

## Ruling on Masturbation

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Question: What is the ruling concerning masturbation?**

**Answer:** Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)<sup>1</sup> We have no doubts regarding the forbiddance of such a practice. And this is due to two reasons, the first of which is the saying of Allaah (تعالى)<sup>2</sup> concerning the description of the believers:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

Successful indeed are the believers. Those who offer their Salaat (prayers) with all solemnity and full submissiveness. And those who turn away from al-laghw (dirty, false, evil vain talk, falsehood, and all that Allaah has forbidden). And those who pay the Zakaat. And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their amanaat (all the duties which Allaah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants.<sup>3</sup>

Imaam Ash-Shaafi'ee (رَحْمَةُ اللَّهِ) used this Aayah as proof for the forbiddance of masturbating. This is since, in this ayah, Allaah has placed two ways for the true believers to fulfil their desires - either by marrying free women or by enjoying the slave women and female war captives. Then He says: "**But whoever seeks beyond that, then those are the transgressors**" meaning: Whosoever desires a way by which to transmit his desires, apart from these two ways of marriage and taking female war captives, then he is a transgressor and a wrongdoer.

As for the second reason, then it has been medically established that there are unhealthy consequences for the one who does such an act, and that there are harms to the health caused by this practice, especially for those who constantly engage in it day and night. It is reported on the Prophet (صلى الله عليه وسلم)<sup>4</sup> that he said: "**Do not harm and do not be harmed.**" Thus it is not permissible for a Muslim to engage in anything that will cause harm to himself or to others.

There is one more thing that must be mentioned and it is that those who engage themselves in this practice fall under the statement of Allaah:

<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

<sup>2</sup> Ta'aala (تعالى) (He, The Most High)

<sup>3</sup> Soorah al-Mu'minoon [23:1-8]

<sup>4</sup> (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him

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قَالَ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

Would you exchange that which is better for that which is lower?<sup>5</sup>

Also there has been reported on the Prophet (صلى الله عليه وسلم) that which further confirms this forbiddance and it is his saying: "O you group of young men! Whosoever amongst you is able to marry then let him marry, for indeed it is the best means for lowering one's gaze and the best way to protect one's private parts. And whosoever is not able, then let him fast, for indeed it will be a shield for him."

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<sup>5</sup> Soorah al-Baqarah [02:61]