

‘Are they Born like that? - LGBT’

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

Are they Born like that? - LGBT¹

Summary:

A broader term is used in the title 'LGBT'², which has recently been evolved and incorporates some additional types of people belonging to our society- as explained in ref. 2. The main purpose of the short article is to clarify, based on Ahadith³ that Allah^{azwj} would not Create someone in a particular way and then Punish that person – This is beyond the Justice of the most Merciful and Kind Lord of the Worlds. As we will read below, it's the work of Satan^{la} (Iblees), being the open enemy of the human race⁴, he^{la} lures people into the 'same-gender' trap through coming up with numerous justifications and reasoning. Once into that 'habit' they experience a 'small' growth⁵ which when stirs caused them to seek the same-gender relationship.

We will not like to be drawn into the public debate/opinion and/or into scientific evidences (that 'LGBT' are or not born that way) but will confine our discussion to religious perspectives – through presenting Ahadith and leaving the readers to take up their own positions. From Islamic point of view, it is strictly forbidden and Islam imposes severe punishments on those involved in these acts. The scientific evidence is prone to change with better understanding, new data and diagnosis techniques, so for the purpose of the interested readers, a reference to a recent study is included in the footnotes.⁶

The case of transgender (eunuch) can be that of those people who are born with some deformities, hence they are to practise Islam as per the case of some less privileged ones living around them - permitting their physical capabilities.⁷ Similarly, an approach of the husband from the anal passage of his wife is also forbidden in Islam, some Ahadith relevant to it are included in Appendix I.

¹ Those who are not 'straight' preferring same sex relations (i.e., lesbian, gay, bisexual, transsexual)

² This is relatively new term for various fraction who are not in 'straight' (husband/wife) marriage, for further details of abbreviations, please see the link: <https://en.wikipedia.org/wiki/LGBT>

³ From basic Shia Ahadith books

⁴ Allah^{azwj} Warns us in Chapter 2, ***And do not follow the footsteps of the Shaitan; surely he is your open enemy. (2:168)***

⁵ Like a small gland at the back passage, so upon realising its presence, people think they were born like that.

⁶ <https://www.scientificamerican.com/article/massive-study-finds-no-single-genetic-cause-of-same-sex-sexual-behavior/>

⁷ As an eunuch cannot marry a lady without declaring his physical conditions

Introduction:

The first question which come to one's mind is how did this practice started? And who were the first people who got into this habit? Holy Quran Answers both of the above questions:

{80} وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {80}

And Lut, when he said to his people: 'You are committing the immorality what no one has preceded you with it from the worlds! [7:80]

{81} إِنَّا نَكْفُرُ لَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ {81}

You are coming to the men in lust from besides the women. But, you are an extravagant people [7:81]

Allah^{azwj} Loves 'shyness' and modesty, so only Hints to the such issues, as the Holy Quran is to be read by all from children to grown-ups. When the adults asked for the interpretations of the Verses, some details on the nation of Prophet Lut^{as} has reached us and will be presented in the article.

The practice, under discussion, was first practised by the nation of Prophet Lut^{as}, why and how, we will present some Ahadith in the following sections. However, here it is suffice to mention that it was Iblees^{la}, who taught and lured men into approaching men. Since beginning, it is Iblees^{la}, who incites people to commit all kinds of sins, including the one in our review.

Allah^{azwj} Punished the Nation of Lut^{as}, all of them who either were involved in same-gender relationship or were friendly with them or remained silent without showing their disgust and abandoning them. As Allah^{azwj} Says:

{84} وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {84}

And We Rained upon them a rain, so look how was the end result of the criminals [7:84].

The story of people of Prophet Lut^{as} is summarised in 'selected' three Ahadith and is presented in Appendix II.

Justice – Naturally Born:

Allah^{azwj} being always Just and Most Kind, cannot punish anyone who was naturally born with a certain disability or a particular inclination/feature. For example, Allah^{azwj} Calls

people 'Deaf', 'Dumb' and 'Blind', certainly not due to their physical disabilities but due to their stubbornness in response to 'Guidance' which they do not heed to and are deliberately ignoring and that's how they will be resurrected in the Hereafter:

صُمُّكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ {18}

Deaf, dumb (and) blind, so they will not be returning [2:18]

ثُمَّ قَالَ: «صُمُّ» يَعْنِي يَصْمُونَ فِي الْآخِرَةِ فِي عَذَابِهَا. «بُكْمٌ» يَبْكُمُونَ هُنَاكَ بَيْنَ أَطْبَاقٍ نِيرَانِهَا «عُمِّي» يَعْمُونَ هُنَاكَ.

(Imam Hassan Askari^{asws} says) Then (Allah^{azwj}) Said: **Deaf [2:18]** - Meaning they will be deaf in the Hereafter in their Punishment. **Dumb** - They will become speechless over there in between the layers of its Fires. **Blind** – They will be blinded over there.

وَذَلِكَ نَظِيرُ قَوْلِهِ عَزَّ وَجَلَّ «وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا - مَاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا».

That is the warning in the Words of the Mighty and Majestic **and We will Gather them together on the Day of Judgement upon their faces, blind, dumb, deaf; their abode is Hell; whenever it abates We will Increase the blaze upon them [17:97]**'. (An extract)⁸

In another place Allah^{azwj} Says:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ {108}

These are the Verses of Allah We are Reciting to you with the Truth, and Allah does not want any injustice to the worlds [3:108].

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الأدمي، عن عبد العظيم بن عبد الله الحسيني (رضي الله عنه)، عن إبراهيم بن أبي محمود، قال: سألت أبا الحسن الرضا (عليه السلام) عن قول الله تعالى: وَ تَرَكَّهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ فقال: «إن الله تبارك و تعالى لا يوصف بالترك كما يوصف خلقه، و لكنه متى علم أنهم لا يرجعون عن الكفر و الضلالة منعهم المعاونة و اللطف، و حلى بينهم و بين اختيارهم».

Ibn Babuwayh, from Muhammad Bin Ahmad Al Sanany, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Aadmy, from Abdul Azeem Bin Abdullah Al has any, from Ibrahim Bin Abu Mahmoud who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the Words of Allah^{azwj} the High **and left them in darkness – not seeing [2:17]**. So he^{asws} said: 'Allah^{azwj} Blessed and High Cannot be described with the 'leaving' like His^{azwj} creatures are described. But, when He^{azwj} Knew that they would

⁸ Tafseer Imam Hassan Al Askari^{asws} – S 65

not be returning from the disbelief and the error, stopped Aiding them and Showing them Kindness, and left them between themselves and their own choices'.⁹

Respite, Repentance and Guidance:

When one would realise some mistakes committed knowingly or unknowingly, is there a way to come out of that undesired habit? Well, the door of repentance is always open, Allah^{azwj} Says:

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْثِقًا {58}

And your Lord is the Forgiver, with the Mercy. If He were to Seize them due to what they are earning, the Punishment would be hastened to them. But, for them is an appointed time, from which they will never find as escape [18:58]

[جلال الدين السيوطي] أخرج ابن أبي الدنيا، والبيهقي، وابن عساكر، عن أبي حمزة قال: قلت لمحمد بن علي: عذب الله نساء قوم لوط بعمل رجالهم قال: الله أعدل من ذلك استغنى الرجال بالرجال والنساء بالنساء.

Jalaal Al Deen Suyuti – Akhraj Bin Abu Al Danya and Al Bayhaqi, and Ibn Asakir, from Abu Hamza who said,

'I said to Muhammad^{asws} Bin Ali^{asws}, 'Allah^{azwj} Punished the women of the people of Lut^{as} for the deeds of their men'. The Imam^{asws} said: 'Allah^{azwj} is more Just than that. Their (men) satisfied themselves with the men, and the women with the women'.¹⁰

العياشي: عن يزيد بن ثابت، قال: سألت رجل أمير المؤمنين (عليه السلام): أتوتى النساء في أديبارهن؟ فقال: «سفلت، سفل الله بك، أما سمعت الله يقول: لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ؟!». -

Al Ayyashi, from Yazeed Bin Sabit who said,

'A man asked Amir Al-Momineen^{asws}, 'Can I go to the women into their backs?' He^{asws} said: 'You are the lowest, may Allah^{azwj} Lower you! Have you not heard Allah^{azwj} Saying: ***'You are committing the immorality what no one has preceded you with it from the worlds! [7:80]'***¹¹ Additional Ahadith related to this subject are cited in Appendix I.

عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه و آله): «إن من أخوف ما أخاف على امتي عمل قوم لوط».

⁹ عيون أخبار الرضا (عليه السلام) 1: 123 / 16.

¹⁰ Tafseer Abu Hamza Al Sumaly - H 102

¹¹ تفسير العياشي 2: 22 / 22

From Jabir Bin Abdullah who said,

‘Rasool-Allah^{saww} said: ‘From what I^{saww} fear the most from all that I^{saww} fear for my^{saww} community is them committing the deeds of the people of Lut^{as}’.¹²

Punishment for the Immoral Ones:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مَيْمُونِ بْنِ أَلْبَانِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُرِئَ عِنْدَهُ آيَاتُ مِنْ هُودٍ فَلَمَّا بَلَغَ وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سَجِيلٍ مَنصُودٍ مُسَوَّمَةً عِنْدَ رَبِّكَ وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ قَالَ فَقَالَ مَنْ مَاتَ مُصِرًّا عَلَى اللُّوَاطِ لَمْ يَمُتْ حَتَّى يَرْمِيَهُ اللَّهُ بِحَجَرٍ مِنْ تِلْكَ الْحِجَارَةِ تَكُونُ فِيهِ مَنِيَّتُهُ وَ لَا يَرَاهُ أَحَدٌ .

Ali Bin Ibrahim, from his father, from Usman Bin Saeed, from Muhammad Bin Suleyman, from Maymoun Al Baan who said,

‘I was in the presence of Abu Abdullah^{asws}, so a Verse from (the Chapter) ‘Hud’¹³ was recited in his^{asws} presence. So when it reached **[11:82] and Rained down upon them stones of clay, of what had been decreed, one after another [11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust**, so he^{asws} said: ‘The one who dies persisting upon Sodomy¹⁴ would not die until Allah^{azwj} Pelts him with a stone from those stones in which his death takes place, but no one sees it’.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ قَبِلَ غُلَامًا مِنْ شَهْوَةِ الْجَمَةِ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِحَامٍ مِنْ نَارٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd, from

Abu Abdullah^{asws} says that Rasool-Allah^{saww} said: ‘The one who kisses a boy out of lustful desire, Allah^{azwj} would Bridle him on the Day of Judgement with a bridle of Fire’.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَمَكَرَ مِنْ نَفْسِهِ طَائِعًا يُلْعَبُ بِهِ أَلْقَى اللَّهُ عَلَيْهِ شَهْوَةَ النِّسَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd, from

¹² الدر المنثور 3: 497.

¹³ Chapter 11, Holy Quran

¹⁴ See for definition, for example, <https://en.wikipedia.org/wiki/Sodomy>

¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 180 H 9

¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 180 H 10

Abu Abdullah^{asws} reports that Rasool-Allah^{saww} said: 'The one whom enables (other men) unto himself willingly to play with him, Allah^{azwj} would Cast the desires of the women upon him (to be receptive of other male)'.¹⁷

Reason for the Prohibition of the sodomy and the lesbianism

حدثنا علي بن أحمد رحمه الله قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان ان أبا الحسن علي بن موسى الرضا عليه السلام كتب إليه فيما كتب من جواب مسأله علة تحريم الذكران للذكران، والانات للانات لما ركب في الاناث وما طبع عليه الذكران ولما في اتيان الذكران والانات الاناث من انقطاع النسل وفساد التدبير وخراب الدنيا.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al-Qasim Bin Rabie Al-Sahaaf, from Muhammad Bin Sinan, says that

Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} wrote to him in answer regarding what he had written to ask him: 'The reason for the Prohibition of the males for the males, and the females for the females is due to what is perpetrated among the women and the men what is not their natural disposition, and due to what is involved in the males coming to the males, and the females coming to the females, from the cutting off of the lineages, and the corruption of the system and the spoiling of the world'.¹⁸

Will a Believer Fall into 'It'?

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَؤُلَاءِ الْمُخَنَّثُونَ مُبْتَلُونَ بِهَذَا الْبَلَاءِ فَيَكُونُ الْمُؤْمِنُ مُبْتَلَىٰ وَ النَّاسُ يَزْعُمُونَ أَنَّهُ لَا يُبْتَلَىٰ بِهِ أَحَدٌ لِلَّهِ فِيهِ حَاجَةٌ قَالَ نَعَمْ قَدْ يَكُونُ مُبْتَلَىٰ بِهِ فَلَا تُكَلِّمُوهُمْ فَإِنَّهُمْ يَجِدُونَ لِكَلَامِكُمْ رَاحَةً قُلْتُ جَعَلْتُ فِدَاكَ فَإِنَّهُمْ لَيَسُوا يَصْبِرُونَ قَالَ هُمْ يَصْبِرُونَ وَ لَكِنْ يَطْلُبُونَ بِذَلِكَ اللَّذَّةَ .

Al Husayn Bin Muhammad, from Muhammad Bin Imran, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'Those bisexuals are being afflicted with this affliction, so can the Believer be afflicted. Will a believing person suffer from this sickness and people think

¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 181 H 1

¹⁸ ILLAL AL SHARAIE – V 2 Ch 340 H 2

Allah^{azwj} does not allow one whom He^{azwj} Finds of any benefits at all to suffer from this sickness.'

He^{asws} said: 'Yes, they can be afflicted with it, but do not speak to them, for they would be finding comfort due to your speech'. I said, 'May I be sacrificed to you^{asws}! So can they not be patient?' He^{asws} said: 'They can be patient, but they are seeking the pleasure with that'.¹⁹

Are they born like that?

Here we will look into some Ahadith, coming back to our first point, are they born like the way they behave?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ الدَّهْمَانِ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَطِيَّةَ أَحْيَى أَبِي الْعُرَامِ قَالَ دَكَّرْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْمُنْكَوْحَ مِنَ الرِّجَالِ فَقَالَ لَيْسَ يُبْلَى اللَّهُ بِهَذَا الْبَلَاءِ أَحَدًا وَ لَهُ فِيهِ حَاجَةٌ إِنْ فِي أَدْبَارِهِمْ أَرْحَامًا مَنُكُوسَةً وَ حَيَاءٌ أَدْبَارِهِمْ كَحَيَاءِ الْمَرْأَةِ فَدُ شَرِكٌ فِيهِمْ ابْنٌ لِإِبْلِيسَ يُقَالُ لَهُ زَوَالٌ فَمَنْ شَرِكَ فِيهِ مِنَ الرِّجَالِ كَانَ مَنُكُوحًا وَ مَنْ شَرِكَ فِيهِ مِنَ النِّسَاءِ كَانَتْ مِنَ الْمَوَارِدِ وَ الْعَامِلُ عَلَى هَذَا مِنَ الرِّجَالِ إِذَا بَلَغَ أَرْبَعِينَ سَنَةً لَمْ يَتْرُكْهُ وَ هُمْ بِقِيَّتِهِ سُدُومٌ أَمَا إِنِّي لَسْتُ أَغْنِي عَنْهُمْ بِقِيَّتِهِمْ أَنَّهُ وَلَدُهُمْ وَ لَكِنَّهُمْ مِنْ طَبِئَتِهِمْ

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Al Dihqan, from Dorost Bin Abu Mansour, from Atiyya, a brother of Abu Al Uram who said,

'I mentioned to Abu Abdullah^{asws}, the one who is copulated with from the men'. So he^{asws} said: 'Allah^{azwj} will not let anyone be afflicted with this affliction unless one would (fall for it) out of one's need (indulgence as incited by Satan). In their behinds (develop as they practice, the likes of) are inverted wombs, and the shame of their behinds is like the shame of the woman, a son of Iblees^{la} called Zawal having participated among them. So the one among whom he has participated in from the men, would be a passive gay, and the one among whom he participates from the women, are the ones to whom the men act upon this. When they reach (the age of) forty but do not leave (this practice), they are the remnants of Sodom (will not leave it ever). But, I^{asws} do not mean with them being their remnants that they are their children, but they are from their essence' (having the same characteristics).

¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 181 H 10

قَالَ قُلْتُ سُدُومُ الَّتِي قُلبِتْ قَالَ هِيَ أَرْبَعُ مَدَائِنَ سُدُومُ وَ صَرِيمُ وَ لَدْمَاءُ وَ عُمَيْرَاءُ قَالَ فَأَتَاهُنَّ جِبْرَائِيلُ (عليه السلام) وَ هُنَّ مَقْلُوعَاتٌ إِلَى ثُحُومِ الْأَرْضِ السَّابِعَةِ فَوَضَعَ جَنَاحَهُ تَحْتَ السُّفْلَى مِنْهُنَّ وَ رَفَعَهُنَّ جَمِيعاً حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ كِلَابِهِمْ ثُمَّ قَلَبَهَا .

He (the narrator) says, I asked, 'Sodom which was turned upside down?' He^{asws} said: 'These were four cities – Sodom, and Sareym, and Ladma'a, and Umeyra'a. So Jibraeel^{as} came to them and they were cut out up to the seventh firmament. So he^{as} placed his^{as} wing under the lowest of them and raised them altogether until the inhabitants of the sky of the world heard the barking of their dogs, then he^{as} turned them upside down'.²⁰ Also similar Ahadith are reported elsewhere.^{21 22}

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَزْمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّ لِلَّهِ عِبَاداً هُمْ فِي أَصْلَابِهِمْ أَرْحَامٌ كَأَرْحَامِ النِّسَاءِ قَالَ فَسُئِلَ فَمَا هُمْ لَا يَحْمِلُونَ فَقَالَ إِنَّهَا مَنْكُوسَةٌ وَ هُمْ فِي أَدْبَارِهِمْ غُدَّةٌ كَغُدَّةِ الْجَمَلِ أَوْ الْبَعِيرِ فَإِذَا هَاجَتْ هَاجُوا وَ إِذَا سَكَتَتْ سَكَنُوا .

Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Azramy,

Abu Abdullah^{asws} says that 'Amir Al-Momineen^{asws} said: 'For Allah^{azwj} there are servant for whom in their backs have (grown) wombs like the wombs of the women'. So he^{asws} was asked, 'So what is the matter they are not bearing (children)?' So he^{asws} said: 'These are inverted, and for them in their behinds develops a gland like the gland of the he-camel, or the she-camel. So, (eventually) whenever it (gland) stirs, they stir, and when it is calm, they are calm'.²³

In another Hadith, Imam^{asws} says:

قَالَ ثُمَّ قَالَ إِنَّ لِلَّهِ عِبَاداً هُمْ فِي أَصْلَابِهِمْ أَرْحَامٌ كَأَرْحَامِ النِّسَاءِ قَالَ فَمَا هُمْ لَا يَحْمِلُونَ فِيهَا قَالَ لِأَنَّهَا مَنْكُوسَةٌ فِي أَدْبَارِهِمْ غُدَّةٌ كَغُدَّةِ الْبَعِيرِ فَإِذَا هَاجَتْ هَاجُوا وَ إِذَا سَكَتَتْ سَكَنُوا .

(The Imam^{asws} said): 'Allah^{azwj} has servants, for whom in their loins would develop wombs like the wombs of the women'. He said, 'So what is for them that they do not become pregnant in these?' He^{asws} said: 'Because it is inverted in their backsides, a gland like the gland of the camel. So when it stirs, they stir, and when it is calm, they are calm'.²⁴

²⁰ Al Kafi – V 5 – The Book of Marriage Ch 181 H 2

²¹ ILLAL AL SHARAIE – V 2 Ch 340 H 7

²² علل الشرائع: 7 / 552

²³ Al Kafi – V 5 – The Book of Marriage Ch 181 H 3

²⁴ Al Kafi – V 7 – The Book of Legal Penalties Ch 21 H 5

Can it be Treated?

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحُسَيْنِ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَحَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عُمَرَ بْنِ يَزِيدَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عِنْدَهُ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَحِبُّ الصَّبِيَّانَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَتَصْنَعُ مَاذَا قَالَ أَحْمَلُهُمْ عَلَى ظَهْرِي فَوَضَعَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَدَهُ عَلَى جَبْهَتِهِ وَ وَلَّى وَجْهَهُ عَنْهُ فَبَكَى الرَّجُلُ فَنظَرَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَأَنَّهُ رَجَعَهُ فَقَالَ إِذَا أَتَيْتَ بَلَدَكَ فَاشْتَرِ جَزُورًا سَمِينًا وَ اغْقَلْهُ عِقَالًا شَدِيدًا وَ خُذِ السَّيْفَ فَاضْرِبِ السَّنَامَ ضَرْبَةً تَقْشُرُ عَنْهُ الْجُلْدَةَ وَ اجْلِسْ عَلَيْهِ بِحَرَارَتِهِ

A number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, and Muhammad Bin Yahya, from Musa Bin Al Hassan, from Umar Bin Ali Bin Umar Bin Yazeed, from Muhammad Bin Umar, from his brother Al Husayn, from his father Umar Bin Yazeed who said,

‘I was in the presence of Abu Abdullah^{asws}, and in his^{asws} presence was a man who said to him^{asws}, ‘May I be sacrificed for you^{asws}! I love the children’. So Abu Abdullah^{asws} said to him: ‘So what is it that you do?’ He said, ‘I carry them upon my back’. So Abu Abdullah^{asws} placed his^{asws} hand upon his forehead and turned his^{asws} face away from him. So the man wept, and Abu Abdullah^{asws} looked at him as if he^{asws} pitied him, and he^{asws} said: ‘When you go to your city, so buy a fat camel and tie it with an intense tying, and take the sword and strike the hump with a striking, taking off its skin, and sit upon it with its heat’.

فَقَالَ عُمَرُ فَقَالَ الرَّجُلُ فَأَتَيْتُ بَلَدِي فَاشْتَرَيْتُ جَزُورًا فَعَقَلْتُهُ عِقَالًا شَدِيدًا وَ أَخَذْتُ السَّيْفَ فَضَرَبْتُ بِهِ السَّنَامَ ضَرْبَةً وَ قَشَرْتُ عَنْهُ الْجُلْدَةَ وَ جَلَسْتُ عَلَيْهِ بِحَرَارَتِهِ فَسَقَطَ مِنِّي عَلَى ظَهْرِ الْبَعِيرِ شَيْءٌ شَبَّهَ الْوَرِغَ أَصْعَرَ مِنَ الْوَرِغِ وَ سَكَنَ مَا بِي .

So Umar (the narrator) said, ‘So the man said (afterwards), ‘I went to my city and bought a camel, and I tied it down with an intense tying, and took the sword, so I struck the hump with it with a strike, and then took the skin off it, and I sat upon it with its heat. So there dropped from me, upon the back of the camel, something resembling the lizard, being smaller than the lizard, and what was with me (then) settled down’.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحُسَيْنِ عَنِ الْهَيْثَمِ التَّهْدِيِّ رَفَعَهُ قَالَ شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) الْأُبَيْتَةَ فَمَسَحَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَلَى ظَهْرِهِ فَسَقَطَتْ مِنْهُ دُودَةٌ حَمْرَاءُ فَبَرَأَ .

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Al Haysam Al Nahdy, raising it, said,

²⁵ Al Kafi – V 5 – The Book of Marriage Ch 181 H 6

'A man complained to Abu Abdullah^{asws} of *Al-Ubna* (anal problem). So Abu Abdullah^{asws} wiped upon his back, and a 'red insect' (type growth) dropped from him, so he was cured'.²⁶

Further Ahadith on the punishments and women desiring women are given in Appendices III and IV.

How to Safeguard Ourselves from the Whispering of Iblees^{la}?

Finally, how one can safeguard oneself from the whispering of Iblees, who is always inciting, all of us, to commit sins of various kinds including the one in our review? There are many Ahadith, some of those are presented in the Appendix V.

²⁶ Al Kafi – V 5 – The Book of Marriage Ch 181 H 7

Appendix I:

Anal passage of Women:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ إِثْبَانِ النِّسَاءِ فِي أَعْجَازِهِنَّ فَقَالَ هِيَ لِعَيْشِكَ لَا تُؤْذِيهَا.

Al-Hussain ibn Mohammed, from Muallah ibn Mohammed, who from Hussain ibn Ali, from Aban, who has narrated from one of his friends that:

I heard Abu Abdullah^{asws} when it was asked from him regarding the coming to women from their rear. The (Imam^{asws}) said: She is there for you to play so don't hurt her (by coming to her from her rear passage).²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ قَالَ سَمِعْتُ صَفْوَانَ بْنَ يَحْيَى يَقُولُ قُلْتُ لِلرِّضَا ع إِنَّ رَجُلًا مِنْ مَوَالِيكَ أَمَرَنِي أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ هَابَتْكَ وَاسْتَحْيَا مِنْكَ أَنْ يَسْأَلَكَ قَالَ وَ مَا هِيَ قُلْتُ الرَّجُلُ يَا بَنِي أُمِّرَأْتَهُ فِي دُبُرِهَا قَالَ ذَلِكَ لَهُ قَالَ قُلْتُ لَهُ فَأَنْتَ تَفْعَلُ قَالَ إِنَّا لَا نَفْعَلُ ذَلِكَ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from the one who says, I heard Safwan ibn Yahya who has said:

I once said to (Imam) Al-Reza^{asws} that one of his followers has asked me to ask you^{asws} a question in which he feels shy and intimidated. He^{asws} asked: What is the question? I asked, 'Can a man come to his wife in her rear? He^{asws} said: It is up to him (if he wants to hurt her). I then asked, Do you^{asws} do so? He^{asws} said: No, we^{asws} do not do so.²⁸

العياشي: عن يزيد بن ثابت، قال: سألت رجل أمير المؤمنين (عليه السلام): أتوتى النساء في أدبارهن؟ فقال: «سفلت، سفل الله بك، أما سمعت الله يقول: لتأتون الفاحشة ما سبقكم بها من أحد من العالمين؟!». -

Al-Ayyashi, from Yazeed Bin Sabit who said,

'A man asked Amir Al-Momineen^{asws}, 'Can I go to the women into their backs?' He^{asws} said: 'You are the lowest, may Allah^{azwj} Lower you! Have you not heard Allah^{azwj} Saying: ***'And Lut when he said to his people: 'You are committing the immoralities which no one from the worlds has preceded you with these [29:28]'***²⁹

فَأَمَّا مَا رَوَاهُ - أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى عَنْ يُونُسَ أَوْ غَيْرِهِ عَنْ هَاشِمِ بْنِ الْمُثَنَّى عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص نَحَاشُ النِّسَاءِ عَلَى أُمَّتِي حَرَامٌ.

²⁷ Al-Kafi, vol. 5, Chapter 'Mahash al-Nisa, H. 1.

²⁸ Al-Kafi, vol. 5, Chapter 'Mahash al-Nisa, H. 2.

²⁹ تفسير العياشي 2: 22 /

Ahmed Bin Mohamed Bin Eissa about Al-Abbas Bin Musa about Yunus or other about Hashem Bin Al-Mothanna about Sudair said:

I heard Aba Jafar^{asws} that he^{asws} said that the Rasool-Allah^{saww} said: The rear (passage) of women is unlawful on my^{saww} followers.³⁰ Also reported the same Hadith by other chain of narrators³¹³²³³

وَعَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي أَهْلَهُ فِي دُبُرِهَا فَكِرَهُ ذَلِكَ وَ قَالَ وَ إِيَّاكُمْ وَ مَحَاشِ النَّسَاءِ وَ قَالَ
إِنَّمَا مَعِيَ نِسَاؤُكُمْ حَزْتُمْ لَكُمْ فَأْتُوا حَزْتَكُمْ أَلَيْ شَيْئْتُمْ أَيَّ سَاعَةٍ شَيْئْتُمْ.

It has been (narrated) from Abi Basir who says:

Abu Abdullah^{asws} was asked: What about a man that comes to his wife in her rear then hated that and said and (the Imam^{asws} said) you and the women ‘مَحَاشِ النَّسَاءِ’ and said but a meaning is **Your wives are a tilth for you, so go into your tilth (growing fields) when you like (2:223)**, any time you like (meaning from the place which will reproduce – give birth).³⁴

35

عن صفوان بن يحيى عن بعض أصحابنا قال: سألت أبا عبد الله عليه السلام في قول الله: «نِسَاؤُكُمْ حَزْتُمْ لَكُمْ فَأْتُوا حَزْتَكُمْ أَلَيْ شَيْئْتُمْ» فقال: من قدامها و من خلفها في القبل.

Safwan ibn Yahiya narrates from his companions that it was asked from Aba Abdullah^{asws} regarding the Words of Allah^{azwj}: **Your wives are a tilth for you, so go into your tilth (growing fields) when you like (2:223)**. He^{asws} said: (it means to) enter into ‘القبل’ (the front) either from the fore or from the back (positions).³⁶

عن معمر بن خلاد عن أبي الحسن الرضا عليه السلام انه قال: أى شيء يقولون في إتيان النساء في أعجازهن؟ قلت: بلغني ان أهل المدينة لا يرون به بأسا، قال ان اليهود كانت تقول إذا أتى الرجل من خلفها خرج ولده أحول فانزل الله «نِسَاؤُكُمْ حَزْتُمْ لَكُمْ فَأْتُوا حَزْتَكُمْ أَلَيْ شَيْئْتُمْ» يعني من خلف أو قدام خلافا لقول اليهود، و لم يعن في أدبارهن - عن الحسن بن علي عن أبي عبد الله عليه السلام مثله.

(It has been narrated) from Muammar ibn Khilad that (Imam) Abi Al-Hassan Al-Reza^{asws} asked: What do they say in the coming of the women in their back (passage)? I said it has

30 تحذیب الأحكام (تحقیق خرسان)، ج 7، ص: 416

31 عوالي اللغالی العزیزة فی الأحادیث الدینیة، ج 3، ص: 316

32 الوافی، ج 22، ص: 750

33 وسائل الشیعة، ج 20، ص: 142

34 وسائل الشیعة، ج 20، ص: 144

35 تفسیر نور الثقلین، ج 1، ص: 217

36 تفسیر نور الثقلین، ج 1، ص: 217

reached me that the people of Medina don't see in it a problem (sinful act). Imam^{asws} said that the Jews were saying if the man comes to her from behind it, his boy goes out cross-eyed, **Your wives are a tilth for you, so go into your tilth (growing fields) when you like (2:223)**, this means that either enter from the front into the 'القبل' or access it " from her rear. In this Verse Allah^{azwj} did not give permission to enter into her rear (passage). A similar (Hadith) has been narrated by Al-Hassan ibn Ali from (Imam) Abu Abdullah^{asws}³⁷.

عن معمر بن خلاد عن أبي الحسن الرضا ع أنه قال أي شيء يقولون في إتيان النساء في أعجازهن قلت: بلغني أن أهل المدينة لا يرون به بأساً، قال: إن اليهود كانت تقول: إذا أتى الرجل من خلفها خرج ولده أحوال، فأنزل الله «نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ» يعني من خلف أو قدام خلافا لقول اليهود، و لم يعن في أديارهن.

From him, by his chain, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalad who said,

'Abu Al-Hassan^{asws} said: 'Which thing are they (people) saying regarding coming to the women in their behind?' I said, 'It has reached me that the people of Al-Medina are not seeing any problem in it'. So he^{asws} said: 'The Jews used to say, 'If the man comes to the woman from her behind, the child would come out cross-eyed (squint), so Allah^{azwj} Revealed **[2:223] Your wives are a tilth for you, so go into your tilth as you like**, whether from the front or back, in opposition to the speech of the Jews. And He^{azwj} did not Mean in their behinds (Anal intercourse)'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ قَالَ: قَالَ الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ - أَي مَتَى شِئْتُمْ فِي الْفَرْجِ.

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: '**[2:223] as you like** – i.e., whenever you want, into 'الفرج' front passage'³⁹.

Limits for touching the Menstruating one:

وَ سَأَلَ عُبَيْدُ اللَّهِ بْنُ عَلِيٍّ الْحَلَبِيُّ أَبَا عَبْدِ اللَّهِ ع - عَنِ الْحَائِضِ مَا يَحِلُّ لِرُؤُوسِهَا مِنْهَا قَالَ تَنْزِرُ بِإِزَارٍ إِلَى الرُّكْبَتَيْنِ وَ تُخْرِجُ سُرَّتَهَا ثُمَّ لَهُ مَا فَوْقَ الْإِزَارِ

Ibn Babuwayh, in Al Faqeeh, by his chain, said,

³⁷ تفسير نور الثقلين، ج1، ص: 217

³⁸ H. 333، تفسير العياشي، ج1، ص: 111

³⁹ 25253-6-39، وسائل الشريعة، ج20، ص: 143

'Ubeyda Bin Ali Al-Halby asked Abu Abdullah^{asws} about the menstruating woman, what is permissible for her husband from her?' He^{asws} said: 'She wears the apparel to her two knees, and her navel, then it is for him whatever is above the apparel'.⁴⁰

⁴⁰ H. 204, من لا يحضره الفقيه، ج 1، ص: 99

Appendix II:

Story of the people of Prophet Lut^{as}: (Three Ahadith)

Hadith 1:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي زَكَرِيَّا بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرِو عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ قَوْمٌ لُوطٍ مِنْ أَفْضَلِ قَوْمٍ خَلَقَهُمُ اللَّهُ فَطَلَبَهُمْ إِبْلِيسُ الطَّلَبَ الشَّدِيدَ وَكَانَ مِنْ فَضْلِهِمْ وَخَيْرَتِهِمْ أَنَّهُمْ إِذَا خَرَجُوا إِلَى الْعَمَلِ خَرَجُوا بِأَجْمَعِهِمْ وَتَبَقَى النِّسَاءُ خَلْفَهُمْ فَلَمْ يَزَلْ إِبْلِيسُ يَعْتَادُهُمْ فَكَانُوا إِذَا رَجَعُوا حَرَبَ إِبْلِيسُ مَا يَعْمَلُونَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ تَعَالَوْا نَرِصُدْ هَذَا الَّذِي يُحْرَبُ مَتَاعَنَا فَرِصَدُوهُ فَإِذَا هُوَ غُلَامٌ أَحْسَنُ مَا يَكُونُ مِنَ الْعِلْمَانِ فَقَالُوا لَهُ أَنْتَ الَّذِي تُحْرَبُ مَتَاعَنَا مَرَّةً بَعْدَ مَرَّةٍ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed who said, 'Zakariyya Bin Muhammad informed me, from his father, from Amro,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people of Lut^{as} were from the best of the people Created by Allah^{azwj}. So Iblees^{la} sought them with an intense seeking, and from their merits and their goodness was that whenever they went to the work, they went out altogether, and the women would remain behind them. So Iblees^{la} would not cease to transgress them, So when they would return, Iblees^{la} would have spoil whatever they had worked. So some of them said to the others, 'Come, let us observe this one who is spoiling our provisions. So they observed, and there was a boy as good looking as can be from the boys. So they said to him, 'You are the one who is spoiling our provisions time after time'.

فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ يَتَّبِعُوهُ فَبَيَّنُوهُ عِنْدَ رَجُلٍ فَلَمَّا كَانَ اللَّيْلُ صَاحَ فَقَالَ لَهُ مَا لَكَ فَقَالَ كَانَ أَبِي يُنَوِّمُنِي عَلَى بَطْنِهِ فَقَالَ لَهُ تَعَالَ فَنَمَ عَلَى بَطْنِي قَالَ فَلَمْ يَزَلْ يَدُلُّكَ الرَّجُلَ حَتَّى عَلَّمَهُ أَنَّهُ يَفْعَلُ بِنَفْسِهِ فَأَوْلَا عَلَّمَهُ إِبْلِيسُ وَالثَّانِيَةَ عَلَّمَهُ هُوَ ثُمَّ انْسَلَّ فَفَرَّ مِنْهُمْ

So they formed a consensus upon killing him. So they lodged him for the night with a man. So when it was the night, he shrieked. So the man said, 'What is the matter with you?' So he said, 'My father used to sleep me upon his belly'. So he said to him, 'Come, so sleep upon my belly'. So he did not cease to massage the man until he taught him that he should do it with himself. Thus the first one to do it was Iblees^{la}, and the second one to do it was him. Then he crept away and fled from them.

وَ أَصْبَحُوا فَجَعَلَ الرَّجُلُ يُخَبِّرُ بِمَا فَعَلَ بِالْغُلَامِ وَ يُعْجِبُهُمْ مِنْهُ وَ هُمْ لَا يَعْرِفُونَهُ فَوَضَعُوا أَيْدِيَهُمْ فِيهِ حَتَّى اكْتَفَى الرَّجَالُ بِالرَّجَالِ بَعْضُهُمْ بِبَعْضٍ ثُمَّ جَعَلُوا يَرِصُدُونَ مَارَّةَ الطَّرِيقِ فَيَفْعَلُونَ بِهِمْ حَتَّى تَنَكَّبَ مَدِينَتَهُمُ النَّاسُ ثُمَّ تَرَكُوا نِسَاءَهُمْ وَ أَقْبَلُوا عَلَى الْعِلْمَانِ

And the morning came, so the man went over informing with what he had done with the boy and he astounded them from it, and they were not understanding it. So they placed their hands in it, indulging in it, until the men sufficed themselves with the men, with each other. Then they went on looking out for the passers-by on the road, so they would be doing it with them until they had plagued the people of their cities. Then they neglected their women and faced towards the boys.

فَلَمَّا رَأَى أَنَّهُ قَدْ أَحْكَمَ أَمْرُهُ فِي الرِّجَالِ جَاءَ إِلَى النِّسَاءِ فَصَيَّرَ نَفْسَهُ امْرَأَةً فَقَالَ إِنَّ رِجَالَكُمْ يَفْعَلُونَ بَعْضُهُمْ بَعْضًا قَالُوا نَعَمْ قَدْ رَأَيْنَا ذَلِكَ وَكُلَّ ذَلِكَ يَعْظُمُهُمْ لُوطٌ وَ يُوصِيهِمْ وَ يُؤْتِيهِمْ حَتَّى اسْتَعْنَى النِّسَاءُ بِالنِّسَاءِ

So when he^{la} saw that his^{la} matter had prevailed among the men, he^{la} went to the women. So he^{la} changed himself^{la} into a woman, so he^{la} said, 'Your men are doing it to each other'. They said, 'Yes, we have seen that'. And every time Lut^{as} advised them, Iblees^{la} would stray them until the women sufficed themselves with the women.

فَلَمَّا كَمَلَتْ عَلَيْهِمُ الْحُجَّةُ بَعَثَ اللَّهُ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ (عَلَيْهِمُ السَّلَام) فِي زِيٍّ غِلْمَانٍ عَلَيْهِمْ أَقْبِيَّةٌ فَمَرُّوا بِلُوطٍ وَ هُوَ يَحْرُثُ فَقَالَ أَتَيْنَ تَرْيُدُونَ مَا رَأَيْتُمْ أَجْمَلَ مِنْكُمْ قَطُّ قَالُوا إِنَّا أُرْسِلْنَا سَيِّدِنَا إِلَى رَبِّ هَذِهِ الْمَدِينَةِ قَالَ أَوْ لَمْ يَبْلُغْ سَيِّدُكُمْ مَا يَفْعَلُونَ أَهْلُ هَذِهِ الْمَدِينَةِ يَا بَنِي إِئْتَهُمْ وَ اللَّهُ يَأْخُذُونَ الرِّجَالَ فَيَفْعَلُونَ بِهِمْ حَتَّى يَخْرُجَ الدَّمُ فَقَالُوا أَمَرْنَا سَيِّدَنَا أَنْ نَمُرَّ وَسَطَهَا قَالَ فُلِي إِئْتِكُمْ حَاجَةٌ قَالُوا وَ مَا هِيَ قَالَ تَصْبِرُونَ هَاهُنَا إِلَى اخْتِلَاطِ الظَّلَامِ

So when the argument was completed upon them, Allah^{azwj} Sent Jibraeel^{as} and Mikaeel^{as}, and Israfeel^{as} in the form of boys wearing gowns. So they^{as} passed by Lut^{as} and he^{as} was farming, so he^{as} said: 'Where are you^{as} intending to go. I^{as} have not seen anyone more good-looking than you^{as}'. They^{as} said, 'Our^{as} Master^{azwj} has Sent us^{as} to the lord of this city'. He^{as} said: 'Has it not reached your^{as} Master^{azwj} of what the people of this city are doing? O my^{as} sons! By Allah^{azwj}, they are taking to the men, so they are doing it with them until the blood comes out'. Our^{as} Master^{azwj} has Commanded us^{as} that we^{as} pass through the middle of it'. He^{as} said: 'There is a need of mine^{as} to you^{as}'. They said, 'And what is it?' He^{as} said: 'Await over here until the crossing over of the darkness'.

قَالَ فَحَلَسُوا قَالَ فَبَعَثَ ابْنَتَهُ فَقَالَ جِئِي لِهْمِ خُبْزٍ وَ جِئِي لِهْمِ مَاءٍ فِي الْقُرْعَةِ وَ جِئِي لِهْمِ عَبَاءٍ يَتَعَطَّوْنَ بِهَا مِنَ الْبَرْدِ فَلَمَّا أَنْ دَهَبَتِ الْإِبْنَةُ أَقْبَلَ الْمَطَرُ وَ الْوَادِي فَقَالَ لُوطٌ السَّاعَةَ يَذْهَبُ بِالصَّبِيَّانِ الْوَادِي فُومُوا حَتَّى تَمْضِيَ وَ جَعَلَ لُوطٌ يَمْشِي فِي أَصْلِ الْحَائِطِ وَ جَعَلَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ يَمْشُونَ وَسَطَ الطَّرِيقِ فَقَالَ يَا بَنِيَّ امشُوا هَاهُنَا فَقَالُوا أَمَرْنَا سَيِّدَنَا أَنْ نَمُرَّ فِي وَسَطِهَا وَ كَانَ لُوطٌ يَسْتَعِينُ الظَّلَامَ

He^{asws} said: 'So they were seated. So he^{as} sent for his^{as} daughter saying, 'Come to me with some bread for them, and come to me with some water for them in the gourd, and come to me with a cloak for them to cover themselves with from the cold'. So when the daughter

went, and they faced the rain and the valley. So Lut^{as} said: '(This is) the time they go with the young boys of the valley. Arise until we pass by', and Lut^{as} went on to walk in the base of the wall, and Jibraeel^{as} and Mikaeel^{as} and Israfeel^{as} were walking in the middle of the road. So he^{as} said: 'O my^{as} sons, walk over here'. So they^{as} said: 'Our^{as} Master^{azwj} has Commanded us^{as} to walk in the middle of it'. And Lut^{as} wanted to benefit from the darkness.

وَمَرَّ إِبْلِيسُ فَأَخَذَ مِنْ حَجَرٍ امْرَأَتِ صَبِيًّا فَطَرَحَهُ فِي الْبَيْتِ فَتَصَايَحَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ عَلَى بَابِ لُوطٍ فَلَمَّا أَنْ نَظَرُوا إِلَى الْعِلْمَانِ فِي مَنْزِلِ لُوطٍ قَالُوا يَا لُوطُ قَدْ دَخَلْتَ فِي عَمَلِنَا فَقَالَ هَؤُلَاءِ صَنِيفِي فَلَا تَفْضَحُونِ فِي صَنِيفِي قَالُوا هُمْ ثَلَاثَةٌ خُذْ وَاحِدًا وَاعْطِنَا اثْنَيْنِ

And Iblees^{la} passed by and seized a child from the lap of a woman and dropped it in the well. So the people of the city gathered, all of them at the door of Lut^{as}. So when they looked at the boys in the house of Lut^{as}, they said, 'O Lut^{as}! You^{as} have (also) entered into our deeds'. So he^{as} said: '**[15:68] He said: Surely these are my guests, therefore do not disgrace me regarding my^{as} guests**'. They said, 'They are three of them, so take one and give us two'.

قَالَ فَأَدْخَلَهُمُ الْحِجْرَةَ وَ قَالَ لَوْ أَنَّ لِي أَهْلًا بَيْتٍ يَمْنَعُونِي مِنْكُمْ قَالَ وَ تَدَافَعُوا عَلَى الْبَابِ وَ كَسَرُوا بَابَ لُوطٍ وَ طَرَحُوا لُوطًا فَقَالَ لَهُ جِبْرِيئِيلُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَخَذَ كَفًّا مِنْ بَطْحَاءٍ فَضَرَبَ بِهَا وُجُوهُهُمْ وَ قَالَ شَاهَتِ الْوُجُوهُ فَعَمِيَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ وَ قَالَ لَهُمْ لُوطُ يَا رُسُلُ رَبِّي فَمَا أَمَرْتُمْ رَبِّي فِيهِمْ قَالُوا أَمَرْنَا أَنْ نَأْخُذَهُمْ بِالسَّحْرِ

He^{asws} said: 'So he^{as} entered them into the chamber and said, 'If there was a family for me^{as}, they would have defended me^{as} from you all'. He^{asws} said: 'And they shoved upon the door and broke the door of Lut^{as}, and floored Lut^{as}. So Jibraeel^{as} said to him^{as}: '**[11:81] We are the Messengers of your Lord; they will never be able to reach you**', So he^{as} took a handful of soil from Bat'ha and stuck their faces with it, and said: 'The faces be ugly!' So the people of the city became blind, all of them, and Lut^{as} said to them^{as}: 'O messengers of my^{as} Lord^{azwj}! So what did my^{as} Lord^{azwj} Command you^{as} with regarding them?' They said, 'He^{azwj} Commanded us^{asws} that we^{as} should seize them at dawn'.

قَالَ فَلْيِ إِلَيْكُمْ حَاجَةٌ قَالُوا وَ مَا حَاجَتُكَ قَالَ تَأْخُذُونَهُمُ السَّاعَةَ فَإِنِّي أَخَافُ أَنْ يَبْدُوَ لِرَبِّي فِيهِمْ فَقَالُوا يَا لُوطُ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ لِمَنْ يُرِيدُ أَنْ يَأْخُذَ فَخُذْ أَنْتَ بَنَاتِكَ وَ امْضِ وَ دَعِ امْرَأَتَكَ

He^{as} said: 'There is a need of mine^{as} to you all^{as}'. They said, 'And what is your^{as} need'. He^{as} said: 'Seize them at this time, for I^{as} fear that my^{as} Lord^{azwj} may Change (His^{azwj} Command) regarding them'. So they said: 'O Lut^{as}! **[11:81] surely their appointed time is the morning; is not the morning near** for the one whom He^{azwj} Intends to Seize? Take your^{as} daughters but leave your^{as} wife (as she will be among those who will be punished)'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) رَحِمَ اللَّهُ لُوطًا لَوْ يَدْرِي مَنْ مَعَهُ فِي الْحُجْرَةِ لَعَلِمَ أَنَّهُ مُنْصُورٌ حَيْثُ يَقُولُ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ أَوْ رُكْنٍ أَشَدُّ مِنْ جِبْرَائِيلَ مَعَهُ فِي الْحُجْرَةِ

So Abu Ja'far^{asws} said: 'May Allah^{azwj} have Mercy on Lut^{as}. Had he^{as} known the ones who were with him^{as} in the chamber, he^{as} would have known that he^{as} is Supported, where he^{as} was saying **[11:80] He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support'** i.e., strong recourse from Jibraeel^{as} with him^{as} in the chamber.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ مِنْ ظَالِمِي أُمَّتِكَ إِنْ عَمِلُوا مَا عَمِلَ قَوْمُ لُوطٍ قَالَ وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَلْحَ فِي وَطِي الرِّجَالِ لَمْ يَمُتْ حَتَّى يَدْعُو الرِّجَالَ إِلَى نَفْسِهِ .

So Allah^{azwj} Mighty and Majestic Said to Muhammad^{asws} **[11:83] and it is not far off from the unjust** from the unjust ones of your^{as} community that they should know what the people of Lut^{as} did. And Rasool-Allah^{saww} said: 'The one who persists in copulating with the men will not die until he invites the men to himself'.⁴¹

Hadith 2:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي بَرِيدٍ وَ هُوَ فَزَقْدٌ عَنْ أَبِي بَرِيدٍ الْحُمَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عَلَيْهِمُ السَّلَامُ) فَمَرُّوا بِإِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ هُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَجِدُكُمْ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَحَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْحَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah^{asws} having said that: 'Allah^{azwj} Sent four Angels (to Prophet Ibrahim^{as}) for the destruction of the people of Lut^{as} – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Karoubeel^{as} and they had obscured their faces. They greeted him^{as}. He^{as} did not recognise them and saw them as good persons. So he^{as} said (to himself^{as}), 'No one shall attend to them except for myself personally', and he^{as} was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he^{as} placed it in front of them, **"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them"**.

⁴¹ Al Kafi – V 5 – The Book of Marriage Ch 180 H 5

فَلَمَّا رَأَى ذَلِكَ جِبْرِيْلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَن رَأْسِهِ فَعَرَفَهُ إِِبْرَاهِيْمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ امْرَأَتُهُ سَارُهُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيْزِ فَقَالَ إِِبْرَاهِيْمُ (عليه السلام) لَهُمْ فِيمَا دَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel^{as} saw that, he^{as} removed the turban from his^{as} face and from his^{as} head. Ibrahim^{as} recognised him^{as}. He^{as} said: 'You^{as} are he^{as}!' He^{as} said: 'Yes', and his^{as} wife passed by and he^{as} gave her^{as} the good news of Is'haq^{as}, and after Is'haq^{as} of Yaqoub^{as}. So she^{as} said what Allah^{azwj} has Stated, and they^{as} answered her^{as} with what is in the Mighty Book. So Ibrahim^{as} said to them: 'What have you^{as} come for?' They^{as} said to him^{as}: 'For the destruction of the people of Lut^{as}'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِيْنَ تُهْلِكُوْنَهُمْ فَقَالَ جِبْرِيْلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِيْنَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِيْنَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِيْنَ قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةَ قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيْنَهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِيْنَ ثُمَّ مَضَوْا

So he^{as} said to them^{as}: 'Suppose there were a hundred Believers among them, would you^{as} destroy them?' Jibraeel^{as} said: 'No'. He^{as} said: 'If there were fifty?' He^{as} said: 'No'. He^{as} said, 'If there were thirty?' He^{as} said; No'. He^{as} said: 'If there were twenty?' He^{as} said: 'No'. He^{as} said: 'if there were ten?' He^{as} said; 'No'. He^{as} said: 'If there were five?' He^{as} said: 'No'. He^{as} said: 'If there was one?' He^{as} said: 'No'. **"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"**. Then they^{as} left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَقْبِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطًا وَ هُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِيْنَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَوْا هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمٌ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتَ آتِي بِمِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرِيْلُ (عليه السلام) لَا نَعْجَلْ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ ائْتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِيْنَةِ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askari Abu Muhammad^{asws} said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah^{azwj} Mighty and Majestic: **"[11:74] he began to plead with Us for Lut's people"**. So they^{as} came to Lut^{as} whilst he^{as} was in his^{as} farm near the city. So they^{as} greeted him^{as} whilst they^{as} had obscured their^{as} faces. So when he^{as} saw them to be as good persons clad in white turbans and white robes, he^{as} said

to them^{as}: 'Lodging?' They^{as} said: 'Yes'. So he^{as} led them^{as} and they^{as} walked behind him^{as}. He^{as} regretted having offered lodging to them^{as} and said (to himself^{as}): 'What shall I^{as} do when I^{as} come to my^{as} people and I recognise them?' So he^{as} turned towards them^{as} and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. And Jibraeel^{as} had said: 'We^{as} will not make haste against them until he^{as} testifies by three testimonies'. So Jibraeel^{as} said (to himself^{as}): 'This is one testimony'. Then they^{as} walked for a while, then he^{as} turned towards them and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are two'. Then they^{as} went, so when they reached the gate of the city, he^{as} turned towards them^{as} and said; 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّتْ فَلَمَّا رَأُوا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَتَرَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَأَهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاَهُمْ إِلَى الْحَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he^{as} entered (the city) and they^{as} entered with him^{as}. So when his^{as} wife saw them^{as} of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He^{as} has such people with him^{as} that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut^{as} saw them, he^{as} said: 'O people! Fear Allah^{azwj} and do not harass regarding my^{as} guests. Is there no man with guidance among you? These are my^{as} (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You^{as} are aware that there is no right for us regarding your daughters, and you^{as} well know what we want'. So he^{as} said; 'If I^{as} had strength or support I^{as} would have resorted to a strong corner'. So Jibraeel^{as} said (to himself^{as}): 'If only he^{as} knew how much strength he^{as} had'. So they spoke a lot until they^{as} entered the house'.

قَالَ فَصَاحَ بِهِ جِبْرَائِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرَائِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَدَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرَائِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرَائِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جِبْرَائِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

He^{asws} said: 'Jibraeel^{as} shouted: 'O Lut^{as}! Call them to enter the house'. So when they entered, Jibraeel^{as} pointed by his^{as} finger around them, so their eyesight was lost and it is His^{azwj} Words: "[54:37] but We blinded their eyes". Then Jibraeel^{as} called out: 'We^{as} have

been Sent to destroy you all'. So he^{as} said: 'O Jibraeel^{as}, hurry up'. So he^{as} said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ اقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سِنِّ أَرْضَيْنِ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلَ السَّمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاخَ الدِّيَكَةِ ثُمَّ فَلَبَّهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He^{asws} said; 'So he (Jibraeel^{as}) commanded him to carry with him those who were with him^{as} except for his^{as} wife. Then Jibraeel^{as}, by his^{as} wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he^{as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.⁴²

Hadith 3:

Angel Gabriel^{as} Points to the Town and place of Destruction of Lut^{as}'s Nation:

عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: «إن رسول الله (صلى الله عليه و آله) سأل جبرئيل (عليه السلام): كيف كان مهلك قوم لوط؟»

From Abu Hamza,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} asked Jibraeel^{as}: 'How was the destruction of the people of Lut^{as}?'

قال: «فقال له رسول الله (صلى الله عليه و آله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ قال: كان موضع قريتهم إذ ذلك في موضع بحيرة طبرية اليوم، و هي في نواحي الشام.»

He (Abu Ja'far^{asws}) says that Rasool-Allah^{saww} said to him^{as}: 'O Jibraeel^{as}! And where was their town from the country?' He^{as} said: 'The place of their town when that (transpired) was in a place (called) Baheera Tabriyya (city of Tiberius) today, and it is in the area of Syria'.

فقال له رسول الله (صلى الله عليه و آله): يا جبرئيل، أ رأيت حيث قلبتها عليهم في أي موضع من الأرض وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين الشام إلى مصر، فصارت تلالا في البحر.»

So Rasool-Allah^{saww} said to him^{as}: 'O Jibraeel^{as}! What is your^{as} view when you^{as} overturned it upon them, in which place from the earth did the town and its inhabitants fall?' So he^{as} said:

⁴² Al-Kafi, Vol. 8, H. **H 14953**

'O Muhammad^{saww}! It fell into what is between Syria to Egypt, and it became hills in the ocean". (An extract)⁴³

⁴³ تفسير العياشي 2: 57 / 157

Appendix III:

The Punishment for those who Desire for the Same Gender:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ وَ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَعَنَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ قَالَ وَ هُمُ الْمُخْتَنُونَ وَ اللَّائِي يَنْكِحْنَ بَعْضُهُنَّ بَعْضًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Abdullah, and Abdullah Bin Al Rahman Bin Muhammad, from Abu Khadeeja, from

Abu Abdullah^{asws} says that Rasool-Allah^{azwj} has cursed the men resembling themselves with the women, and the women resembling themselves with the men'. He^{asws} said: 'And they are the bisexuals and the sodomites/lesbians who are copulating with each other'.⁴⁴

أَحْمَدُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي ابْتُلَيْتُ بِبَلَاءٍ فَادْعُ اللَّهَ لِي فَقِيلَ لَهُ إِنَّهُ يُؤْتَى فِي دُبُرِهِ فَقَالَ مَا أَبْلَى اللَّهُ عَزَّ وَ جَلَّ بِمَدَا الْبَلَاءِ أَحَدًا لَهُ فِيهِ حَاجَةٌ

Ahmad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from;

Abu Abdullah^{asws} reports that (once) a man came over to my^{asws} father^{asws}, so he said, 'O son^{asws} of Rasool-Allah^{saww}! I have been afflicted with an affliction, therefore supplicate to Allah^{azwj} for me'. So it was said to him^{asws} that he allows sexual intercourse into his behind. So he^{asws} said: 'Whoever Allah^{azwj} Mighty and Majestic Finds to be of any benefit at all He^{azwj} does not Permit him to allow sexual intercourse into his behind'.

ثُمَّ قَالَ أَبِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عِزِّي وَ جَلَالِي لَا يَمْعُدُ عَلَيَّ إِسْتَبْرَقَهَا وَ حَرِيرَهَا مَنْ يُؤْتَى فِي دُبُرِهِ .

Then he^{asws} said: 'My^{asws} father^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Honour and My^{azwj} Majesty, he shall not sit upon its (Paradise's) brocade and its silk, the one who allows sexual intercourse into his behind'.⁴⁵

⁴⁴ Al Kafi – V 5 – The Book of Marriage Ch 181 H 4

⁴⁵ Al Kafi – V 5 – The Book of Marriage Ch 181 H 5

Appendix IV:

Women desiring Women:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمِنْهَرِيِّ عَنْ هِشَامِ الصَّيْدَنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ فَقَالَ بِيَدِهِ هَكَذَا فَمَسَحَ إِحْدَاهُمَا بِالْأُخْرَى فَقَالَ هُنَّ اللَّوَاتِي بِاللَّوَاتِي يَعْنِي النِّسَاءَ بِالنِّسَاءِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Husayn Bin Ahmad Al Minqary, from Hisham Al Saydani, from;

Abu Abdullah^{asws} says that a man asked him^{asws} about this Verse **[50:12] (Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass**. So he^{asws} said by (gesturing with) his^{asws} hands: 'Like this', and he^{asws} wiped one of them with the other, and he^{asws} said: 'They were the lesbians with the lesbians, meaning the women with the women'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ حَرْبٍ قَالَ سَأَلْتَنِي امْرَأَةً أَنْ أَسْتَأْذِنَ لَهَا عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَذِنَ لَهَا فَدَخَلَتْ وَمَعَهَا مَوْلَاةٌ لَهَا فَقَالَتْ يَا أَبَا عَبْدِ اللَّهِ قَوْلُ اللَّهِ عَزَّ وَجَلَّ زَيْنُونَةَ لَا شَرِيفَةَ وَلَا غَرَبِيَّةَ مَا عَنَى بِهَذَا فَقَالَ أَيُّتُهَا الْمَرْأَةُ إِنَّ اللَّهَ لَمْ يَضْرِبِ الْأَمْثَالَ لِلشَّجَرِ إِنَّمَا ضَرَبَ الْأَمْثَالَ لِبَنِي آدَمَ سَلِي عَمَّا تُرِيدِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is'haq Bin Jareer who said,

'A woman asked me to get her permission to see Abu Abdullah^{asws}. So I got the permission for her. She came over and with her was a slave girl of hers, so she said, 'O Abu Abdullah^{asws}! (What about) the Words of Allah^{azwj} Mighty and Majestic **[24:35] lit from a blessed olive-tree, neither eastern nor western**, what is Meant by this?' So he^{asws} said: 'O you woman! Allah^{azwj} does not Strike the examples of the tree, but rather He^{azwj} Strikes the examples for the children of Adam^{as}. Ask whatever you are intending for'.

فَقَالَتْ أَخْبِرْنِي عَنِ اللَّوَاتِي مَعَ اللَّوَاتِي مَا حَدُّهُنَّ فِيهِ قَالَ حَدُّ الرِّبَا إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ يُؤْتَى بِهِنَّ قَدْ أَلْبَسْنَ مَقَطَعَاتٍ مِنَ النَّارِ وَفُتْنَعْنَ بِمَقَانِعَ مِنَ النَّارِ وَ سُرُولُنَ مِنَ النَّارِ وَ أُدْخِلْنَ فِي أَحْوَابِهِنَّ إِلَى رُءُوسِهِنَّ أَعْمِدَةٌ مِنَ النَّارِ وَ قُذِفَ بِهِنَّ فِي النَّارِ أَيُّتُهَا الْمَرْأَةُ إِنَّ أَوَّلَ مَنْ عَمِلَ هَذَا الْعَمَلَ قَوْمٌ لُوطٍ فَاسْتَعْنَى بِالرِّجَالِ بِالرِّجَالِ فَبَقِيَ النِّسَاءُ بِعَيْرِ رِجَالٍ فَفَعَلْنَ كَمَا فَعَلَ رِجَالُهُنَّ .

So, she said, 'Inform me about the lesbian with the lesbian, what is their Legal Punishments (Hadd) with regards to it?' He^{asws} said: 'The Legal Punishment (Hadd) of the adultery. When

⁴⁶ Al Kafi – V 5 – The Book of Marriage Ch 182 H 1

it will be the Day of Judgement, they would come with them wearing the clothing cut out from the Fire, and veiled by the veils of Fire, and their trousers would be from the Fire, and pillars of Fire would be entered into their insides up to the heads, and they would be thrown into the Fire. O you woman! The first ones who did this act were the people of Lut⁴⁵. The men sufficed themselves with the men, so the women remained without men, so they did as their men had done'.⁴⁷ Also a similar Hadith is reported in another chapter.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ يَزِيدَ النَّخَعِيِّ عَنْ بَشِيرِ النَّبَالِيِّ قَالَ رَأَيْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلًا فَقَالَ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي اللَّوَاتِي مَعَ اللَّوَاتِي فَقَالَ لَهُ لَا أُخْبِرُكَ حَتَّى تَخْلِفَ لَشُحْبَرِينَ بِمَا أَحَدْتُكَ بِهِ النَّسَاءَ قَالَ فَحَلَفَ لَهُ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Yazeed Al Nakhaie, from Basheer Al Nabbal who said,

'I saw a man in the presence of Abu Abdullah^{asws} saying to him^{asws}, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding the lesbian with the lesbian?' So he^{asws} said: 'I^{asws} will not inform you until you swear an oath that you will inform the women with what I am informing you with'. So he swore an oath for him^{asws}.

قَالَ فَقَالَ هُمَا فِي النَّارِ وَعَلَيْهِمَا سَبْعُونَ حُلَّةً مِنْ نَارٍ فَوْقَ تِلْكَ الْحُلَّةِ جِلْدٌ جَافٌ غَلِيظٌ مِنْ نَارٍ عَلَيْهِمَا نَطَاقَانِ مِنْ نَارٍ وَتَاجَانِ مِنْ نَارٍ فَوْقَ تِلْكَ الْحُلَّةِ وَخُفَّانِ مِنْ نَارٍ وَهُمَا فِي النَّارِ .

He (the narrator) said, 'So he^{asws} said: 'They would both be in the Fire, and upon them would be seventy garments of Fire. Above those garments would be a dehydrated thick skin of Fire, and upon them both would be belts of Fire, and crowns of Fire above those garments, and two shoes of Fire, and they would both be in the Fire'.⁴⁹

عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْقَاسِمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ سَأَلَ رَجُلًا أَبَا عَبْدِ اللَّهِ أَوْ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تُسَاحِقُ الْمَرْأَةَ وَكَانَ مُتَّكِمًا فَجَلَسَ فَقَالَ مَلْعُونَةُ الرَّائِبَةِ وَ الْمَرْكُوبَةُ وَ مَلْعُونَةُ حَتَّى تَخْرُجَ مِنْ أَنْوَابِهَا الرَّائِبَةُ وَ الْمَرْكُوبَةُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَ الْمَلَائِكَةُ وَ أَوْلِيَاءَهُ يَلْعَنُونَهُمَا وَ أَنَا وَ مَنْ بَقِيَ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النَّسَاءِ فَهُوَ وَ اللَّهُ الرَّنَا الْأَكْبَرُ وَ لَا وَ اللَّهُ مَا هُنَّ تَوْبَةٌ قَاتِلَ اللَّهِ لَا فَيَسَ بِنْتِ إِبْلِيسَ مَا ذَا جَاءَتْ بِهِ

From him, from his father, from Ali Bin Al Qasim, from Ja'far Bin Muhammad, from Al Husayn Bin Ziyad, from Yaqoub Bin Ja'far who said,

⁴⁷ Al Kafi – V 5 – The Book of Marriage Ch 182 H 2

⁴⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 10 H 3

⁴⁹ Al Kafi – V 5 – The Book of Marriage Ch 182 H 3

'A man asked Abu Abdullah^{asws} or Abu Ibrahim^{asws} (7th Imam^{asws}) about the woman performing lesbian acts with the woman; and he^{asws} was reclining, so he^{asws} sat up and said: 'Accursed! The rider as well as the ridden, until she comes out from their clothes, the rider as well as the ridden one, for Allah^{azwj} Blessed and High, and the Angels, and the Guardians^{asws} are cursing them both, and myself^{asws}, and the ones who remain in the ribs of the men and the wombs of the women, for by Allah^{azwj} it is the greatest adultery, and by Allah^{azwj}, there is no repentance for them. May Allah^{azwj} Kill Laqys daughter of Iblees^{la} with what she came up with'.

فَقَالَ الرَّجُلُ هَذَا مَا جَاءَ بِهِ أَهْلُ الْعِرَاقِ فَقَالَ وَاللَّهِ لَقَدْ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَبْلَ أَنْ يَكُونَ الْعِرَاقُ وَ فِيهِنَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَعَنَ اللَّهُ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَ لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ.

So the man said, 'This is what the people of Al-Iraq are coming up with'. So he^{asws} said: 'By Allah^{azwj}! It was happening upon the era of Rasool-Allah^{saww} before the existence of Al-Iraq, and regarding them Rasool-Allah^{saww} said: 'May Allah^{azwj} Curse the women resembling themselves with the men, and may Allah^{azwj} Curse the men resembling themselves with the women'.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْمٍ لُوطٍ (عليه السلام) إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ فَقَالَ إِنَّ إِبْلِيسَ أَتَاهُمْ فِي صُورَةٍ حَسَنَةٍ فِيهِ تَأْنِيثٌ عَلَيْهِ ثِيَابٌ حَسَنَةٌ فَجَاءَ إِلَى شَبَابٍ مِنْهُمْ فَأَمَرَهُمْ أَنْ يَقَعُوا بِهِ فَلَوْ طَلَبَ إِلَيْهِمْ أَنْ يَقَعُوا بِهِ لَكِنْ طَلَبَ إِلَيْهِمْ أَنْ يَقَعُوا بِهِ فَلَمَّا وَقَعُوا بِهِ التَّدْوَهُ ثُمَّ ذَهَبَ عَنْهُمْ وَ تَرَكَهُمْ فَأَحَالَ بَعْضُهُمْ عَلَى بَعْضٍ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the people of Lut^{as} **[7:80] You are committing an indecency, which no one in the worlds has done before you?** So he^{asws} said: 'Iblees^{la} came to them in an image of beauty wherein was femininity, upon him^{la} were beautiful clothes. So he^{la} came over to the youths from them and instructed them that they should fall upon him^{la}. Had he^{la} sought to them that he^{la} should fall upon them, they would have refused to him^{la}, but he^{la} sought to them that they should fall upon him^{la}. So when they did it, they attained pleasure. Then he^{la} went away from them and left them, so they fell upon each other'.⁵¹

⁵⁰ Al Kafi – V 5 – The Book of Marriage Ch 182 H 4

⁵¹ Al Kafi – V 5 – The Book of Marriage Ch 180 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ أَرْبَعَةَ أَمْلَاحٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَيْلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ فَصَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمِدُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفُوهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ ضِيَاءَةٍ

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Dawood Bin Farqad, from Abu Yazeed Al Hammar, from;

Abu Abdullah^{asws} says that Allah^{azwj} Mighty and Majestic Sent four Angels regarding the destruction of the people of Lut^{as} – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Karoubeel^{as}. So they^{as} passed by Ibrahim^{as} and they were wearing turbans. So they^{as} greeted him^{as}, but he^{as} did not recognise them^{as}, and he^{as} saw them of good physical build. So he^{as} said: ‘None shall serve them except I^{asws} myself^{as}’; and he^{as} was a frequented with guests.

فَشَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَحَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْحَسَ مِنْهُمْ خِيَفَةً فَلَمَّا رَأَى ذَلِكَ جَبْرَيْلُ حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ فَعَرَفَهُ إِبْرَاهِيمُ فَقَالَ أَنْتَ هُوَ قَالَ نَعَمْ وَ مَرَّتْ سَارَةُ امْرَأَتُهُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يُعْقَبُ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ

So he roasted a fat calf for them^{as} until it was cooked, then he placed it near to them^{as}. So when it was placed in front of them^{as}, **[11:70] he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them.** So when Jibraeel^{as} saw that, he^{as} removed the turban from his^{as} face, and Ibrahim^{as} recognised him^{as}, so he^{as} said: ‘You^{as} are him^{as}!’ He^{as} said: ‘Yes’. And Sarah^{as}, his^{as} wife, passed by **[11:71] then We Gave her the good news of Is’haq and after Is’haq of Yaqoub.** So she^{as} said what Allah^{azwj} Mighty and Majestic Said. So they^{as} answered her^{as} with what is in the Book (Quran).

فَقَالَ لَهُمْ إِبْرَاهِيمُ لِمَا دَا جِئْتُمْ قَالُوا فِي إِهْلَاكِ قَوْمِ لُوطٍ فَقَالَ لَهُمْ إِنْ كَانَ فِيهِمْ مِائَةٌ مِنَ الْمُؤْمِنِينَ أَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَيْلُ لَا قَالَ فَإِنْ كَانَ فِيهَا خَمْسُونَ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا عِشْرُونَ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا عَشْرَةٌ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا خَمْسَةٌ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا وَاحِدٌ قَالَ لَا قَالَ فَإِنْ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَتَنْجِيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

So Ibrahim^{as} said to them^{as}: ‘What is that you^{as} have come for?’ They^{as} said: ‘Regarding the destruction of the people of Lut^{as}’. So he^{as} said: ‘Supposing there are one hundred among them from the Believers, would you^{as} destroy them?’ So Jibraeel^{as} said: ‘No’. He^{as} said: ‘Supposing there were fifty among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there were thirty among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there were twenty among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there were ten among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there were five among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there was one among them?’ He^{as} said: ‘No’. **[29:32] He said: Surely in it is Lut. They said: We know**

very well who is in it; we shall rescue him and his followers, except for his wife; she shall be of those who remain behind’.⁵²

The Penalty (Hadd) regarding the lesbianism

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ وَهَيْشَامٍ وَحَفْصِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ دَخَلَ عَلَيْهِ نِسْوَةٌ فَسَأَلَتْهُ امْرَأَةٌ مِنْهُنَّ عَنِ السَّحْقِ فَقَالَ حَدُّهَا حَدُّ الرَّائِي فَقَالَتِ الْمَرْأَةُ مَا ذَكَرَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ فِي الْقُرْآنِ فَقَالَ بَلَى قَالَتْ وَ أَيْنَ هُوَ قَالَ هُنَّ أَصْحَابُ الرَّسِّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and Hisham and hafs, from;

(It has been narrated) from Abu Abdullah^{asws}, some women having come over to him, so a woman from them asked him^{asws} about the lesbianism. So he^{asws} said: ‘The Penalty (Hadd) is the Penalty (Hadd) of the adulterer’. So the woman said, ‘Allah^{azwj} Mighty and Majestic has not Mentioned that in the Quran?’ So he^{asws} said: ‘Yes’. She said, ‘And where is it?’ He^{asws} said: ‘These are **[25:38] the dwellers of the Al-Rass’.**⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْمَرْأَتَيْنِ تَوَجَدَانِ فِي لِحَافٍ وَاحِدٍ قَالَ يُجْلَدُ كُلُّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at Bin Mahran who said,

‘I asked him^{asws} about the two women, both found in one quilt. He^{asws} said: ‘Each one of them should be whipped one hundred lashes’.⁵⁴

⁵² Al Kafi – V 5 – The Book of Marriage Ch 180 H 6

⁵³ Al Kafi – V 7 – The Book of Legal Penalties Ch 23 H 1

⁵⁴ Al Kafi – V 7 – The Book of Legal Penalties Ch 23 H 2

Appendix V:

Supplications for protection from Whispering of Iblees^{la}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّهُ يَمْعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'There has occurred in my القلب (Qalb), a grievous matter (temptation/filth)⁵⁵. So he^{asws} said: 'Say, 'لا إِلَهَ إِلَّا اللَّهُ' 'There is no god except for Allah^{azwj}'.

قَالَ حَمِيلٌ فَكُلَّمَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ

Jameel (the narrator) said, 'So every time something occurred in my heart, I would say,

'لَا إِلَهَ إِلَّا اللَّهُ'

'There is no god except for Allah^{azwj},

فَيَذْهَبُ عَنِّي .

And it would go away from me'.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حُبُوبٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا دَخَلْتَ سُوقَكَ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ أَهْلِهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ أَهْلِهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَبْغَى أَوْ يُبْغَى عَلَيَّ أَوْ أُعْتَدَى أَوْ يُعْتَدَى عَلَيَّ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you enter your marketplace, so say, 'O Allah^{azwj}! I ask You^{asws} from its goodness and the goodness of its people, and I seek Refuge with you from its evil and the evil of its people! O Allah^{azwj} I seek

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 1

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 2

Refuge with You^{azwj} from being unjust or suffering injustice, or rebelling or being rebelled against, or exceeding or being exceeded against. O Allah^{azwj}! I seek Refuge with You^{azwj} from the evil of Iblees^{la} and his^{la} army, and evil of the wickeds ones of the Arabs and the non-Arabs; and Sufficient is Allah^{azwj} for me, there being no god except for Him^{azwj}, and upon Him^{azwj} do I rely, and He^{azwj} is the Lord^{azwj} of the Magnificent Throne'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَعْيَنَ عَنْ بَشْرِ بْنِ مَسْلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَقُولُ مَا أَبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَالْجِنُّ

Ali Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Ayn, from Bishr Bin Maslama,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'I^{asws} don't care, when I^{asws} say these words, if (all) the human beings and the Jinn were to gather against me^{asws}':

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ
(صلى الله عليه وآله) اللَّهُمَّ إِلَيْكَ أَسَلْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي
وَ إِلَيْكَ أَلْجَأْتُ ظَهْرِي وَ إِلَيْكَ فَوَّضْتُ أَمْرِي
اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ
شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قِبَلِي وَ اذْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ
لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ .

'In the Name of Allah^{azwj}, and by Allah^{azwj}, and from Allah^{azwj}, and to Allah^{azwj}, and in the Way of Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}! O Allah^{azwj}! To You^{azwj} I submit myself, and to You^{azwj} I divert my face, and to You^{azwj} I seek my backing, and to You^{azwj} I delegate my affairs.

O Allah^{azwj}! Protect me by the protection of the *Eman* from in front of me, and from behind me, and from my right, and from my left, and from above me, and from beneath me, and

⁵⁷ Al Kafi – V 5 – The Book of Subsistence Ch 57 H 2

from my face, and Repel from me by Your^{azwj} Might and Your^{azwj} Strength, for there is neither Mighty nor Strength except with You^{azwj}.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr – similar to it.⁵⁸

And also another Hadith (an extract)

وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ الطَّيِّبِ وَادْرَأْ عَنِّي شَرَّ شَيَاطِينِ الْإِنْسِ وَ
الْجِنِّ وَ شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ.

And Expand upon me from Your^{azwj} sustenance, the Permissible, the good, and Turn away from me the evil of Satan^{la} among the humans and the Jinns, and evil of the sinful Arabs and non-Arabs'.⁵⁹

⁵⁸ Al Kafi V 2 – The Book Of Supplication CH 55 H 10

⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 119 H 2