

Al-Khazkhaza (Masturbation) and Indecency with Animals

فَفَهُ الرِّضَا، ع أَبِي قَالَ سَأَلَ الصَّادِقُ عَ عَنِ الْخَضْخَضَةِ فَقَالَ إِنَّهُ عَظِيمٌ قَدْ نَهَى اللَّهُ تَعَالَى عَنْهُ فِي كِتَابِهِ وَفَاعَلَهُ كُنَاكِحَ نَفْسِهِ وَ لَوْ عَلِمْتُ مَنْ يَفْعَلُ مَا أَكَلْتُ مَعَهُ

In Faqh-Al-Raza, - from my father who said, 'Al-Sadiq^{asws} was asked about the masturbation (الْخَضْخَضَةُ), so he^{asws} said: 'It is a great sin. Allah^{azwj} the High has Forbidden it in His^{azwj} Book and the performer of it is like one who is having sex with himself and if I^{asws} come to know who does it I^{asws} would not eat with him'.

فَقَالَ السَّائِلُ فَبَيَّنْ لِي يَا ابْنَ رَسُولِ اللَّهِ مِنْ كِتَابِ اللَّهِ نَهْيَهُ فَقَالَ قَوْلُ اللَّهِ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأَوْلِيكَ هُمُ الْعَادُونَ وَ هُوَ مَا وَرَاءَ ذَلِكَ

So the questioner said, 'O son^{asws} of Rasool-Allah^{saww}, explain its Prohibition from the Book of Allah^{azwj}'. So he^{asws} said: '**[23:7] But whoever seeks to go beyond that, these are they that exceed the limits**, and it (Masturbation) is what is going beyond that'.

فَقَالَ الرَّجُلُ أَيُّمَا أَكْبَرُ الزَّنَى أَوْ هِيَ قَالَ ذَنْبٌ عَظِيمٌ ثُمَّ قَالَ لِلْقَائِلِ بَعْضُ الذُّنُوبِ أَهْوَنُ مِنْ بَعْضِ وَ الذُّنُوبُ كُلُّهَا عَظِيمَةٌ عِنْدَ اللَّهِ لِأَنَّهَا مَعْاصِي وَ أَنَّ اللَّهَ لَا يُحِبُّ مِنَ الْعِبَادِ الْعِصْيَانَ وَ قَدْ نَهَانَا اللَّهُ عَنْ ذَلِكَ لِأَنَّهَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

So the man said, 'Which is greater, the adultery or it (Masturbation)?' He^{asws} said: 'A great sin!' Then said to the questioner: 'Some of the sins are than some, and the sins, all of them are great in the Presence of Allah^{azwj} because it is disobedience, and Allah^{azwj} does no Love disobedience from His^{azwj} servants. And Allah^{azwj} has Prohibited that because is it from the deeds of the Satan^{la}. **[35:6] Surely, the Satan is your enemy, so take him as an enemy; he only invites his party that they may be inmates of the Blazing Fire**'.¹

وَ قَالَ أَبُو جَعْفَرٍ عَ إِذَا بَالَ الرَّجُلُ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ

And Abu Ja'far^{asws} said: 'When the man urinates, he should not touch his manhood by his right hand'.²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَأَلْتُهُ عَنِ الْخَضْخَضَةِ فَقَالَ هِيَ مِنَ الْفَوَاحِشِ وَ يَكَاحُ الْأُمَّةُ خَيْرٌ مِنْهُ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from al-Ala' ibn Razin from a man who has said the following :

'I once asked Abu Abd Allah^{asws} about 'الْخَضْخَضَةُ' masturbation. The Imam^{asws} replied: 'It is of sinful acts. Going to bed with a slave-girl is better than this'.³

1 مستدرك الوسائل 14 355 23

2 من لايحضره الفقيه 1 28 باب

3 h.1, الكافي ج : 5 ص : 541

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ زُرَّارَةَ بْنِ أَعْيُنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الدَّلْكَ قَالَ نَأْكِحُ نَفْسِهِ لَأَشْيَاءَ عَلَيْهِ

Ahmad ibn Muhammad from has narrated from abu Yahya al-Wasitiy from 'Isma'il al-Basriy from Zurarah ibn 'A'yun who has said the following:

'I asked Abu Abd Allah^{asws} about one's playing with himself to discharge (semen). The Imam^{asws} replied: 'He is like going to bed with himself and there is no punishment on him (as for fornication but the sinfulness is the same).'⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَنْكِحُ بَهِيمَةً أَوْ يَدْلِكُ فَقَالَ كُلُّ مَا أَنْزَلَ بِهِ الرَّجُلُ مَاءَهُ فِي هَذَا وَ شَبَّهَهُ فَهُوَ زَنَى

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hassan from 'Amr ibn Said Musaddiq ibn Sadaqah from 'Ammar ibn Musa who has said:

'Abu Abd Allah^{asws} has said, about the case of a man who engages in sexual intercourse with animals or causes his semen to discharge, 'Whenever a man causes his semen to discharge in this or that way it is (considered) as fornication.'⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ كَتَبَ إِلَيْهِ رَجُلٌ يَكُونُ مَعَ الْمَرْأَةِ لَا يُبَاشِرُهَا إِلَّا مِنْ وَرَاءِ ثِيَابِهَا [وَ ثِيَابِهِ] فَيَحْرُكُ حَتَّى يُنْزَلَ مَاءَ الَّذِي عَلَيْهِ وَ هَلْ يَبْلُغُ بِهِ حَدَّ الْخَضْخَضَةِ فَوَقَعَ فِي الْكِتَابِ بِذَلِكَ بَالِغٌ أَمْرَهُ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn al-Rayyan who has said the following:

'A man wrote to Abu Al-Hassan^{asws} and asked him^{asws} about a man who is with a woman and touches her from behind her clothes and his clothes and moves until he discharges semen: Is it considered 'الْخَضْخَضَةُ' masturbation? The Imam^{asws} replied, (by doing so) he executed in (his) book a penalty (of sins).'⁶

عَلِيُّ بْنُ مُحَمَّدٍ الْكُلَيْنِيُّ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَلْعُونٌ مَنْ نَكَحَ بَهِيمَةً

Ali ibn Muhammad al-Kulayniy has narrated from Salih ibn abu Hammad from Muhammad ibn Ibrahim al-Nawfaliy from al-Husayn ibn al-Mukhtar from certain persons of his people who has said:

'Abu Abd Allah^{asws} says that the Rasool Allah^{saww} has said, 'Condemned is the one who engages in sexual activities with animals.'⁷

⁴ Ibid, h.2.

⁵ Ibid, h.3.

⁶ Ibid, h.4.

⁷ Ibid, h.5.

Supplication before Sleeping and Against Wet-Dreams

و قال الصادق (عليه السلام): «من قرأها ليلاً أمن من الجنابة و الاحتلام، و أمن في تمام ليله إلى أن يصبح بإذن الله تعالى».

And Al Sadiq^{asws} said: 'The one who recites it (70) at night would be safe from the bed wetting (impurities) and wet dreams, and would be safe the whole night up to the morning, by the Permission of Allah^{azwj}'⁸.

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ تبارك الذي بيده الملك في المكتوبة قبل أن ينام، لم يزل في أمان الله حتى يصبح، و في أمانه يوم القيامة حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'The one who recites **[67] Blessed is the One in Whose Hand is the Kingdom** (Surah Al-Mulk) in the Prescribed (Prayers) before he sleeps, he would never cease to be in the Protection of Allah^{azwj} until the morning, and in His^{azwj} Protection on the Day of Judgement until he enters the Paradise'⁹.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و محمد بن يحيى، عن أحمد بن محمد بن عيسى جميعاً، عن ابن محبوب، عن جميل، عن سدير، عن أبي جعفر (عليه السلام)، قال: «سورة الملك هي المانعة، تمنع من عذاب القبر، و هي مكتوبة في التوراة سورة الملك، [و] من قرأها في ليلته فقد أكثر و أطاب و لم يكتب من الغافلين، و إني لأركع بها بعد العشاء الآخرة و أنا جالس، و إن والدي (عليه السلام) كان يقرأها في يومه و ليلته».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa altogether, from Ibn Mahboub, from Jameel, from Sudeyr, who has narrated the following:

'Abu Ja'far^{asws} has said: 'Surah Al-Mulk (67), it is the Preventer, it Prevents from the Punishment of the grave. And Surah Al-Mulk, it is Written in the Torah. And the one who recites it during his night which has mostly past, and repents, and will never be written down as being from the oblivious ones. And I^{asws} was kneeling by it after the last dinner, and I^{asws} was seated, and that my^{asws} father^{asws} used to recite it during his^{asws} day and his^{asws} night.

و من قرأها، إذا دخل عليه في قبره ناكر و نكير من قبل رجله قالت رجلاه لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقوم علي، فيقرأ سورة الملك في كل يوم و ليلة فإذا أتياه من قبل جوفه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد أوعاني في كل يوم و ليلة سورة الملك، و إذا أتياه من قبل لسانه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقرأ بي في كل يوم و ليلة سورة الملك».

And the one who recites it, when there enter upon him Naakir and Nakeer (Two questioning Angels) from the side of his feet, his feet would say to the two of them, 'There is no way for the two of you towards me, for this is the servant who used to stand upon me, so he recited Surah Al-Mulk every day and night. So if they come to him from his middle side, it would say to the two of them, 'There is no way for the two of you towards me', for this is the servant

⁸ Tafseer Al Burhan – H 11054

⁹ Tafseer Al Burhan – H 10903 (ثواب الأعمال: 119).

who blew on to me Surah Al-Mulk, every day and night. And if they come to him from the side of his tongue, it would say to the two of them, 'There is no way for the two of you towards me, for this servant used to recite Surah Al-Mulk with me every day and night'.¹⁰

¹⁰ Tafseer Al Burhan – H 10904 (الكافي 2: 463 / 26)