



HOMOSEXUALITY IN ISLAM

Mufti Mohammed Teladia



Darul Hamd

Reviewed & Edited by

Sirājul 'Ulūm Institute

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Homosexuality in Islam

I begin in the name of Allāh, the Most Merciful, the Most Beneficent.

There is a growing concern in our island regarding the issue of same sex marriage, that is a male marrying a male and a female marrying a female (homosexuality). Therefore, it is very important to mention the Islamic perspective of this issue for the guidance of mankind.

History of Homosexuality

Homosexuality is not a new issue. The People of Lūt (Peace be on him), referred to in the Bible as Lot, were the first to initiate this vile deed that contradicted the *Shari'ah* of Allāh as well as the nature of man.

Almighty Allāh says in the Noble Qur'ān – *“We sent Lūt, he told his people, do you commit such a terrible act that none in the universe had ever committed before you?”*¹

It is said that this shameful act was never committed before them by anyone nor had it crossed their minds.

‘Amr ibn Dinār says that, *“Never did a male fulfil his desire with another male (have sexual intercourse) before the people of Lūt.”*

¹ Sūrah Al-'A'rāf: 80

‘Abdul Mālīk says that, if this event had not been mentioned in the Qur’ān, I would have never suspected that a human being could do something like that.²

Prophet Muhammad (May Allāh send blessings and peace on him) also feared that his nation would commit this shameful act. He says - “The thing that I fear most for my nation is the action of the people of Lūt.”³

Action of the People of Lūt (Peace be on him)

Almighty Allāh appointed marrying the opposite sex as a lawful method for the natural satisfaction of carnal desires. However, the menfolk of Lūt (Peace be on him) approached men and had sexual intercourse with them instead of women. Almighty Allāh says in the Glorious Qur’ān - “*You approach men with lust instead of women. No, you really are people who overstep the limits.*”⁴

This verse is unconditional in its prohibition. It includes consensual and non-consensual sex between people of same sex. It also includes sex before and after “marriage” between same sex.

² Tafsīr Ibn Kathīr, Sūrah Al-’A‘rāf: 80

³ Tirmidhī, #1457

⁴ Sūrah Al-’A‘rāf: 81

It should be understood that despite the fact that Allāh made it lawful for men to fulfil their sexual desires with women, he did not allow them to fulfil this desire in the women's anuses. Almighty Allāh says in the Noble Qur'ān – *“Then go on to them from where Allāh has ordered you.”*⁵

In the next verse Allāh mentions the place – *“Your wives are your tilling fields, so approach your tilling fields as you desire.”*⁶

These verses mean that it is permissible to fulfil your desire in any position as long as the husband enters the vagina only. The vagina is the only place of production and the only passage which will allow pregnancy to take place. That is why the women have been compared with tilling fields while the husband has been compared with a cultivator.

So, the question is how would it be permissible to fulfil one's desire with a man?

Evil Action

Homosexuality is such an action and sin that the *Ṣaḥābah*, *Tābi'ūn* and the *Mujtahidūn* (May Allāh have mercy on them) have declared it to be far more grave than other acts of shame, because it is prohibited in

⁵ Sūrah Baqarah: 222

⁶ Sūrah Baqarah: 223

Sharī'ah and it goes against the nature and intellect of a human.

‘*Allāmah* Akmal writes in *Sharḥ-ul-Mashāriq* that homosexuality is forbidden according to *Sharī'ah*, intellect and human nature.⁷

Deprived of the Mercy of Allāh

Ibn ‘Abbās (May Allāh be pleased with him) narrates that the Prophet (May Allāh send blessings and peace on him) said, “Allāh will not look (with mercy) at a man who fulfils his desire with a man or with a woman from the anus.”⁸

The People of Lūt (Peace be on him)

Because of this shameful and wicked action, in the Noble Qur’ān, Almighty Allāh refers to them as:

- (1) People who overstep the limits.⁹
- (2) Evil and Sinful people.¹⁰
- (3) Transgressing nation. ¹¹
- (4) A nation that behaves ignorantly.¹²

⁷ Al-Baḥr-ur-Rā’iq, Vol.5 Pg.28

⁸ Tirmidhī #1165

⁹ Sūrah Al-‘A‘rāf: 81

¹⁰ Sūrah Ambiyā: 74

¹¹ Sūrah Shu‘arā: 166

¹² Sūrah Naml: 55

(5) A criminal nation.¹³

(6) Its inhabitants are certainly oppressors. ¹⁴

The City of the People of Lūt (Peace be on him)

Historians have recorded the names of the four towns to which Lūt was sent as Sadūm (Sodom), Amūrah (Ghamorra), ‘Āmūrah and Şabwīr. The largest of these was Sadūm where Lūt resided. It was situated close to the Jordan river. After Jibra’īl (Peace be on him) overturned the town, the Dead Sea formed at its location and is existing to this day. The Dead Sea is of no use to man or animal and a foul odour emanates from it.¹⁵

Muftī Muhammad Taqī Usmanī *Şahib* writes, “No traces of these towns are found today, and most probably they were submerged in the Dead Sea of Jordan, which is also named as the Sea of Lūt.”¹⁶

Allāh refers to the city of the people of Lūt (Peace be on him) in the Noble Qur’ān as *Mu’tafikāt* (overturned cities) because they were overturned.¹⁷

¹³ Sūrah Dhāriyāt: 32

¹⁴ Sūrah Al-Ankabūt: 31

¹⁵ Anwār-ul-Bayān, Sūrah Al-’A’rāf: 82

¹⁶ Āsān Tarjuma-e-Qur’ān, Sūrah Al-’A’rāf: 80

¹⁷ Sūrah Tawbah: 70

Punishment of the People of Lūt (Peace be on him)

Lūt (Peace be on him) forbade his people from unlawful, evil and detestable ways including homosexuality. However, they did not accept the advice and persisted in their sinful activities. In fact, they asked for the punishment of Allāh, the Most Powerful. So, Allāh destroyed them with a severe punishment. They were afflicted with three types of punishment. (1) a loud sound, (2) their city was turned upside down, and (3) stones were rained on them.

Almighty Allāh says in the Noble Qur'ān, *“So a scream seized them at sunrise. Thereafter we turned them upside down and showered clay pebbles on them.”*¹⁸

This verse indicates that the first infliction was a harsh sound, then came other punishments.¹⁹

It is understood from the verses of the Qur'ān that the stones which struck the people of Lūt (Peace be on him) were not ordinary stones, but stones that were baked from clay. They rained incessantly and each bore the name of the person whom it was to strike. Commentators mention that Jibra'īl (Peace be on him) lifted up the entire piece of land on which the town

¹⁸ Sūrah Al-Ḥijr: 73 & 74

¹⁹ Ma'ārif-ul-Qur'ān, Sūrah Al-'A'rāf: 84

was situated. After raising it to a certain height, he threw it down headlong.²⁰

Lesson

Almighty Allāh has made this event a lesson and warning for the people of the world that if they indulge in this shameful act, they should not consider themselves very far from this punishment. It can even come today. The Prophet (May Allāh send blessings and peace on him) said, “Even in my nation, some people will do what the people of Lūt (Peace be on him) used to do. When this starts happening, then wait, for they too would be subjected to the same punishment that was inflicted on the people of Lūt (Peace be on him).”²¹

Note- The punishment of turning the earth upside down has a particular correspondence with their act of shame and immodesty because they were guilty of perversion.²²

²⁰ Anwār-ul-Bayān, Sūrah Al-'A' rāf: 84

²¹ Ma' ārif-ul-Qur' ān, Sūrah Hud, 83

²² Ma' ārif-ul-Qur' ān, Sūrah Al-'A' rāf, 84

Punishment for those who Engage in the Act of the People of Lūt (Peace be on him)

The *Ṣaḥābah* (May Allāh be pleased with them) agreed that the people who commit the act of the people of Lūt (Peace be on him) should be killed because Ibn ‘Abbās (May Allāh be pleased with him) narrates that the Messenger of Allāh (Peace be on him) said, “Whomever you find doing the act of the people of Lūt, then kill the doer and the one it is done to.”²³

However, they differed on how they should be executed. Some *Ṣaḥābah* (May Allāh be pleased with them) said that they should be burnt to death. Some are of the opinion that they should be smashed under a falling wall. Some say that they should be stoned to death, some say that they are to be beheaded with a sword and some are of the opinion that they should be pushed down from a high mountain and rocks thrown on them.

Thus, the opinion of the Jurists differed.

Imām Abū Ḥanifah (May Allāh have mercy on him) says that the punishment given to the person who commits this act should match the punishment which came upon the people of Lūt (Peace be on him) by the command of Allāh that rocks rained from the skies and

²³ Tirmidhī #1456

the floor of the earth flipped upside down. Therefore, this person should be pushed down from a high mountain and rocks should be thrown from above on top of him.²⁴

Ibn ‘Abbās (May Allāh be pleased with him) narrates that the Messenger of Allāh (Peace be on him) said, “Whomever you find doing the act of the people of Lūt, then kill the doer and the one it is done to.”²⁵

The exception being the person who has been forcibly penetrated in the anus, against his or her will.

Imām Mālik, Imām Shāfi‘ī, Imām Aḥmad ibn Ḥambal and Imām Ishāq (May Allāh shower his mercy on them) say that those who engage in this shameful act should be stoned to death, whether they are married or not.

Some Scholars, including Ḥasan Al-Baṣrī, Ibrāhīm An-Nakha‘ī, ‘Aṭā ibn Abī Rabāḥ (May Allāh shower his mercy on them) say that their punishment would be similar to an adulterer. That is, if he is married, then he will be stoned to death otherwise he will be given one hundred lashes.

²⁴ Ma‘ārif-ul-Qur’ān, Sūrah Al-’A‘rāf: 81

²⁵ Tirmidhī #1456

This is also the opinion of Sufyān Thawrī and the Scholars of Kufah (May Allāh shower his mercy on them).²⁶

Note – The prescribed punishments can only be carried out by the legal authority in a country that practices Islamic Law.

Punishment for those who Engage in the Act of Lesbianism

The scholars agree that there is no *ḥadd* punishment for lesbianism because it is not *zinā* (unlawful intercourse). Rather a *ta'dhīr* punishment must be imposed, because it is a sin.²⁷

Ta'dhīr refers to a discretionary punishment for crimes whose measure is not fixed in the Qur'ān and Ḥadīth and is left to the Muslim ruler or judge to impose according to what he sees suitable.

²⁶ Tirmidhī #1456

²⁷ Mawsū'ah Fiqhīyyah Vol.24 Pg.252

Is it Permissible to Support and Promote Homosexuality?

It is **not** permissible to commit any sin or even support it in Islam. From the above-mentioned verses and narrations, we understand that homosexuality is a grave sin and is contrary to the teachings of Islam. Therefore, it is not permissible to support it at all. In fact, it is compulsory to speak out and even vote against it if necessary. Those people who support it or believe that they should be given rights must keep the stern warning of Allāh in front of them at all times. Almighty Allāh says, *“And do not assist each other in sin and transgression. Fear Allāh! Most surely Allāh is severe in punishment.”*²⁸

Our Responsibility

It is our responsibility to stop evil and protect ourselves and others from sins.

The Prophet (May blessing and peace be on him) said, “Whoever among you sees an evil action [and can change it with his hand], let him change it with his hand. If he cannot do that, then with his tongue, and if he cannot do that, then with his heart, and that is the weakest of *Imān*.”²⁹

²⁸ Sūrah Al-Mā'idah: 2

²⁹ Muslim #49

It is mentioned in a *ḥadīth* the Prophet (May blessing and peace be on him) said, “When sin is done upon the earth, he who sees it and disapproves it will be taken like one who was not present, but he who is not present and approves of it will be like him who sees.”³⁰

May Almighty Allāh protect every person from this grave and heinous sin. *Āmīn*

³⁰ Abū Dāwūd #4345