‘Are they Born like that? - LGBT’
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# Abbreviations:

\textit{saww}: - \textit{Sal lal la ho Allay hay Wa Aal lay he Wasallam}
\textit{azwj}: - \textit{Az Za Wa Jalla}
\textit{asws}: - \textit{Allay hay Salawat Wass Salam}
\textit{AJFJ}: Ajal Allah hey wa Fara Jaak
\textit{ra}: - \textit{Razi Allah azwj}
\textit{La}: - \textit{Laan Allah azwj}
Are they Born like that? - LGBT

Summary:

A broader term is used in the title ‘LGBT’\(^1\), 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 Ahadith\(^3\) that Allah\(^\text{azwj}\) 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\(^\text{la}\) (Iblies), being the open enemy of the human race\(^4\), he\(^\text{la}\) lures people into the ‘same-gender’ trap through coming up with numerous justifications and reasoning. Once into that ‘habit’ they experience a ‘small’ growth\(^5\) 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.

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\(^1\) 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\(^\text{azwj}\) 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.


\(^7\) 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:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَّقَكُمْ بِنَفْسِ أَحَدٍ مِنْ أَحَدِ 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]

إِنَّكُمْ 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:

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۚ فَانْظُرْ 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:

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

(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.

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)

In another place Allah azwj Says:

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].
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.  

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**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:

\[
\text{وَرَبُّكَ الْغَفُورُ ذُو الرَّحَْْةِ} \\
\text{ۚ لَوْ يُؤَاخِذُهُمْ بَِِا كَسَبُ} \\
\text{وا لَعَجَّلَ لََُمُ الْعَذَابَ} \\
\text{ۚ بَلْ لََُمْ مَوْعِدٌ لَنْ} \\
\text{ِّدُوا مِنْ دُونِهِ مَوْئِلاً} \{58\}
\]

*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]*

[9]

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’.  

العياشي: عن يزيد بن ثابت، قال: سأل رجل أمير المؤمنين (عليه السلام): أ تؤتى النساء فِ أدبارهن؟ فقال: «لله سفلت، سفل بك، أما سمعت الله يقول: لَتَأْتُونَ الْفاحِشَةَ ما سَب َقَكُمْ بِِا مِنْ أَحَدٍ مِنَ الْعالَمِينَ؟!»

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]’? 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): ‘إِنْ مِنْ أَخْوَفِ ما أَخَافُ عَلَى امْتِي عَمَلٍ قُومٍ لُوطَ’.

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9 عيون أخبار الزمان (عليه السلام) 1: 123/16.  
10 Tafseer Abu Hamza Al Sumaly - H 102  
11 تفسير العياشي 2: 22/
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From Jabir Bin Abdullah who said,

‘Rasool-Allahsaww said: ‘From what Isaww fear the most from all that Isaww fear for mysaww community is them committing the deeds of the people of Lutasw.‘

**Punishment for the Immoral Ones:**

علیٰ بنِ إبراهیم عنْ أبيه عنْ عُثمانٍ عنْ مُتمَّدَ بنِ عُثْمَانَ عنْ مَُُمَّدِ بنِ سُلَيْمَانَ عنْ مَيْمُونٍ الْبَانِ قَ

قال: قُرِئَ عِنْدَهُ آياتٌ مِنْ هُودٍ فَلَمَّا بَلَغَ وَ أُطْرِفْتُ عِنْدَهَا جِبَارًا مِنْ سِجِّيلٍ مَنْضُودٍ مُسَوَّمَةً عِنْدَ رَبِّكَ وَ مَا هِيَ مِنَ الظَّالِمِينَ يَعْبُدُونَ

قال: فَقَالُ مَنْ مَاتَ مُصِيرًا عَلَى اللِّوَاطِ تَحْتَيْ بَِِجَارٍ مِنْ تِلْكَ الِْْجَارَةِ تَكُونُ فِيهِ مَنِيَّتُهُ وَ لََ يََُرَاهُ 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 Abdullahasws, so a Verse from (the Chapter) ‘Hud’ was recited in hisasws 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 heasws said: ‘The one who dies persisting upon Sodomy would not die until Allahazwj Peils him with a stone from those stones in which his death takes place, but no one sees it’.

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

Abu Abdullahasws says that Rasool-Allahsaww said: ‘The one who kisses a boy out of lustful desire, Allahazwj would Bridle him on the Day of Judgement with a bridle of Fire’.

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

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12 امیر المهدی 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\textsuperscript{asws} reports that Rasool-Allah\textsuperscript{saww} said: ‘The one whom enables (other men) unto himself willingly to play with him, Allah\textsuperscript{asw} would Cast the desires of the women upon him (to be receptive of other male).’\textsuperscript{17}

**Reason for the Prohibition of the sodomy and the lesbianism**

Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{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.’\textsuperscript{18}

**Will a Believer Fall into ‘It’?**

‘I said to Abu Abdullah\textsuperscript{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

\begin{footnotes}
\item[17] Al Kafi – V 5 – The Book of Marriage Ch 181 H 1
\item[18] ILLAL AL SHARAIE – V 2 Ch 340 H 2
\end{footnotes}
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?

Allah \( \text{azwj} \) does not allow one whom He \( \text{azwj} \) finds of any benefits at all to suffer from this sickness.’

He \( \text{asws} \) 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 \( \text{asws} \)! So can they not be patient?’ He \( \text{asws} \) said: ‘They can be patient, but they are seeking the pleasure with that’.\(^{19}\)

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\(^{19}\) Al Kafi – V 5 – The Book of Marriage Ch 181 H 10
He (the narrator) says, ‘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 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

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:

(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

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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 552/7
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?

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 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 hand upon his forehead and turned his face away from him. So the man wept, and Abu Abdullah asws looked at him as if he pitted 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’.

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

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

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25 Al Kafi – V 5 – The Book of Marriage Ch 181 H 6
‘A man complained to Abu Abdullah\textsuperscript{asws} of \textit{Al-\textbackslash Ubn}a (anal problem). So Abu Abdullah\textsuperscript{asws} wiped upon his back, and a ‘red insect’ (type growth) dropped from him, so he was cured\textsuperscript{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\textsuperscript{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.

\textsuperscript{26} Al Kafi – V 5 – The Book of Marriage Ch 181 H 7
Appendix I:

**Anal passage of Women:**

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).

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.

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 aswj Lower you! Have you not heard Allah aswj 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]?’’


العياشي: عن يزيد بن ثابت، قال: سأل رجل أمير المؤمنين (عليه السلام): أ تؤتى النساء فِ أدبارهن؟ فقال: «لله سفلت، سفل ا بك، أما سمعت الله يقول: لَتَأْتُونَ الْفاحِشَةَ ما سَبَقَكُمْ بِِا مِنْ أَحَدٍ مِنَ الْعالَمِينَ؟!»


فسير العيّاشي 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\textsuperscript{asws} that he\textsuperscript{asws} said that the Rasool-Allah\textsuperscript{saww} said: The rear (passage) of women is unlawful on my\textsuperscript{saww} followers.\textsuperscript{30} Also reported the same Hadith by other chain of narrators\textsuperscript{31\textsuperscript{233}}.

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

Abu Abdullah\textsuperscript{asws} was asked: What about a man that comes to his wife in her rear then hated that and said and (the Imam\textsuperscript{asws} said) you and the women ‘\textsuperscript{مََُاشَ}’ and said but a meaning is \textit{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).\textsuperscript{34}

\textsuperscript{35}

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

\textsuperscript{30} 
\textsuperscript{31} 
\textsuperscript{32} 
\textsuperscript{33} 
\textsuperscript{34} 
\textsuperscript{35} 
\textsuperscript{36}
reached me that the people of Medina don’t see it in a problem (sinful act). Imam\textsuperscript{asws} said that the Jews were saying if the man comes to her from behind it, his boy goes out cross-eyed, \textit{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 ‘الف’ or access it ” from her rear. In this Verse Allah\textsuperscript{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\textsuperscript{asws}. 37

\begin{quote}
عن معمر بن خلاد عن أبي الخصين الرضا ع أنه قال أي شيء يقولون في إتيان النساء في أعجارهن قلت بلغتي أن أحدهم لا يرون به بأسا، قال: إن اليهود كانت تقول: إذا أتى الرجل من خلفها خرج ولده أحول، فأنزل الله "نساؤكم حرث لتكم فأنتوا خروكم بين بتن" يعني من خلف أو قدام خلافا لقول اليهود، ولم يعن في أدبارهن.

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

‘Abu Al-Hassan\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} Revealed \textit{[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\textsuperscript{azwj} did not Mean in their behinds (Anal intercourse)’. 38

\begin{quote}
علي بن إبراهيم في تفسيره قال: قال الصادق تعالى فأتوا حرمك أنت شئتم أي ما شئتم في الفرج.

Ali Bin Ibrahim said,

‘Al-Sadiq\textsuperscript{asws} said: ‘\textit{[2:223] as you like} – i.e., whenever you want, into ‘الفرج’ front passage ’ 39.

\section*{Limits for touching the Menstruating one:}

و سأل عليه الله بن عليم الخليل بن علي عبد الله ع- عن الحائض ما يحل لزوجها منها قال نثر ایزارد الى الکمیتین و تفرج مشرفة ما فوق الیزارد

Ibn Babuwayh, in Al Faqeeh, by his chain, said,
‘Ubeyda Bin Ali Al-Halby asked Abu Abdullah\textsuperscript{asws} about the menstruating woman, what is permissible for her husband from her?’ He\textsuperscript{asws} said: ‘She wears the apparel to her two knees, and her navel, then it is for him whatever is above the apparel’.\textsuperscript{40}
Appendix II:

Story of the people of Prophet Lut ṣa (Three Ahadith)

Hadith 1:

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 ṣaww having said: ‘The people of Lut ṣa were from the best of the people Created by Allah azwj. So Iblees left 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 would not cease to transgress them. So when they would return, Iblees 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’.

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, and the second one to do it was him. Then he crept away and fled from them.
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.

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

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

He asws said: ‘So they were seated. So he sent for his 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 Lut⁷ as said: ‘(This is) the time they go with the young boys of the valley. Arise until we pass by’, and Lut⁷ as went on to walk in the base of the wall, and Jibraeel⁷ as and Mikaeel⁷ as and Israeel⁷ as were walking in the middle of the road. So he⁷ as said: ‘O my⁷ as sons, walk over here’. So they⁷ as said: ‘Our⁷ as Master⁷azwj has Commanded us⁷ as to walk in the middle of it’. And Lut⁷ as wanted to benefit from the darkness.

And Iblees⁷ as 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 Lut⁷ as. So when they looked at the boys in the house of Lut⁷ as, they said, ‘O Lut⁷ as! You⁷ as have (also) entered into our deeds’. So he⁷ as said: [15:68] He said: Surely these are my⁷ as guests, therefore do not disgrace me regarding my⁷ as guests’. They said, ‘They are three of them, so take one and give us two’.

He⁷azwj said: ‘So he⁷ as entered them into the chamber and said, ‘If there was a family for me⁷ as, they would have defended me⁷ as from you all’. He⁷azwj said: ‘And they shoved upon the door and broke the door of Lut⁷ as, and floored Lut⁷ as. So Jibraeel⁷ as said to him⁷ as: [11:81] We are the Messengers of your Lord; they will never be able to reach you’, So he⁷ 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 Lut⁷ as said to them⁷ as: ‘O messengers of my⁷ as Lord⁴azwj! What did my⁷ as Lord⁴azwj Command you⁷ as with regarding them?’ They said, ‘He⁷azwj Commanded us⁷ as that we⁷ as should seize them at dawn’.

He⁷ as said: ‘There is a need of mine⁷ as to you all⁷ as. They said, ‘And what is your⁷ as need’. He⁷ as said: ‘Seize them at this time, for I⁷ as fear that my⁷ as Lord⁴azwj may Change (His⁷azwj Command) regarding them’. So they said: ‘O Lut⁷ as! [11:81] surely their appointed time is the morning; is not the morning near for the one whom He⁷azwj Intends to Seize? Take your⁷ as daughters but leave your⁷ as wife (as she will be among those who will be punished)’. 
So Abu Ja’far asws said: ‘May Allahazwj have Mercy on Lutas. Had heas known the ones who were with himas in the chamber, heas would have known that heas is Supported, where heas 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 Jibraeelas with himas in the chamber.

So Allahazwj Mighty and Majestic Said to Muhammadasws [11:83] and it is not far off from the unjust from the unjust ones of youras community that they should know what the people of Lutas did. And Rasool-Allahasww said: ‘The one who persists in copulating with the men will not die until he invites the men to himself’. 41

**Hadith 2:**

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 Abdullahasws having said that: ‘Allahazwj Sent four Angels (to Prophet Ibrahimas) for the destruction of the people of Lutas – Jibraeelas, and Mikaeelas, and Israfeelas, and Karoubeelas and they had obscured their faces. They greeted himas. Heas did not recognise them and saw them as good persons. So heas said (to himselfas), ‘No one shall attend to them except for myself personally’, and heas was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when heas 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”.

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41 Al Kafi – V 5 – The Book of Marriage Ch 180 H 5
So when Jibraeel\textsuperscript{as} saw that, he\textsuperscript{as} removed the turban from his\textsuperscript{as} face and from his\textsuperscript{as} head. Ibrahim\textsuperscript{as} recognised him\textsuperscript{as}. He\textsuperscript{as} said: ‘You\textsuperscript{as} are he\textsuperscript{as}!’ He\textsuperscript{as} said: ‘Yes’, and his\textsuperscript{as} wife passed by and he\textsuperscript{as} gave her\textsuperscript{as} the good news of Is\textsuperscript{as}haq\textsuperscript{as}, and after Is\textsuperscript{as}haq\textsuperscript{as} of Yaqoub\textsuperscript{as}. So she\textsuperscript{as} said what Allah\textsuperscript{azwj} has Stated, and they\textsuperscript{as} answered her\textsuperscript{as} with what is in the Mighty Book. So Ibrahim\textsuperscript{as} said to them: ‘What have you\textsuperscript{as} come for?’ They\textsuperscript{as} said to him\textsuperscript{as}: ‘For the destruction of the people of Lut\textsuperscript{as}’. 

فَقَالَ لََُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جَبْرَئِيلُ (عليه السلام) لََ قَالَ فَإِنْ كَانُوا خََْسِينَ قَالَ لََ قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لََ قَالَ فَإِنْ كَانُوا عَشَرَةً قَالَ لََ قَالَ فَإِنْ كَانُوا وَاحِداً قَالَ لََ گَلَّ فِيها لُوطاً قالُوا نََْنُ أَعْلَمُ بَِِنْ فِيها لَنَّهُ وَ أَهْلَهُ إِلََّ امْرَأَتَهُ كانَتْ مِنَ الْغاَبِرِينَ ثَُُّ مَضَوْا

So he\textsuperscript{as} said to them\textsuperscript{as}: ‘Suppose there were a hundred Believers among them, would you\textsuperscript{as} destroy them?’ Jibraeel\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘If there were fifty?’ He\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said, ‘If there were thirty?’ He\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘If there were twenty?’ He\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘If there were ten?’ He\textsuperscript{as} said; ‘No’. He\textsuperscript{as} said: ‘If there were five?’ He\textsuperscript{as} said: ‘No’. He\textsuperscript{as} said: ‘If there was one?’ He\textsuperscript{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\textsuperscript{as} left.

وَ قَالَ الَْْسَنُ الْعَسْكَرِيُّ أَبُو مَُُمَّدٍ لََ أَعْلَمُ ذَا الْقَوْلَ إِلََّ وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ ق َوْلُ الَّهِ عَزَّ وَ جَلَّ يَُادِلُنا فِِ قَوْمِ لُوطٍ فَأَتَّوْا لُوطاً وَ هُوَ فِِ زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُّونَ فَلَمَّا رَآهُمْ رَأَى هَيْئَةً حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (ع ََّلَى السَّلَامِ) فَقَالَ إِنَّكُمْ تَأْتُونَ سِلْسِلَةً مِنْ شَرِىْرَ الْخَلْقِ لََ ن َعْجَلُ عَلَيْهِمْ حَتَّىَ يَشْهَدَ ثَلاَثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثَُُّ مَشَى سَاعَةً ثَُُّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شَّرِىْرَ الخَلْقِ لََ ن َعْجَلُ عَلَيْهِمْ حَتَّىَ يَشْهَدَ ثَلاَثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ اثَْنَانِ ثَُُّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شَّرِىْرَ الخَلْقِ لََ ن َعْجَلُ عَلَيْهِمْ حَتَّىَ يَشْهَدَ ثَلاَثَ شَهَادَاتٍ فَقَالَ جَبْرَئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ
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 aswj’. 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 a while, then he as turned towards them and said: ‘You as have come to evil creatures of Allah aswj’. 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): ‘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 aswj’. So Jibraeel as said (to himself as): ‘These are three’.

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 aswj 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’.

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 aswj Words: “[54:37] but We blinded their eyes”. Then Jibraeel as called out: ‘We as have
been Sent to destroy you all’. So he\(^s\) said: ‘O Jibraeel\(^s\), hurry up’. So he\(^s\) said: ‘Their Promised time is the morning. Is not the morning yet?’

He\(^s\) said; ‘So he (Jibraeel\(^s\)) commanded him to carry with him those who were with him\(^s\) except for his\(^s\) wife. Then Jibraeel\(^s\), by his\(^s\) 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\(^s\) overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay’. 42

Hadith 3:
Angel Gabriel\(^s\) Points to the Town and place of Destruction of Lut\(^s\)s Nation:

He (Abu Ja'far\(^s\)) says that Rasool-Allah\(^s\aww\) said to him\(^s\): ‘O Jibraeel\(^s\)! And where was their town from the country?’ He\(^s\) 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’. 42

So Rasool-Allah\(^s\aww\) said to him\(^s\): ‘O Jibraeel\(^s\)! What is your\(^s\) view when you\(^s\) overturned it upon them, in which place from the earth did the town and its inhabitants fall?’ So he\(^s\) said:

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42 Al-Kafi, Vol. 8, H. H 14953
‘O Muhammad ﷺ! It fell into what is between Syria to Egypt, and it became hills in the ocean’’. (An extract)⁴³
Appendix III:

The Punishment for those who Desire for the Same Gender:

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

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

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

\textsuperscript{44} Al Kafi – V 5 – The Book of Marriage Ch 181 H 4
\textsuperscript{45} Al Kafi – V 5 – The Book of Marriage Ch 181 H 5
Appendix IV:

Women desiring Women:

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubayes 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

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’.

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 Lut. The men sufficed themselves with the men, so the women remained without men, so they did as their men had done. Also a similar Hadith is reported in another chapter.

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

‘I saw a man in the presence of Abu Abdullah saying to him, ‘May I be sacrificed for you! What are you saying regarding the lesbian with the lesbian?’ So he said: ‘I 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.

He (the narrator) said, ‘So he 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’.

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\(^\text{asws}\) or Abu Ibrahim\(^\text{asws}\) (7th Imam\(^\text{asws}\)) about the woman performing lesbian acts with the woman; and he\(^\text{asws}\) was reclining, so he\(^\text{asws}\) 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\(^\text{azwj}\) Blessed and High, and the Angels, and the Guardians\(^\text{asws}\) are cursing them both, and myself\(^\text{asws}\), and the ones who remain in the ribs of the men and the wombs of the women, for by Allah\(^\text{azwj}\) it is the greatest adultery, and by Allah\(^\text{azwj}\), there is no repentance for them. May Allah\(^\text{azwj}\) Kill Laqys daughter of Iblees\(^\text{la}\) with what she came up with’.

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

(Compiled from the Book of Marriage, Chapter 180, Hadith 4, *Al Kafi* Volume 5, Book 182, Hadith 4)

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

\(^{50}\) *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
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.

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).

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: ‘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 أَبيِ عُمَّارٍ عَنْ مَُُمَّدِ بْنِ أَبيِ حَْْزَةَ وَ هِشَامٍ وَ حَفْصٍ عَنْ أَبيِ عَبْدِ اللَّهِ ( عليه السلام ) أَنَّهُ دَخَلَ عَلَيْهِ نِسْوَةٌ فَسَأَلَتْهُ امْرَأَةٌ مِنْ هُنَّ عَنِ السَّحْقِ فَقَالَ حَدُّهَا حَدُّ الزَّانيِ فَقَالَتِ الْمَرْأَةُ مَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فِِ 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 Abdullahasws, some women having come over to him, so a woman from them asked himasws about the lesbianism. So heasws said: ‘The Penalty (Hadd) is the Penalty (Hadd) of the adulterer’. So the woman said, ‘Allahazwj Mighty and Majestic has not Mentioned that in the Quran?’ So heasws said: ‘Yes’. She said, ‘And where is it?’ Heasws said: ‘These are [25:38] the dwellers of the Al-Rass’.53

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحَْْدَ بْنِ مَُُمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سمََاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ هُ عَنِ الْمَرْأَت َينِْ تُوجَدَانِ فِِ الْفِرْجِ وَاحِدٍ قَالَ تُُْلَدُ كُلُّ وَاحِدٍ مِن ْهُمَا 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 himasws about the two women, both found in one quilt. Heasws said: ‘Each one of them should be whipped one hundred lashes’.54

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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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبيِ عُمَيرٍْ عَنْ جََِيلِ بْنِ دَرَّاجٍ عَنْ أَبيِ عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قُلْتُ لَهُ إِنَّهُ يَقَعُ فِِ قَلْبِِ أَمْرٌ عَظِيمٌ فَقَالَ قُلِ اللَّهُ إِلََّ اللَّهُ

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

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘There has occurred in my قلب (Qalb), a grievous matter (temptation/filth)’. So heasws said: ‘Say, ‘لا إِلَهَ إِلََّ اللَّهُ’ ‘There is no god except for Allahazwj.

قَالَ جََِيلٌ فَكُلَّمَا وَقَعَ فِِ قَلْبِِ شَيْءٌ قَُلْتُ لََ إِلَهَ إِلََّ اللَّهُ

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

لا إِلَهَ إِلََّ اللَّهُ

‘There is no god except for Allahazwj, فَيُذْهَبُ عَنِّي’.

And it would go away from me’.56

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحَْْدَ بْنِ مَُُمَّدٍ عَنِ ابْنِ مَُْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبيِ عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا دَخَلْتَ سُوقَكَ فَقُلِ اللَّهُمَّ إِنيِّ أَسْأَلُكَ مِنْ خَيرِْهَا وَ خَيرِْ أَهْلِهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ أَهْلِهَا اللَّهُمَّ إِنيِّ أَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَبْغِي أَوْ يُبْغَى عَلَيِّ أَوْ أُعْتَدِيَ أَوْ يُعْتَدَي عَلَيْ اللَّهُمَّ إِنيِّ أَعُوذُ بِكَ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ حَسْبَِِ اللَّهُ لََ إِلَهَ إِلََّ 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 Abdullahasws having said: ‘Whenever you enter your marketplace, so say, ‘O Allahazwj I ask Youasws 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 Allahazwj 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
Are they Born like that? - LGBT

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 wicked 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

نَعَمْ أَنْ أَلْهَوْتُ مُنْ عَلَى الْإِنْسَانِ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ مَالْتُ مَنْ كَانَ مَالْتُ مَنْ لَمْ يَكُنْ M. 57

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 ) اَللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ أَلَْْأْتُ ظَهْرِي وَ إِلَيْكَ فُوَضْتُ أَمْرِي بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) اَللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ أَلَْْأْتُ ظَهْرِي وَ إِلَيْكَ فُوَضْتُ أَمْرِي

‘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\textsuperscript{azwj} Might and Your\textsuperscript{azwj} Strength, for there is neither Mighty nor Strength except with You\textsuperscript{azwj}.

أَمَّنَِّهِ نَِّشَىْنِي عَنْ أَحْمَدْ بْنِ حَمَدْ بْنِ عَبِيسٍ عَنْ أَبِي عُمَيْرٍ مَثْلُهَ.

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

And also another Hadith (an extract)

وَ أُوسِعْ عَلَيْ مِنْ رِزْقِكَ الطَّيِّبِ وَ ادْرَأْ عَنِّ شَرَّ شَيَاطِينِ الِِْنْسِ وَ

الِْْنِّ وَ شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ.

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

\textsuperscript{58} Al Kafi V 2 – The Book Of Supplication CH 55 H 10
\textsuperscript{59} Al Kafi – V 4 – The Book of Hajj Ch 119 H 2