expositioned in this book, except in the issue of inheritance which some Shia scholars ruled that there is ambiguousness in implementing such a condition.

2435. Even if a woman with whom fixed time marriage is contracted does not know that she is not entitled to means of subsistence and sexual intercourse, her marriage is in order, and for this lack of knowledge she has no right on her husband.

Comment: The husband can hide some of his intentions from his Mut'ah woman and yet all those things that he hid from her are binding on her and no court of law can rule in contradiction to what he states. This is not surprising for women in Shiism are toys in the hands of men to play with them as they like. It is narrated in al-Kafi from Ghiyas bin Ibrahim from Imam Abu Abdullah who said: "It is not problematic that the man sleeps between the slave girls and the free women, indeed your women are akin to the toys (puppets)." It is also narrated in Wasail ash-Shia (by Shaikh Hurr al Amili, Volume 20, Page 167, Section 86, Hadith no. 25324) that Imam Abu Abdullah said: The Prophet (s.a.w) said: "Indeed the woman is a toy, so whoever takes them should not waste them."

2436. In case a woman, with whom fixed time marriage is contracted, goes out of the house without the permission of her husband, and the right of the husband is infringed, it is unlawful for her to go out, and, on the basis of precaution, even though the right of the husband is not infringed, she should not go out of the house without his permission.

Comment: Again we say that this law is wicked and unimplementable for the Shia jurists are saying the woman in Mut'ah is not entitled to accommodation and feeding and at the same time she must stay at home at the service of her master. How do you expect her to fend for herself?

2438. In order to become mahram (unmarriageable kin) a father or a paternal grand father can contract the marriage of his minor girl with another person for an hour or more, but it is necessary that the marriage should be beneficial for the girl. However, if they marry a minor boy with a woman for the sake of becoming mahram when the boy is not at all capable of any enjoyment it is difficult that such a marriage may be valid.

2439. If the father or the paternal grandfather of a boy who is at another place, and it is not known whether he is alive or dead, marry him with a woman for the sake of becoming mahram and the period of matrimony is sufficient for enjoying the woman with whom marriage has been contracted the object of becoming mahram will

apparently be achieved. And if it transpires later that the boy was not alive when the marriage was contracted, the marriage is void and the persons, who apparently became mahram as a consequence of the marriage, are non-mahrams.

Comment: Above issues shed more light on two types of Mut'ah contracts which have been discussed in chapter one of this book (children Mut'ah and Mut'ah to establish friendly relationship).

2442. It is unlawful for man to look at the body or hair of the non mahram women, whether or not it is with the intention of pleasure. It is also unlawful to look at the faces and hands of such women with the intention of pleasure and the obligatory precaution is that one should not look at their faces or hands even without such an intention. And according to precaution it is unlawful for a woman to look at the body of a non mahram, except his face, hands, head, neck, and feet. Apparently a woman's looking at these parts without the intention of pleasure is lawful, though it is better to avoid it.

Comment: Obligatory precaution in Shia jurisprudence means it is not forbidden to do so especially if there is another religious verdict from another jurist allowing it and or if done without lust.

2443. If a person looks without the intention of enjoyment at the faces, hands and those parts of the infidel women's bodies, which they do not habitually conceal, there is no harm in his doing so, provided that he is not afraid of being involved in something unlawful.

Comment: Refer to Chapter Three of the book for the above issue has been discussed under the topic Group Sex, citing Shia hadiths and legal ruling of Ayatullah Fadlallah and other jurists.

2448. A man should not take the photograph of a non-mahram woman and if he knows a non mahram woman, he should not, on the basis of precaution look at her photograph.

2454. It is unlawful that a man and a woman who are not mehrams of each other should gather at a secluded place where there is no other person and none can also arrive, in case there is a possibility of evil. However, there is no harm in their being together at a place where someone else can also come or a discerning child is present or there is no possibility of evil.

Comment: The above religious verdicts can be termed muddling or binding and unbiding.

2640. It is abominable to eat the meat of a horse, a mule or a donkey. If a person has sexual intercourse with them those animals and their offspring become unlawful, and their urine and dung become impure.

They should be taken out of the city and should be sold at some other place. And as regards the person who has sexual intercourse with the animal it is necessary for him to give its price to the owner. And if a person commits sexual intercourse with an animal like cow and sheep the meat of which it is lawful to eat, its urine and excrement become impure, and it is also unlawful to eat their meat, and to drink their milk. The same is the case with their offspring. Such an animal should be killed and burnt at once, and one, who has had sexual intercourse with it, should pay its price to its owner.

Comment: Compare this to what has been discussed in Chapter Two under the topic titled Bestiality.

In the book *Siratun Najah* (vol. 2, pg. 373) Ayatullah Khoei was asked (question Number 1143): “Is a man allowed to kiss his bride in public on the night of consummating his marriage? The Ayatullah replied: “There is no problem on committing such action in itself.”

Most Shia scholars are perfidious, corrupt, and evil in intent and purpose and mean in character, who have perfected the method of psychological manipulation by which they beguile and humbled psyche of the weak and the ignorant and aid in misleading and or supporting those with diseased hearts skillfully in their unethical indulgences. One of the ways by which they achieve this aim is by making their followers accept their opinions and ‘guidance’ without question. They stated that the Muqallid (follower) are prohibited to obey any scholar in fundamentals of creed without proof from Qur’an and hadith of the ‘infallible Imams,’ but with regard to jurisprudential opinions in branches of creed and observances the follower shall obey the jurist without looking for and or asking for any proof. In this regard Ayatullah Abul Qasim al-Khoei stated:

1. “It is necessary for a Muslim to believe in the fundamentals of faith on the basis of proof and he cannot follow anyone in this respect i.e. he cannot accept he word of another with regard to the fundamentals without demanding proof. However, in order to act on Islamic code (except in those matters which are considered by all to be indisputable e.g. the obligatory nature of the five daily prayers, fasting during the holy month of Ramadan etc.) a person must adopt one of the following methods:

i) “The man concerned should be a *Mujtahid* (jurist) himself and should know the Articles of Acts on the basis of *Ijtihad* (extracting laws from their primary sources)

and reason (i.e. he should be a man of such high learning and scholarship that he can solve problems from his study of the Qur'an and Hadith).

ii) If he is not a jurist himself, he should follow a jurist i.e. he should act according to the judgment of the jurist without demanding proof' (Islamic Laws, pg. 1).

In Figure 66 below Ayatullah Ruhani was asked a question: "If a man divorced his wife an irrevocable divorce can he take her in a Mut'ah contract or not?"

Ayatullah Ruhani replied: "Doing external Mut'ah with her; which is enjoying her without making a Mut'ah contract is illegal, but this is allowed in case of revocable divorce if the woman is still in the waiting period for she is still his wife according to hadiths. Contracting Mut'ah contract with her (the woman in irrevocable divorce) is permitted and legal.

In Figure 67 below (question 398) a woman asked Ayatullah Khoei: "Can I adamantly request sacking and sending away our maid (female servant); this is because my husband has the habit of having sexual intercourse with every maid he brought to the house?"

Answer by Ayatullah Khoei: "It is obligatory and binding upon the wife to safeguard and not intrude on the rights of her husband (to have sex with maids). She is also allowed to ask her husband to dismiss the maid if she like."

The above verdict means the wife has no right to interfere with and or obstruct her husband's sexual preferences, but she can ask the husband to dismiss the maid. Thus the whole Shia society have been psychologically and spiritually marooned by Shia jurists who now states that they are the representatives of the 'infallible Imams' and their words are binding on the Shia adherents just like those of the 'infallible Imams.' A Shia hadith states that: "The words of an Imam are the words of the Messenger of Allah and the words of the Messenger of Allah are the words of Allah." Since they have made themselves the representatives of Imams their words are the words of Allah and the words of Allah are binding on His slaves without questioning and this is how they turned themselves into gods to be worshipped by men who believe in them and what they say.

Shiism is a creed of expediency and opportunism; expediency to go round all clear texts of the Qur'an and Sunnah and opportunism to seize any given opportunity to commit all forms of promiscuity (mixed and indiscriminate sexual relationships) and to consume people's wealth wrongfully just like the Jews. Allah says: "And you see many of them hurrying for sin and transgression, and eating illegal things [as bribes,

Khums –one fifth of people’s wealth-, usury etc.]. Evil indeed is that which they have been doing” (5:62).

Whoever follows Shia books and utterances of their scholars past and present will realize that they have taken some qualities of Jews as described in the Qur’an, among which are: Firstly, they change the words of Allah after they understood them, Qur’an stated: “Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah [the Taurat (Torah)], then they used to change it knowingly after they understood it?” (2:75). Secondly, they hide the truth although they knew it, the Qur’an stated: “Those to whom We gave the Scripture (Jews and Christians) recognise him as they recongise their sons. But verily, a party of them conceals the truth while they know it” (2:146). Thirdly, they have taken their scholars as gods besides Allah who made illegal things legal to them and legal things illegal to them, the Qur’an stated: “They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)” (9:31). Those committing this type of action have fallen into great Shirk (polytheism) and thus are heathens. Fouthly, they obstruct people from the path of Allah by misleading them from the right path through their teachings, the Qur’an stated: “O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism)...” (9:34). Fifthly, they always display hypocritical dissimulation and are always enemies of Islam and Muslims, the Qur’an stated: “And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?” (2:76). Many Shia hadiths advocates and teaches them to be with the Muslims outwardly and to oppose them inwardly.

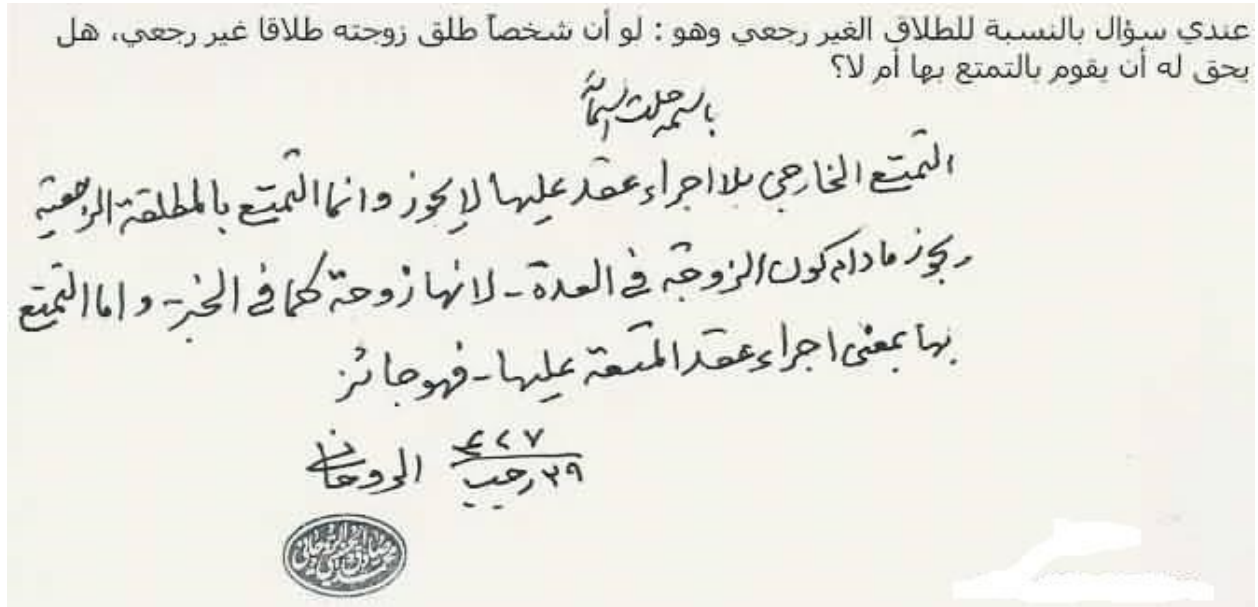


Figure 66



Figure 67

EPILOGUE: WHY PERSIANS HATED ISLAM, AND MUSLIMS

This treatise has shown that Shia concepts of sex and sexuality are nothing but Islamization of their ancient, pre-Islamic heathen religious teachings and cultures.

In the begging the Persians opposed Islam and Muslims with sword when they saw futility of such opposition they decided to feign Islam and then fight it from within. Imam Ghazali stated concerning this fact that: “Of those who followed Shia creeds and other forms of deviations are: ... a group of men whose forebears power [dynasty, empire, rule] was cut off by the power [rule] of Islam-like the descendants [scions, sons] of the Khosraws [Persian kings] and the [Persian] grandees and the children of the arrogant Zoroastrians. These are wronged persons [wronged by the killing of a relative during the war of conquest of the Persian Empire by the Muslim armies and they think that they have no way to blood vengeance] in whose hearts rancor is hidden like a secret malady: then, when the suggestions of the liars stimulate it, its fires flare up in their hearts and they submit to the acceptance of every absurdity out of a longing to attain their vengeance and to redress their affairs” (The Infamies of Batinyyah, pg. 19). He further explained (in pgs. 9-11) why deviants and atheists went under ground and under the cover of loving the Prophet’s family in order to propagate unbelief thus: All the transmitters of views agreed that this propaganda was not initiated by anyone belonging to a religion or believing in a creed and supported by a prophetic mission, because its course is being gently pulled from religion as the hair is gently pulled from the dough. Rather a group of the Zoroastrians and the Mazdakites and a gang [party] of the godless dualists and a large band of the godless early philosophers deliberated and actively devoted their individual reasoning to finding [devising, contriving] a measure [plan] which would relieve them from what had befallen them of the domination of men of religion and give them a respite from the distress which had come over them from the power of the Muslims. *So* they gagged [held] their tongues from speaking of what their belief was-viz. denying the Maker and branding the Apostle with lying [or calling the Apostle a liar] and rejecting the Assembling and the Resurrection and the return to God at the end of the affair.

They alleged: After we have come to know that all the Prophets are swindlers and cheats, because they enslave men by what they make them believe through different sorts of legerdemain (dexterity, trickery, sophistry) and shrewd analysis -and the matter of Muhammad has become grave and his call has spread in (all countries, quarters) and his rule has become widespread and his means and might are well organized. As a result they [Muslims] have possessed the property of our forebears and abandoned themselves to a life of luxury in their governments [administrative districts], disdaining our minds. Indeed they have covered the face of the earth in its length and its breadth. **There is no hope of opposing them by a fight. The only way to make them forego what they have made up their minds about is by cunning and guile. Were we to address to them a call to our doctrine, they would rage against us and be unable to listen to us. So our way is to take over the creed of a group from their sects [a group] who are the feeblest in minds and the most**

fatuous (vacantly silly, purposeless, idiotic) in individual reasoning and the most pliable in disposition to accept absurdities and the most compliant in believing embellished lies-and these are the Rafidites.

We shall strengthen our position by affiliating with them and by tracing our descent to the people of the [Prophet"s] house to avoid their evil [i.e. their being against us], and we shall ingratiate ourselves with them by that which suits their character, viz. the mention of the great injustice and terrible humiliation effected against their forbears. We shall pretend to weep with them over what befell the family of Muhammad (Allah"s blessings and peace be upon him) and thereby we shall succeed in denigrating the leaders of their forbears who are their model and pattern. The result will be that, once we have made the circumstances of their [forbears] repulsive in their eyes, and also what their Law transmits to them by the transmission and report of those [forbears] the door of recourse to the Law will be closed [or hard] for them and it will be easy for us to entice them into being stripped of [forfeiting, losing] religion. If there then remains among them anyone holding fast to the literal meanings of the Qur'an and unimpeachable Traditions, we shall suggest among them that those literal texts contain secrets and inner meanings, and that the mark of the stupid man is being deceived by their literal meanings and the sign of acumen [intelligence] is in believing their inner meanings. Then we shall communicate to them our beliefs, alleging that they are what is meant by the literal meanings of the Qur'an. Then when we have duped these, it will be easy for us to entice the rest of the sects after joining [siding with] these [Rafidites] and pretending that they support us. Then they said: **Our method will be to choose such a man as will help us in our doctrine. We shall claim that he belongs to the People of the House [Muhammad's family], and that all men must swear allegiance to him and are bound to obey him, for he is the Caliph of the Apostle of Allah and preserved from error and slip by help from Allah Most High [pg. 20]. Moreover we shall not make this propaganda known near to the vicinity of the Caliph (Imam) whom we have characterized with infallibility, because the proximity of his abode might rip apart these veils. But if the distance be remote and far away, then when will the one who responds to the propaganda be able to investigate his condition and to get to know the reality of his real situation? (can you now see why the Imams of the Prophet's family are living in Madina while most of those who are narrating their hadiths are living in Kufa-Iraq?). *Now their aim in all that was power and domination and making free with the wealth and women of the Muslims, and revenging themselves on them for what they believed about them and for what they had over taken them of pillage and bloodshed and had poured upon them of various kinds of misfortune. This, then, is their ultimate aim and the fundamental principle of their affair.* The**

confirmation of that will become clear to you through our clear exposure of the evils of their teaching and the infamies of their creed.” Imam Ghazali further explained of the methods that Shia employ to mislead Muslims from the right path in a summarized form thus: As for the summary, it is that it is a doctrine, the exterior of which is *rafd* [rejection, i.e. of first three Caliphs], and its interior out-and- out infidelity [unbelief]; and its beginning is the restricting of the ways to attain knowledge [sure cognitions] to the utterance of the Infallible Imam, and the removal [isolating] of minds [intellects] from being [able to] perceive [grasp] the truth because of the doubts which befall them and the disagreements to which reasoners are open, and imposing, for the seeking of the truth, the way of instruction and learning, and the judgment that the Infallible Imam is the seer [the only one able to see], and that he is informed-from the part of God-of all the secrets of the revealed Laws: he guides to the truth and explains problems [difficulties], and that every age must have an Infallible Imam to whom recourse is to he had concerning any ambiguities in religious matters.

This is the beginning [basis, starting point] of their propaganda. Then, in the end they present [produce] what contradicts the Law (Sharia). And it is as though this is their ultimate aim. For the manner of their propaganda is not fixed in one way, but rather they address each group with that which accords with its opinion, after they have obtained from them submission to themselves and friendship for their Imam: thus they agree with Jews and Christians and Zoroastrians on the sum of their beliefs and they confirm them in them [their beliefs]. This, then, is the sum of their doctrine.” This is how they fabricated hadiths of Imams and Islamized those creeds.

Ustaz Muhibbuddeen al-Khatib in his introduction to the book, *Tuhfatul Ithna-Ashariyyah* (pg. III) by Shah ad-Dahlawi mentioned the reasons why Persians (Zoroasterians) and Jews hates Islam, the Arabs and the Prophet’s companions (r.a) stating: “(The Persians and the Jews) hold hatred and malice deep in their hearts against the companions of Muhammad (s.a.w), who have are his beloved, and his aid on the (religion) of truth; because they have quenched (put out) the fire of Zoroasterian (Magian religion) forever and brought Iran in to the fold of the Islamic state and they have constructed al-Aqsa Mosque on the ruins of the temple. These are the crimes committed by Abubakar, Umar, Uthman, Abu Ubaidah bin Jarrah, Khalid bin Walid, Sa‘ad bin Abi Waqqas, ‘Amr bin ‘Aas, Mu‘awiya bin Abi Sufyan, Yazid bin Abi Sufyan and the rest of their brothers, the conquerors, the doers of good, whose grand virtuous acts can never be forgotten by those Magians and Jews

and who held ardent, chronic hatred and malice against them. Their forefathers have tried to stop the Islamic conquest and the spread of the Islamic message with their weapons and other stratagem; army facing an army, encounter after encounter and fierce battle after battle until they were defeated by Allah in all battle fields and they were cut off in all ferocious encounters. Thus they started to wait for an opportunity against the pioneer Muslims by which they can afflict them with some evil as a revenge for their defeats. When the awaited chance didn't come by and the period of Umar's caliphate seems to them prolonged, the Islamic state continue to expand and the Islamic religion continue to spread over vast area of the world; they hatched a plan to kill the Commander of Believers Umar bin al-Khattab (r.a)... The Magians that killed Umar (r.a) thought that they have brought an end to Islam by his death, but they found that they have failed for Allah has protected His Message and guided its champions with His aid. During the Caliphate of Uthman (r.a) the army of Islam continued their conquest beyond Iran... At this moment the Magians and the Jews realized that the sound Islam of Muhammad (s.a.w) cannot be fought face to face in a fair battle field and that it cannot be destroyed through the murder of its great men or its leaders and they decided to pretend and feign accepting Islam and to mix up with Muslims with the intension of being the fifth columnist from within the borders of Islam; that is when they decided to take cover under the message of Islam and its first pioneers and they chosed the name (and person) of Ali bin Abi Talib (r.a), so that they use him as a shield for their sinister destructive plans against Islam and the first person who chosed him is a Jew (Abdullah bin Saba)...”

Studying the above submissions one will realize that a number of factors made the Persians and their clients hostile to Islam, Muslims and the Arabs who were the pioneer champions of Islam; one will realize that those who are against Islam and Muslims are people who lost their privileged positions such as the rulers, the clergy, army generals and the nationalists. The nationalist movement is called Shu'ubiyah and in this regard Alsulami, Mohammed S.H, stated while quoting from T. Todorov, *The Morals of History*: “Indeed, the sense of being a Persian and an awareness of the existence of inferior others can be seen to have begun at least as early as the Achaemenid period, when the descriptions of Herodotus throw light on how Persians created the Other. He tells us in a well-known passage, for example, how the Persians thought of themselves as the best of mankind, considering others to be of increasingly less worth, the farther away they lived. Herodotus describes the Persians as follows: They honor most of all those who dwell nearest them, next those

who are next farthest removed, and so going ever onwards they assign honor by this rule; those who dwell farthest off the hold least honorable of all; for they deem themselves to be in all regards by far the best of all men, the rest to have but a proportionate claim to merit, till those who dwell farthest away have least merit of all” (Alsulami, Mohammed S.H, Iranian Orientalism : notions of the other in modern Iranian thought, pg. 26). Explaining further the concept of Shu‘ubiyyah Alsulami quoted the Iranian historian Jalāl al-Din Humā‘ī who divides it into three different groups: 1) the preference of Arabs to all other nations, 2) equality between all nations (equality party), and 3) preference of ‘Ajam (non-Arabs) and humbling the Arab race (Shu‘ūbī Party), (J. Humā‘ī, *Shu‘ūbiyya*, Qudsī, Manuchihr, ed., Isfahān: Sā‘ib, 1984, pp. 56-7). What concerned us in this study is the third category of Shu‘ubiyyah concerning whom Alsulami stated: The Shu‘ūbiyya movement took different forms during its development; firstly, the literary form involved debates and discussions between Arab and Iranian thinkers attempting to humiliate one another. These debates dealt mostly with matters of kingship, language, customs and culture, parallel with the transmission of literary pieces from pre-Islamic Persian literature. Secondly, the religious form began with a popular translation movement, supported mainly by the clerical class, with the aim of reviving the Iranian culture and legacy. These translations included Manichaeism, Mazdakism and Zoroastrian religious works. This religious tendency within the Islamic empire was called *zandaqa*, a term that designated the followers of the Mani faith, but was later used for all groups that had endeavored to defame Islam and return to the ancient Iranian religions, such as the revolt of Bābak Khurramī in the reign of Caliph al-Mu‘tasim. Next, the political form of the Shu‘ūbiyya started once Iranians had obtained very high political positions during the Abbasid era, when the Caliph was an Arab, while the viziers and other high ranking bureaucratic officials were of Iranian stock. ...According to al-Jāhiz (d. 869), the (proponents and) followers of the Shu‘ūbiyya were mainly people who were suspected of being *zindiqs* (heretics), in other words, holders of unorthodox or heretical religious beliefs. He describes them as follows: “It was the Shu‘ūbīs who established the idea of questioning Islam and this led them to stray from the true path. If a man hates a certain thing then he hates him who possesses it, or is associated with it. If he hates [the Arabic] language then he hates the [Arabian] peninsula, and if he hates that peninsula then he loves the one who hates it. Thus matters go from bad to worse with him until he forsakes Islam itself, because it is the Arabs who brought it; it is they who provided the venerable forefathers and the example worthy of imitation. This statement clearly illustrates the relationship between the Shu‘ūbiyya and *zandaqa*, because both parties were hostile to the Arabs and to Islam and because the bulk of those who were skeptical in regard to Islam were inspired at the outset by the ideas of the Shu‘ūbiyya” (Alsulami, Mohammed S.H, Iranian Orientalism: notions of the other in modern Iranian thought, pg. 30-31).

The Shia web site www.hubeali.com posted an e-book titled: Jihad during occultation of Imam (pgs. 18-19) in which they quoted a hadith from al-Kafi vol 5, page 13, which illustrated their hatred of the Arabs was partly due to the conquest of Persian and the Roman Empires as follows: Imam Abu Abdullah said; "... The Words of Allah; *'Permission to fight is given to them because of injustice done to them and Allah has the power to help them'* (22:39). When this verse, 'permission to fight ...' was revealed about Muhajirin (immigrants) who were expelled from Makkah, their homeland and their properties, it became lawful. He (Allah) made it lawful for them to fight. I (the narrator) then asked: 'This was revealed about Muhajirin because of the injustice of the pagans of Makkah. On what basis did they fight Kisra' and Qaysar (Persians and Romans) and others such as pagan Arab tribes?' The Imam replied: 'If permission to fight was given only because of the injustice done to them by the pagans of Makkah, they then had no reason to fight such multitudes like Kisra ', Qaysar and people other than the people of Makkah of the Arab tribes. This is because those who did injustice to them (al-Muhajirun) were not these people. Instead, they were the people of Makkah who had expelled them (al-Muhajirun) from their homeland and had dispossessed them of their properties without good reason. If the verse applied only to al-Muhajirun, who were oppressed by the people of Makkah, this verse would remain without any applicable effect to others thereafter altogether; no one of the oppressors and the oppressed would have existed anymore. The obligation mentioned in it would have been lifted entirely after those people; the oppressed and the oppressors would have ceased to exist. In fact, it is not the way you thought it was, as I mentioned earlier. However, al-Muhajirun were oppressed in two ways. People of Makkah oppressed them by expelling them from their homeland and dispossessed them of their properties. Thus, they fought them by the permission of Allah. Kisra' and Qaysar (Persians and Romans) and others besides such people as the Arab and non-Arab tribes did not oppress them by keeping what rightfully belonged to the believing people (or expelling them). They fought them (the Makkans) by the permission of Allah in this matter. Based on the authority of this verse: *'Those who are subjected to injustice are given permission to fight and Allah has the power to help them'* (22:39). The believing people of all times have the permission to fight. Allah, however, has given permission to the believing people who stand up to the stipulations which Allah has described and fulfill the requirements they need to have in belief and Jihad (the permission of an Infallible Imam). Whoever then stands up to such stipulations is a believer, an oppressed and has permission to do Jihad in the sense mentioned. Those, otherwise, are oppressors and are not oppressed-ones. They, therefore, do not have the permission to fight, to prohibit from committing evil or command people to do good. It is because they are not qualified for such tasks and do not have the

permission to call to Allah...” The above so called hadith of the Shia is partly condemning the Prophet’s companions for conquering the Persian and the Roman Empires and spreading Islam in all parts of the world for according to the Shia distorted belief the Prophet’s companions are only permitted by Allah to fight the Makkan people who oppressed them and therefore by fighting other tribes and conquering other lands they are the ones who are committing oppression.

Iranian intellectuals, Mohsin Fani and Qasimzadah Irani also talked about the Persian spirit in maintaining their culture and old religious belief though they are claiming to be Muslims, they have argued convincingly in their respective books; ‘Dabistan-e-Mazhab,’ and ‘The Miracle of Iranian Spirit,’ that: “Iran had accepted Islam but its objective was to deepen split between the two rival Quraish tribes in order to foment civil war. In this way it could regain its power and glory. Although these two powerful tribes were related by blood but they had bitter mutual rivalry. There was a hidden hand of neo-Muslims in the martyrdom of Hazrat Usman. In Syria Amir Muawiyya had established Umayyad government that was purely Arab. Therefore Arabs always backed it. Majority of the supporters of Hazrat Ali were Ajamis (non Arabs) who were concentrated in Kufa. That is why Hazrat Ali shifted his capital from Madina to Kufa. This step alienated him from the Arabs while (he) moved closer to Iran. This is a historic reality which should not be viewed from a religious point of view. Qasimzadah says that our ancestors neither loved Bani Fatima nor had enmity with Bani Umayya. Their only objective was to overthrow the Arab regime and restore their government and glory. After Hazrat Ali, the Hashimite Khilafate came to an end. Pure Arab government of Umayyads was recognized throughout the Muslim world. The Arab had overcome the Ajam (non Arabs) and we had no other option but to support and incite Bani Hashim. And our ancestors did so. Qasimzadah is also not happy with the Iranians of that time, who, he says forgot their real purpose during the 100 years of Umayyad rule. They adopted the love of Ahlul Bayt only and their mentality was changed. Arabic language also dominated our language. After stating these facts, he stresses that we should again revive our Pehlavi (ancient) language, and Arabic words along with the Arab religion should be expelled from the Iranian territory. As far as the language is concerned this movement is already underway. The Late Mohammad Hussain Azad says that when he visited Iran, this movement was in full swing. He advised the Iranians to go slow otherwise people will soon start resenting the over use of uncommon Parsi (Persian) words. In Hyderabad Deccan, an author of Iranian ancestry wrote Tukazan-e-Hind. This work in several volumes is in pure Parsi language. Ghalib also experimented in Dastanbu. Apparently, objective is that nobody should understand anything. (Kuchch na samjhe Khuda kare koi - Ghalib) Arian nations have common traits. The same movement is now underway in India

and with it enmity against Islam. What actions were taken by the ancestors of Qasimzadah are now historical events which we will discuss in brief. In Dabistan-e-Mazhab, Mohsin Fani gathered information from the concerned religious leaders and enlisted the qualities of their religions from the horse's mouth.

Mohsin Fani says that he had the opportunity of meeting the Mazdaki preachers. They were posing as Sufis and their profession was Hikmat (Eastern Medicine) and business. Their names were Shadab, Farhad etc and used Shamsuddin as alias. Like Qasimzadah, he also complained that our ancestors had overthrown the Arab government but it is an irony that now when we have our own government, our minds remained dominated by Islam and Arabic language. Our ancestral Zoroastrian religion was very simple, but we are now lost in the name of Islam” (Khawaja Ibadullah Akhtar, Impact of Ajami religions on the beliefs of Muslims, Pg. 9).

Dr. Ali Shari'ati, an Iranian, Shia intellectual stated that throughout history the Iranians has the custom of Persianizing any religion that it come in to contact with by rewriting it and adopting it to suite the Persian culture and mode of life and it did the same to Islam. He stated: “Once I met a student in Europe who belongs to the Druzian sect of Shiism. He showed me a portrait which looked like the picture of Shah Abbas with his long moustache. I asked him about it and he told me that it is supposed to be the portrait Ali (r.a). Iranians have tended to picture Ali and Muhammad in the likeness of Zarathustra. Muhammad is not painted to be what he was in his time and place. He is shown to have short hair, changed clothes, and rather a modern look. All this indicated that it is the nationality and collective spirit of a people which have been transformed into religious symbols, rites and traditions,” (Man and Islam, Ideology by Ali Shari'ati, Shari'ati Foundation & Hamdani Publishers, 1979, pg. 201). He further stated: “Persianization of Islam was made just as in the past; The religion of Zarathustra had been Persianized. Ahuramazda had been transformed in to an Iranian deity antagonistic to anti-Iranian races (especially the Arabs, the touch bearers of Islam)” (Ibid, pg. 204).

What Ali Shari'ati is saying about the Persianization of Islam is the same concept and has the same meaning with what I have been saying about Islamizing the ancient Iranian religions and cultures by creating and fabricating hadiths to suite their religions and cultures and then attributing them to Allah, His Messenger (s.a.w) and some scholars among his descendants whom they claimed to be their Imams.

The tendency of the non Arabs to apostasy and creating divisions in Islam was realized by Imam Ali (r.a) during his stay in Kufa and Perhaps the best of all summaries are what he says; that the people have sinned by splitting up into Shias

(sects), and that they have left Islam and instead gone back to the pagan Beduin ways. He tells the Shia that they will dishonor Islam by breaking the pledge of brotherhood with the Muslim Ummah and insulting the pioneers of Islam. Ali says to his Shia: **“You should know that you have again reverted to the position of the [pagan] Bedouin Arabs after immigration to Islam, and have become different Shias (sects) after having been once united. You do not possess anything of Islam except its name, and know nothing of belief save its show. You would throw down Islam on its face in order to defame its honor and break its pledge for brotherhood which Allah gave you as a sacred trust on His earth and a source of peace among the people.** Be sure that if you incline towards anything other than Islam. The unbelievers will fight you. Then there will be neither Gabriel nor Michael, neither Muhajirun nor Ansar to help you, but only the clashing of swords, till Allah settles the matter for you... You have broken the shackles of Islam, have transgressed its limits, and have destroyed its commands!” (Nahjul Balagah, Sermon 191). It shall be noted that in this sermon Imam Ali (r.a) is extolling the virtues of Muhajirun and Ansar as those who dedicated their lives and properties for the service of Islam and Muslims; but these are the most hated among mankind to the Shia.

The love of Imam Husain which the Shia are displaying is nothing but a manifestation of what we are saying about the Islamization of Persian culture and religion or the Persianization of Islam. Syed Ali Shahbaz stated that: “The princess of Persia and mother of Imam Zain al-Abidin (A.S.) was a virtuous lady, who born as a princess was reduced to the state of a war captive. But then by the Grace of God rose to a much higher status than being the daughter of a mere king, to become the wife of an ‘Infallible Imam,’ the mother of an Infallible Imam, the grandmother of an Infallible Imam and subsequently the ancestress of several more Imams, the last of whom being the Lord of the Age, Imam Mahdi ... She was none other than Shahrbanu, the princess of Persia, who wedded Imam Husain (a.s), the younger grandson and 3rd Infallible Successor of Prophet Mohammad (s.a.w), and gave birth to Imam Zain al-Abidin (a.s). She was the daughter of the Last Sassanid Emperor of Iran, Yazdegerd III. She was of the lineage of Khosrow Anushirvan the Just in whose reign Prophet Mohammad (s.a.w) was born in Medina. A statement attributed to the Prophet says: I was born in the days of the just King, Kasra Anushirvan. Kasra is Arabic for Khosrow. In short, when the Persian Empire collapsed and the people of Iran accepted the truth of Islam, almost en masse, Shahrbanu found herself a captive. As a prisoner of war she, along with her sister and other ladies, was taken to Medina, the city of Prophet Mohammad (s.a.w). ... The Imam (Ali) told the Caliph to allow her to choose a consort from among the Muslims. Shahrbanu, on surveying the gathering, felt enlightenment deep down in her heart on seeing the

radiant visage of Imam Husain (a.s). Shahrbanu was married to Imam Husain (a.s), and thus the holy bond of matrimony between the noblest of the Arabs and the noblest of the Iranians was sealed... The fruit of the blessed union was the birth after several years, of Imam Zain al-Abedin (a.s).” The author sated in another place: “It is also mentioned in books of history and hadith that poets would refer to Imam Zain al-Abedin (a.s) as ‘Ibn al-Khiyaratayn’ which means the son of the two best communities. Imam Ali (a.s) after testing the wisdom of his daughter-in-law, Shahrbanu, had given her tidings of being the mother of the noblest of persons of his age. Imam Husain (a.s) highly respected Shahrbanu, who before the solemnizing of the nuptials formally embraced the truth of Islam, although she was a monotheist since birth and not a fire-worshipper,” (www.imamreza.net/eng). Can you see the gist? Shahrbanu the ‘mother of infallible Imams’ has never been a fire worshipper but a monotheist since she was born!!!

The Persianization of Islam was total for the Persian religion was Islamized by the Shia scholars even in the concept of Imamah and their Mahdi, the awaited. With regard to the concept of Mahdi it was reported that: “When the Persians were defeated at Al-Qadisiyyah (battle in Iraq) and Yazdgerd Ibn Shahryar (the Kisra i.e. king of the Sassanian Majoosi/Zoroastrian evil and oppressive empire) was informed about that and that Rustum (his general) was captured, he thought that Rustum and the Persians are all perished until someone informed him about (the battle) of Al-Qadisiyyah and about the loss of 50.000 (Majoosi soldiers, against a handful of Prophet’s companions). Upon that, Yazgerd fled to his household and stood in front of the gates of Al-Iwan (his palace) and said:

“Peace be upon you, O Iwan (my Palace)! This is where I am going to leave you and where I will meet you again, me **or a man of my progeny**. Sulayman Al-Dulaimi entered upon Abi Abdullah (Imam Al-Sadiq) and asked him about that. I asked him: ‘What does he (Yazdgerd III) mean with “a man of my progeny”?’ He (Imam Al-Sadiq) said: ‘**It is none other but one who is the arising (Shia Mahdi)** by the will of Allah, the sixth (from the progeny) of my father, Yazgerd has given him birth, he is his father’ (Bihar Al-Anwar, vol. 51, pg. 164). Another Shia hadith from al-Kafi explained more about the connection of Shia creeds and their love for Husain and for their hatred of the Arabs because if their Mahdi appears he will deal with Arabs and spill their blood. The hadith in al-Kafi partly reads: “... **She [Shahrbanu, Yazgerd’s daughter] gave birth to Ali ibn Al-Husain, recipient of divine supreme covenant (the Shia Imamah). Ali ibn Al-Husain was called the son of the two best. The chosen from Arabs was the tribe of Hashim and from non-Arab were Persians. It is narrated that abu al-Aswad al-Du’ili said about it: ‘A boy from Kisra and Hashim; The most noble one on whom sacred symbols are stitched**

for safety.” [Al Kafi; The Book About People With Divine Authority H 1260, Ch. 117, h 1].

Thus: “Shias rejected the continuation of the Imamah of Hasan Ibn Ali but accepted the Imamah of Al-Husain Ibn Ali as he was married to the ‘noblest’ Sassanian-Zoroastrian royalty of Pre-Islamic Persia and hence continued in one way or the other the lineage of Yazgerd the third. Even today in the so called ‘Islamic Republic of Iran’ an entire shrine of that Zoroastrian princess still stands and Shias outnumber even Iranian Zoroastrians when it comes to the veneration of her, asking her for blessings, praying to her and all other Anti-Islamic superstitions that Shiism is known to possess” (www.sonsofsunna.com).

Mullah Baqir Majlisi (author of the Shia compendium of hadiths titled Bihar al-Anwar e.t.c.); despite of his non-Persian background just like the Turkic Safavids themselves – championed Persian traditions, religion (including Zoroastrian rooted ones) and language to the extent that he questioned the hegemonic role of Arabic as the language of creed, jurisprudence and law (to this day Shia scholars, including Arab ones are widely known for their poor Arabic compared to Sunni scholars (in Qom itself, to this very day the language of the largest Shia university ‘Al-Mustafa’ is primarily in Farsi (and in their religious seminaries called the Hauzahs). Foreign student even have to learn Farsi language before entering Shia religious institutes of Iran). Majlisi composed several books on Tradition in Persian and valorized it as the language of scholasticism and thus helped to undermine the significance of the Arabic language in Shia circles. As the ideological strength of the Safavids weakened, clerics like Majlisi made greater efforts to strengthen the eroding image of the last Safavids. In the book ‘Raj’at (The Mahdi’s Return),’ dedicated to Shah Suleiman, Majlisi explains in clear Persian how he came across two important traditions, which foretold the ascent of the Safavids and praised their glorious rule quite similar of how many fanatical adherents of the Wilayat Al-Faqih system of Iran believe that Khomaini and Ali Khamenei are the actual representative of the hidden Shia Imam. Same farce, different names and different times. There are many Zoroastrian beliefs and Persian custom which Baqir Majlisi Islamized, some of which are his Islamization of the Persian religious festival known as Nowrooz festival and fabricated hadiths attributed to scholars of the Prophet’s family to support his heresy stating that Arabs have forsaken it while the Persians have preserved it. The fabricated hadith reads:

Al-Mu’alla Ibn Khanis narrates that Imam Sadiq (peace be upon him) said: “Verily the day of Nowrooz is the day when the Apostle (blessings be upon him and his family) took the hands of Ali (peace be upon him) and took the oath at Ghadir Khum

from him and declared his Wilayah, so glad tidings to the one who accepted it and woe to the one who neglected it” [Bihar Al-Anwar by Al-Majlisi, vol 37, page 108].

There are some Shia hadiths that contradicted and banned the celebration of Norooz festival such as: Ibn Shahr Ashob relates, that (Caliph) Mansur requested Imam Musa Al-Kadhim to hold a congregation for greetings on the day of Nowrooz and receive whatever is brought to him. The Imam replied: “I have examined the reports transmitted to me from my grandfather the Prophet of Allah (s.a.w), and I have not found any details regarding this day of celebration. This had been the practice of the Persians, while Islam has abolished it, and may Allah protect (us), from reviving things which were abrogated by Islam” (Nafasul Mahmum, pg. 448 by Abbas al-Qummi). Ironically the same Abbas al-Qummi in his infamous book of ‘Mafatih Al-Jinan’ explained in detail what sort of extra worship a Shia is required to do on that day.

Al-Majlisi said in regards to the narration of Al-Kadhim: “This kind of narration contradicts the narration of Al-Mu’alla, in fact it even discredits the religious Shari’ah authenticity of Nowrooz. The narrations of Al-Mu’alla are stronger chain-wise and known among the scholars and it is also possible to view the narration [of Al-Kadhim] in the light of Taqiyyah (Bihar al-Anwar, vol. 10, pg. 50). This is the world of Shia and Shiism for you; any authentic hadith that contradicts their whims most have been spoken by the Imam due to fear; it is dissimulation (taqiyyah).

Here are more narrations on Norooz: Imam Al-Sadiq said; “The day of Nowrooz is the day when our Qa’im of Ahl Al-Bayt (Mahdi) and the commanders [of his army] will rise. On that day Allah will make the Dajjaal (anti-christ) appear and he will be crucified on the church of Kufa (Iraq)’. (Bihar Al-Anwar by Mulla Baqir Al-Majlisi, vol. 52, pg. 308). See Figure 65 below and view the hadith shaded. This shows that the Shia Mahdi has nothing to do with Islam for he will appear on Majus, fire worshippers ceremonial day and he will cruxify the anti-christ among the Christians and not among the Muslims.

Al-Mu’alla narrates from Imam Al-Sadiq : “Nowrooz is no other day but the one we [the Ahl Al-Bayt] are awaiting the reappearance [of Al-Mahdi], for it is one of our days that was preserved by the Persians and carelessly lost by you.” (‘Al-Du’a’ li Al-Imam Al-Zaman’, p. 94)

Abu Ja'far (Imam Al-Baqir): "The Qa'im (Mahdi) will arise with a new matter and a new book and a new a new law and he will deal severely with the Arabs, there will be nothing save killing and he will not fear the blame of the blamer" (Kitab Al-Ghaybah by Al-Tusi, pg. 104).

You can see from the above Shia hadith clear hatred for Arabs and Muslim for their Mahdi is coming with a new religion, a new law and will kill the Arabs. A Shia hadith propagated that they shall always go against the Muslim because guidance is in going against the Muslims. In long narration they claimed that Imam Abu Abdullah was asked many questions and he replied them: "... I said, "What if both Hadith from you would be popular and narrated by the trustworthy people from you?" The Imam replied, "One must study to find out which one agrees with the laws of the Quran and the Sunnah and it does not agree with the laws of those who oppose us (meaning Muslims). Such Hadith must be accepted and the one that disagree with the laws of the Quran and the Sunnah and coincided with the masses (they mean Muslims followers of Sunnah) must be disregarded." I said, "May Allah take my soul in the service of your cause, What if both Faqih, scholars of the law would have deduced and learned their judgment from the book and the Sunnah and found that one of the Hadith agrees with the masses and the other disagrees with the masses which one must be followed?" **The Imam replied, "The one which disagrees with the masses must be followed because in it there is guidance."** I said, "May Allah takes my soul in the service of your cause, what if both Hadith would agree with the masses?" The Imam replied, "One must study to find out of the two the one that is more agreeable to their rulers and judges must be disregarded and the other must be followed." I said, "What if both Hadith would agree with their rulers?" The Imam replied, "If such would be the case it must be suspended until you meet your Imam. Restraint in confusing cases is better than indulging in destruction." (Kafi, vol. 1, pg. 123). So in Shiism any hadith that is agreeable to the Ahlus Sunnah must be disregarded for there is no guidance in it but rather confusion.

Whoever view Shia books of hadiths and jurisprudence will find contradictions and confusions and that is why Sheikh Tusi in his book titled 'Tahdhib al - Ahkam,' (vol.1, pg.2-3), commented on this issue stating: "What occurred in their (Shia) narrations of inconsistencies, incoherence, contradiction and mutual abrogation are too much to the extent that almost all their narrations mutually contradict each other or abolish each other (or negate each other)." He further confessed that these contradictions are far more than what is obtained or found in other sects and that this fact form the greatest ground upon which Shia hadiths are criticized. It is due to this reality that (many) Shia adherents renounce Shiism whenever they are faced with

these inconsistencies and contradictions. This is the result of employing dissimulation (Taqiyyah); lies and hypocrisy in religion.

The concept of Taqiyyah (simulation or dissimulation) has greatly affected not only Shia jurisprudence but also their fundamental creeds, and observances negatively. The greatest negative affect is that of not having sure knowledge of laws and observances. The Shia scholar Yusuf Bahrani stated: “Religious fundamentals and laws are known with little certainty, because the true hadiths are being mixed with narrations based on simulation” (al - Haqa’iq al - Nadirah). So when truth has been mixed up with falsehood and presumably from the same person how can you discern the right from the wrong? Another Shia scholar Ja’afar al-Shekhoni, in his book titled, Muhammad Husain Fadlallah and his intellectual efforts among Shia Imamiyyah scholars (pgs.72-73), stated that: ”We undoubtedly find Shia scholars having different opinions when it come to determining (or pinpointing) hadiths that are an outcome of simulation and those that are made in order to explain a real jurisprudential law. Take for example the question concerning impurity of wine; at the time when many Shia scholars gave the verdict that wine is impure among whom are the like of Sheikh Tusi, for they considered hadiths in this category as not emanating from simulation, we also come across other scholars who gave the verdict that wine is pure and not impure, among those who held this opinion is Muqaddas Irbili, because they considered hadiths in this category as emanating out of simulation. This reality revealed crass, real beating about the bush and confusion when it come to employing the concept of simulation in determining and differentiating the true statements of Imams and the untrue ones among past (and present) scholars” (this is an extract from the book written by ’Ala’uddin al- Basir, titled; as-Salat Khairun min al-Naum). For more instances you may refer to the same book. Thus, Shia by their confessions agreed that their religion is full of confusion, contradictions and matul abrogation. Those confessions confirmed the Words of Allah when He said: ***“Do they not then consider the Quran carefully? Had it been from other than Allah; they would surely have found therein much contradiction”*** (4:82).

قال الإمام الصادق (ع):

(جاء عنه عليه السلام في حديث مشابه لما سبق عن الدُّجَّالِ :
 - يصرخ بصوت يسمعه الإنس والجن : هذه جثتي لمن سجد لي ، ومن أبى
 أدخلته النار (١) . (وقد مرَّ معنا أن كل إنسان يقف اليوم وراء آله البتِّ ومكبر
 الصوت يُسمع الدنيا صوته . فليس ذلك وفقاً على الدُّجَّالِ بعد أن أصبح يمارسه
 أسفَرُ الرجال ! . ووُوي عنه أيضاً في حديث :)
 - ... وهو يعطي من يقَرُّ له بالربوبية ، فيتبعه من أصفهان سبعون ألفاً ،
 ويتبعه أسوأ الناس (٢) . (ثم جاء عنه (ع) قوله :)
 - ألقائم يقتل الدُّجَّالِ ، ويصلبه على كناسة الكوفة . (وهذا يعني أنه يقتله
 في العراق ! . وقد ورد عنه أيضاً :)
 - يوم القيوم هو اليوم الذي يظهر فيه قائمنا أهل البيت وولاء الأمر ، ويظفره
 الله تعالى بالدُّجَّالِ فيصلبه على كناسة الكوفة (٣) . (ثم جاء عنه مكرراً :)
 - يقتله صاحب الأمر لثلاث ساعات مضت من يوم الجمعة . . (فالله هو الكفيل
 بحصصه الحق من مثل هذه الروايات المدخولة المشوشة من كثرة ما أدخل فيها
 مما لم يكن فيها . .)

قال جابر بن عبد الله الأنصاري :

- من كذب بالدُّجَّالِ فقد كفر ، ومن كذب بالمهدي فقد كفر (٤) . .

(١) الزم الناصب ص ٢٦١ وغيره من المصادر .

(٢) انظر بنابيع المودة ج ٣ ص ٦٦ ومنتخب الآثار ص ٤٨٠ وغيرهما من المصادر .

(٣) البحار ج ٥٢ ص ٣٠٨ وبشارة الإسلام ص ١٩٣ .

(٤) الحاوي للفتاوى ج ٢ ص ١٦٦ .

في احتفاد المسلمين أن من يقتل الدُّجَّالِ نبي الله شمس ابن مريم عليه السلام
 وما مناسبة يوم الخميس القيوم :

Figure 68

REFERENCES

Abdullah Yusuf Ali, Meaning of the Glorious Qur'an, www.islamicbulletin.org

Abdul-Husain Musawi, Sharafuddeen, Muraja'at

Abul Abbas Abdullah bin Ja'afar al-Humairi, Qurb al-Isnad

Abu Dawud, as-Sunan, Dar al-Kutub al-Arabiyyah, Cairo, Egypt

Abul Qasim Muhammad al-Khoei, Islamic Laws, Islamic Seminary Publications and al-Islam.org, www.al-islam.org

Akanksha Vishnoi & Twinkle Maheshwary, A Comparative Study Of Temporary Marriage In India & Iran, Common Law Review Journal Volume 3 – March, 2017

Ala'ud Deen al-Basir, as-Salat Khairun minal-Naum

Ali Khamenie, Atatullah, Ajwibatul Istafta'at fil Ibadat wal-Mua'amalat, Darul Islam& Darul Kumail

Ali Shari'ati, 1979, Man and Islam; Ideology, Shari'ati Foundation and Hamdani Publishers

Ali Sistani, Ayatullah, 2011, Islamic Laws, Feeds Books, www.feedbooks.com

Ali Sistani, Ayatullah, Contemporary legal rulings in Shia law

Amili, Muhammad Jawwad al – Husani, 1982, Miftah al- Karamah, Darul ihya Turth al – Arabi.

Ali bin Ibrahim al – Qummi, 1404A.H, Tafsir al – Qummi, Mu'assatul Darul Kitab lil Tib'at wan Nashr, Qum, Iran.

Alsulmi Muhammad S.H, Iranian orientalism; notions of others in modern Iranian thoughts

Ash'ari, Abul Hasan, 1969, Maqalat al – Islamiyyeen

Ibn al-Hashimi, Answering Shia Concerning Mut'ah, www.ahlelbayt.com

Konani Mandal, Concept of Marriage among Muslims; a study of Mut'ah Marriage, Universal Multidisciplinary Research Institute Pvt Ltd, India

Fathillah Kashani, Tafsir minhaj as-Sadiqeen

Ghazali, The Infamies of batiniyyah

Hur al – Amili, Wasa'il ash – Shia, printed by Mahr printing press, Qum, Iran.

Husain Muhammad Fadlallah, Ayatullah, World of Our Youths, www.mutah.com

Husain Musawi, For Allah, Then For History (Lillah, Thumma lil Tarikh)

Kashani, Fathullah , TafseerMinhaj as-Sadiqeen,Tehran, Iran: Dar al-Kutub al-Islamiyyah

Khawaja Abdullah Akhtar, Impact of Ajami religions on the beliefs of Muslims

Khomaini, Tahrir al-Wasilah, Iranian embassy Damascus, Syria.

Khomaini, Tahrir al-Wasilah, 1990, fourth edition, Darul 'Ilm Qom.

Kitab Sulayms bin Qais al-Hilali

Makarem Shirazi, Ayatullah, Practical Laws of Islam

Makarem Shirazi, Ayatullah, 1971, Sexual problems of the youths

Masters, R.E.L., ed. Patterns of Incest: A Psycho-social Study of Incest Based on Clinical and Historic Data. New York: The Julian Press, Inc., 1963.

Mathew Pierce; Twelve Infallibles: The Imams and the making of Shiism, on line google books

Mufid, al-Muqni'ah

Muhammad A.H. Babawaih, Man la yahduruhu faqih, Daril Adwa, Beirut, Lebnon

Muhammad Fadlallah, Ayatullah, World of our youths, www.mutah.com

Muhammad Shakir Ali, 2007, Maktab E Taibah Ismail Habib Masjid, 126 Kambekar St, Mumbai-3

Muhammad Taqi-ud-Din Al-Hilali, and Muhammad Muhsin Khan, The Noble Qur'an, www.imaanstar.com

Muhammad al -Majlisi, 1403A.H, Bihar al – Anwar, Matba'at mu'assasat al – Wafa, Beirut, Lebanon.

Muhammad Ya'qub al – Kulaini, al – Kafi, darul Kutub al – Islamiyyah, Tehran, Iran.

Muhaqqiq Tabrizi, al-Luma't al-Baidha Sharh Khutbatuz Zahra

Musa Musawi, ash-Shia wat-Tashih

Murtada Mutahhari, Ayatullah, 1998 (Fifth edition), The Right of Women in Islam, World organization for Islamic Services, Tehran Iran

Ni'imatullah al-Jaza'iri, Zahrul Rabi'

Nuri al – Tibrisi, 1408 A.H, Mustadrak al – Wasail, Muassasat ali – Bayt, alaihim salam, Beirut, Lebanon.

Hafiz M. Iqbal, Mut'ah of the Ithna Ashriyyah in the Light of Qur'an and Sunnah, Islamic Academy, Manchester, England www.mahajjah.com.

Patricia Crown, Kavad's heresy and Mazdak's revolt, Cambridge University,

Sa'ad bin Abdullah al – Ash'ari al – Qummi, al – Maqalat wal – Firaq, Matb'at al – Intishar al – Ilmi, Tehran, Iran.

Sachiko Murata, Temporary Marriage in Islamic Law, www.islamicmobility.com

Sharif al-Murtada, al-Intisar

Sharif al-Murtada, Nahjul Balagah, www.wofis.com

Tauhid al-Mufaddal

Tirmidhi, as-Sunan, dar al-Kutub al-Arabia, Cairo Egypt

Tusi, Tahzib al-Ahkam, Darul Adwa, Beirut, Lebanon

Tusi, Istibsar, Darul Adwa, Beirut, Lebanon

Ugnius Hervar Didziokas, 2012, Dualism of Iranian homosexuality,

www.legal-dictionary.thefreedictionary.com
www.medical-dictionary.thefreedictionay.com
www.merriamwebster.com
www.twelvershia.net
www.answering-christians.com/muta
www.theArabweekly.com
www.npr.org/templates/story
www.alulbayt.com
www.shiachat.com
www.sistani.org
www.istefta.com
www.fnoor.com
www.lankarani.com
www.minddisorder.com
www.alseraj.net
www.mezan.net/new/change sex.html
www.ablibrary.net
www.abtahi.com
www.imamhussain-lib.com/en/pages/f217.php
www.nytime.com
www.payvand.com/news/12/june/1029.html
www.theiranicaonline.com
www.shivashakti.com/naked

www.hubeali.com

www.imamreza.net/eng

www.sonsofsunna.com

www.dd-sunnah.net

www.gift2shia.com

www.gift.nasibi.com

www.wikipedia.com

Yusuf Ali, Abdullah, 2000, Meaning of the Glorious Qur'an,
www.islamicbulletin.org

Yusuf Bahrani, Kashkul

Yusuf bin Ali Mutahhir al-Hilli, Nihayatul Ahkam fi Ma'arifatul Ahkam