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Criticism of the Pro-LGBT's Misinterpretation of the Quranic Verses on the Illegality of LGBT

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Abstract

This study discusses various pro-LGBT arguments based on QS. al-Hujurat[49]:13 and QS. al-A'raf [7]: 80-84 and QS. Hud [11]:77-82. Then, the location of their mistakes in interpreting the verse is explained by showing Muslim commentators' views on the verses used as arguments. To find out the strength and measure the scientificity of these arguments. From this problem, this research will discuss the arguments of LGBT supporters, which are justified by the verses they quote. The method used in this research is the descriptive method and critical analysis. The results of this study can be concluded in several points; First, LGBT and homosexuals have the same conception. Second, the arguments of LGBT supporters seem compelling. Third, the arguments based on the verses of the Qur'an seem far-fetched because there is no strong argument to reject the interpretation of the mufassir. Finally, the partial understanding of LGBT supporters does not reach the essence or content of the verse

Kata Kunci

*Lesbian, Gay, Biseksual
dan Transgender (LGBT),
Homoseksual, Kaum
Sodom*

Abstrak

Penelitian ini bertujuan membahas berbagai argumen pro-LGBT yang disandarkan pada QS. al-Hujurat [49]:13, begitu juga QS. al-A'raf [7]:80-84 dan QS. Hud [11]:77-82. Kemudian, dipaparkan letak kesalahan mereka dalam memaknai ayat, dengan menunjukkan pandangan para mufassir muslim terdahulu terhadap ayat yang dijadikan argumen. Untuk mengetahui kekuatan dan mengukur keilmiahan argumen-argumen tersebut. Berangkat dari masalah tersebut, penelitian ini akan membahas argumen pendukung LGBT yang dijustifikasi dengan ayat-ayat yang mereka kutip. Metode yang

digunakan dalam penelitian ini adalah metode deskriptif dan analisis kritis. Hasil penelitian ini dapat disimpulkan dalam beberapa poin; Pertama, LGBT dan homoseksual memiliki konsepsi yang sama. Kedua, argumen para pendukung LGBT terkesan memaksa. Ketiga, argumen yang disandarkan pada ayat al-Qur'an terkesan mengada-ada karena ketiadaan dalil yang kuat untuk menolak penafsiran mufassir. Terakhir, pemahaman parsial para pendukung LGBT sehingga tidak sampai pada hakikat atau kandungan ayat

Introduction

Homosexuality is an issue that is increasingly being discussed. This is due to the development of a social phenomenon regarding homosexuality which has evolved into a movement better known as Lesbian, Gay, Bisexual, and Transgender (LGBT).¹ The problem is this movement has massively entered the realm of theology. Supporters of this movement aggressively try to justify the existence and actions of LGBT people. They look for verses to legitimize and justify LGBT behavior so that LGBT becomes a movement that deserves to be recognized and accepted for its existence. In fact, in Islam, LGBT behavior is an act that transgresses and violates the Shari'ah, so it is forbidden in the Qur'an. The story of the Prophet Lut is evidence of actions that deviate from the teachings of Islam.

Psychologists, scientists, and scholars have done a lot of research and discussion related to sexual orientation, especially issues related to LGBT (lesbian, gay, bisexual, and transgender). Various studies related to sexual orientation are critical to discuss to obtain legal harmony. Several studies that seek to find legal sources include research conducted by Anisa Fauziah, Sugeng Samiyono dan Fithry Khairiyati on the title "Perilaku Lesbian Gay Biseksual dan Transgender (LGBT) Dalam Perspektif Hak

Asasi manusia".² This study reveals how national and international human rights views related to LGBT sexual orientation rely on social responses. Similar research was carried out by Meilanny Budiarti Santoso with the title "LGBT dalam Perspektif Hak Asasi Manusia". The result of his research is that when viewed from a human rights perspective, LGBT only creates a criticism of thought and does not lead to a solution.³ In another study, Agus Salim Nst. With the title "Homoseksual dalam Pandangan Islam".⁴ In this study, it is known that the concept of *fiṭrah* understood by pro-LGBT is not following the concept in Islam. In addition, the research entitled "LGBT dalam Perspektif Islam" written by Tri Ermayani also discusses this issue. In this study, the researcher wants to thoroughly understand LGBT from an Islamic perspective and the dangers of LGBT.⁵ Several studies that have been mentioned focus on legality law related to LGBT from two directions, the Islamic view and the human rights view.

The main problem is the continuous movement of the LGBT movement to the theological level. Where LGBT activists try to find excuses for justification, they look for certain verses in the

¹Lesbian, Gay, Bisexual and Transgender are terms used since the early 1990s until today. LGBT is a term used to indicate a person or individual who has a different sexual orientation and gender identity from traditional culture, namely heterosexual. See: Sinyo, *Anakku Bertanya tentang LGBT* (Jakarta: Elex Media Komputindo, 2014).

²Anisa Fauziah, Sugeng Samiyono, and Fithry Khairiyati, "Perilaku Lesbian Gay Biseksual dan Transgender (LGBT) dalam Perspektif Hak Asasi Manusia", *Jurnal Surya Kencana Satu: Dinamika Masalah Hukum dan Keadilan* 11, no. 2 (2020): 151–62.

³Meilanny Santoso, "LGBT Dalam Perspektif Hak Asasi Manusia", *Share Social Work Journal* 6, no. 2 (2016): 220–9.

⁴Agus Salim Nst, "Homoseksual dalam Pandangan Hukum Islam", *Jurnal Ushuluddin* 21, no. 1 (2014): 22–35.

⁵Tri Ermayani, "LGBT dalam Perspektif Islam", *Humanika, Kajian Mata Kuliah Umum* 17, no. 2 (2017): 147–68.

Qur'an that are connected with the legitimacy of LGBT behavior. For example, in the Qur'an, Surah al-Hujurat, verse 13,⁶ which is used as an excuse that homosexuality is a variety of God's creative products. So, there is no right to claim that homosexuals are dirty because God does not look at sexual orientation but at human piety (*taqwā*).⁷ Not only that, in the Qur'an Surah al-A'raf verses 80-84⁸ and Hud verses 77-82,⁹ LGBT supporters claim that there is no explicit prohibition for either homo or Lesbian.¹⁰ Likewise, the statement that the punishment for the people of Prophet Lut was not due to homosexual acts but the actions of the sodomites who fought against justice by robbery and rape.¹¹ From this, it can be seen that LGBT supporters are trying to find arguments by relying on verses of the al-Qur'an.

From the above discussion, it can be concluded that all pro-LGBT arguments in Surat al-Hujurat verse 13 do not have a strong excuse or reason, even contrary to the commentators (*mufassir*). They consider the verse as a command to increase the value of piety (*taqwā*) and be tolerant of others. Then the deviant behavior of lesbian Muslims is not worse than a heterosexual Muslim, except in terms of piety (*taqwā*) to God. Their actions are considered natural human behavior because they occur by God's will (*fiṭrah*). Contrary to what Ibn Khazn and Imam al-Syaukani in the interpretation of al-Maraghi, and explained in more detail by Ibn Kathir and al-Baghawi. Thus, it can be said that the pro-LGBT argument is contrary to what the commentators interpret. This is because the interpretation methodology is partial and

interprets the verse freely and subjectively. The conclusions obtained violate the essence of the meaning of the verse.

Understanding Lesbian, Gay, Bisexual, and Transgender

LGBT is a unit of the homosexual group.¹² This can be seen from the common conception based on gender identity and sexual identity. LGBT stands for Lesbian, Gay, Bisexual, and Transgender. These four terms refer to the concept of same-sex attraction. So, it can be said that these four terms are contrary to the principle of heterosexuality,¹³ which has become a legal tradition in human life.

To understand the concept of LGBT more deeply, it is necessary to describe the four terms specifically. The word Lesbian is taken from the island's name "*Lesbos*", where women in the area like the same sex. A woman who tends to be attracted to other women is identified with the *Lesbos/Lesbi*.¹⁴ Lesbian is a form of sex that is done between women.¹⁵ Gay is a term for men who have an interest in men. In sexual intercourse, they usually manipulate the genitals of their partners.¹⁶ A bisexual is a person who practices both Homosexuality and heterosexuality

⁶Departemen Agama Republik RI, *Al-Qur'an dan Terjemahannya* (Bandung: PT. Sygma Ekamedia Arkanleema, 2009), 517.

⁷Siti Musdah Mulia, "Allah Hanya Melihat Takwa, bukan Orientasi Seksual Manusia", *Jurnal Perempuan* 58 (2008): 127.

⁸Departemen Agama Republik RI, *Al-Qur'an dan Terjemahannya*, 160-1.

⁹See: Ibid., 230-231.

¹⁰Mulia, 124.

¹¹Martahan Lumban Gaol, *LGBT dalam Alquran, Ini Tafsir Ulil Soal Kisah Nabi Luth*, <https://www.satuharapan.com/read-detail/read/lgbt-dalam-alquran-ini-tafsir-ulil-soal-kisah-nabi-luth>. Was launched on Monday, February 22 2016, at 08.22 WIB

¹²Homosexuality is sex between two people of the same sex, both male and female. The term homosexual between men is usually called "gay", while sex between women is often referred to as "lesbian". See Didi Junaedi, *Penyimpangan Seksual yang Dilarang Al-Qur'an; Menikmati Seks Tidak Harus Menyimpang* (Jakarta: PT Elex Media Komputindo, 2016), 37; Nietzel, et.al., *Abnormal Psychology* (Boston: Allyn dan Bacon, Inc, 1998), 489; Rama Azhariand Putra Kencana, *Membongkar Rahasia Jaringan Cinta Terlarang Kaum Homoseksual* (Jakarta: Hujjah Press, 2008).

¹³Heterosexuality is sexual intercourse between people of the opposite sex (a man and a woman).

¹⁴Marzuki Umar Sa'abah, *Seks dan Kita*, 1st edition (Jakarta: Gema Insani Press, 1998), 146.

¹⁵Syaikh Sulaiman Yahya al-Faifi, *Ringkasan Fikih Sunnah Sayyid Sabiq* (Jakarta: Pustaka Al-Kautsar, 2013), 577.

¹⁶In satisfying his sexual desire, a gay man usually manipulates his partner's genitals such as: inserting the penis into the mouth (*oral eroticism*), using the lips (*fellatio*), and the tongue (*cunnilingus*) to tickle. Another method is to manipulate the penis between the thighs (*intervemoral coitus*). See: Sa'abah, *Seks dan Kita*, 146.

simultaneously.¹⁷ A Transgender is someone who has gender attributes different from socially constructed conceptions.¹⁸

In line with the previous understanding, Scott Siraj al-Haqq Kugle¹⁹ briefly explained in his book *Homosexuality in Islam, Critical Reflection on Gay, Lesbian, and Transgender Muslims*:

“Gay men whose identity is largely and indelibly shaped by their sexual attraction to other males, and Lesbian whose identity is similarly shaped by sexual attraction to females. Transgender people – those born as or perceived to be men but who identify as women (male-to-female transgender) and those born as or perceived to be women but who identify as men (female-to-male transgender)”²⁰

While in Islamic literature, the term often used for homosexuals (LGBT) is *liwāt*. The word *liwāt* comes from the root word “لوط” which etymologically means love and attachment or love that is inherent in the heart (*al-hubb al-lāziq bi al-qalbi*).²¹ At the same time, the culprit is called *luthy*.²² The scholars from the jurisprudence, *mufasssir*, hadith experts, and linguists have agreed

with this term (*liwāt and luthiy*).²³ This term refers to sexual behavior and sexual orientation, which psychologically involves feelings of love and attraction. In addition to the word *liwāt*, in Islamic literature, there is also the term *Sihāq*²⁴ which means women’s actions towards other women as they do with men.²⁵

From the several definitions of LGBT mentioned, it can be concluded that LGBT is an act that violates human nature because homosexuals have come out of the concept of heterosexuality, where God created each creature in pairs. The following sub-chapters will explain some of the supporting arguments in depth.

Study the Nash al-Qur’an, which is used as the basis for LGBT legitimacy:

1. The Qur’an Values Diversity (Surah al-Hujurat [49]:13)

In interpreting the 13th verse in surah al-Hujurat. Allah said: “O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.” LGBT supporters try to see the implied meaning of the verse. It contains an order to increase the value of piety and a recommendation to be tolerant of others. God created diversity such as race, ethnicity, social class, gender, and sexual orientation. According to them, a gay or lesbian Muslim is nothing less than a heterosexual Muslim. Except in terms of piety to God (*taqwā*). In this case, they cannot choose their own gender

¹⁷A. Supratiknya, *Teori-teori Psikodinamik (Klinis)* (Yogyakarta: Kanisius, 1993), 95.

¹⁸Shaum Kirven, Luis Enrique Eguren, and Marie Caraj, *Panduan Perlindungan Untuk Pembela LGBT* (Jakarta: Protection Internasional dan Perkumpulan Arus Pelangi, 2010), 12.

¹⁹Kugle is a gay Muslim scholar from the United States and a convert to Islam. His fields of practice include Quranic studies, Prophetic hadith, and Islamic law, and he is able to read and translate texts in Arabic, Persian, and Urdu. See: Samar Habib, *Islam and Homosexuality*, 2nd edition (Santa Barbara: Praeger, 2010), 251.

²⁰The loose meaning is: Gays are those whose sexual identity tends to be shaped by their sexual attraction to other men, while lesbians are those whose sexual identity is shaped by their sexual attraction to women. As for transgender, those who are born or considered to be male, but self-identify as female or those who are born or considered female but identify themselves as male. See: Scott Siraj al-Haqq Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslim* (London: Oneworld Publications, 2010), 9.

²¹Muhammad bin Mukarram bin Manzhur al-Afriqi al-Mishri, *Lisān al-Arab* (Kairo: Dar al-Ma’arif), 4099.

²²Men who have sex with men. See: Majma’ al-Lughah al-Arabiyyah, *al-Mu’jam al-Wasth*, 2nd edition (Kairo: Dar al-Ma’arif, 1973), 846.

²³Bakr bin Abdillah Abu Zayd, *Mu’jam Manāhi al-Lafziyyah wa Ma’ahu Fawāiq fī Alfāz* (Riyadh: Dar al-Ashimah, 1996), 477.

²⁴*Sihāq* (lesbian) is a passionate love relationship between women with the image of two women rubbing their limbs (*farj*) against each other, until both of them feel the delicacy in the relationship. See: Sayyid Sabiq, *Fiqh as-Sunnah*, 4th edition (Lebanon: Dar al-Fikri, 1968), 51.

²⁵Wizarah al-Awqaf wa Syu’un al-Islami, *Mausū’ah al-Fiqhiyyah*, vol. XXIV, 1st edition (Mesir: Dar as-Safwah, 1992), 251; Ahmad Warson Al-Munawwir, *Kamus Al-Munawwir*, XIV edition (Surabaya: Pustaka Progressif, 1997), 616.

identity and change orientation which is brought naturally, except to realize that it is God's creativity.²⁶

Agreeing with the above intention, *al-Fatiha Foundation*²⁷ views them (LGBT) as a community of people mentioned in the verses of the al-Qur'an. They are a natural product of human diversity because God's will created them. Many reject accusations claiming that LGBT people are sinners or sick, as many Muslims affirm.²⁸ They feel that they are just human beings, like other Muslims. And God judged them according to obedience to God (*taqwā*).²⁹

Despite the perceived accusations by the Muslim majority against LGBT people, LGTB supporters argue that human sexual orientation is natural and cannot be changed. So, no one can choose to be born in a specific sexual orientation. Being a hetero or homo is not a choice, nor is it a result of social construction. However, the potential tendencies of a person's sexual orientation may become actual after being influenced by the environment.³⁰ Thus, they conclude that in the view of the al-Qur'an, diversity is a positive reality for the existence of something created. Diversity in the universe, matters concerning humanity, and social groups are an integral part of God's creative will.³¹

²⁶Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslim*, 1.

²⁷The al-Fatiha Foundation is an organization that advances the cause of LGBTQ Muslims. This organization was founded in 1997 by Faisal Alam, an American-Pakistani national. This organization was registered as a non-profit organization in the United States until 2011. References can be found at: *Al-Fatiha Foundation*, https://en.wikipedia.org/wiki/Al-Fatiha_Foundation.

²⁸One of them is Ulil Amri, the founder of JIL (Liberal Islam Network) who stated that scientifically, homosexuality is not a disease or a sexual deviation. See: <https://www.readingIslam.net/2016/02/ulil-bersikap-adil-pada-lgbt-jangan.html>.

²⁹Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslim*, 1–2.

³⁰Siti Musdah Mulia, "Islam dan Homoseksualitas: Membaca Ulang Pemahaman Islam", *Jurnal Gandrung* 1, 15.

³¹Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslim*, 44.

In the Metro International Conference on Islamic Studies proceedings, an LGBT activist stated that LGBT people should be treated like other human beings who deserve respect, dignity, and worth. This statement suggests that LGBT is a normal phenomenon. Anthropologists show that homosexual behavior is accepted and sanctified in various cultures, including Indonesia. Homosexuality is part of the diversity of traits in humans because the culture that develops in society is heterosexual (marriage of the opposite sex). When there is a different phenomenon, it is considered something that is not normal.³²

Regarding this phenomenon, homosexuals and pro-homosexual believe that the underlying debate lies in differences in perceptions about sexual orientation and the function or purpose of sex itself. On the one hand, sexual relations are understood only to be limited to the reproduction, which means preserving offspring (sex propagation). On the other hand, sex is seen as a way to get pleasure (sex is a recreational pleasure). This kind of understanding is essentially still too restrictive of sexuality in the physical area, even though, more than that, sex is an expression of unification of feelings.³³ For homosexuals, a heterosexual orientation then forms the paradigm of hetero normativity thinking, which claims that the norms of heterosexual orientation are the only truth. Meanwhile, other sexual orientation is a form of deviation and unnatural. This view causes people to perpetuate homophobic attitudes and values (anti-homo attitudes) in the behavior of life and the life of human history.³⁴

From things that have been explained, some pro-LGBT arguments are taken from the al-Qur'an Surah al-Hujurat verse 13. *First* is the necessity to be tolerant of the diversity of

³²M. Khalid Adib, "Agama Peduli Homoseksual; Membebaskan Kaum Homoseksual dari Penindasan Agama", *Justisia; Jurnal Pemikiran Keagamaan dan Kebudayaan* 25 (2004): 3.

³³FX Rudy Guna w an, *Filsafat Seks* (Yogyakarta: Bentang, 1993), 8.

³⁴Siti Musdah Mulia, *Islam dan Hak Asasi Manusia: Konsep dan Implementasi* (Yogyakarta: Naufan Pustaka, 2010), 287–8.

sexual orientations created by God's creative results. *Second*, LGBT supporters claim that LGBT is innate (*fiṭrah*), in which they cannot choose or change the sexual orientation that has been embedded in them. Third, Homosexuality is not a bad thing because God does not judge the spectacle of humans based on their sexual orientation but on their piety (*taqwā*).

If we review some pro-LGBT statements, we will find compelling arguments. They are trying to find a verse argument that can be used to support LGBT actions. As is the case with claims of homosexuality as the diversity that needs to be tolerated. This, in essence, has violated the intent in the verse itself. The meaning of the verse is the prohibition of distinguishing between each other due to differences in descent or nationality.³⁵ Agree with the interpretation of Ibn Khazn and Imam al-Syaukani. In the interpretation of al-Maraghi, it is explained that humans are born from the descendants of Adam and Hawa. So, there is no reason to insult each other.³⁶ This is explained more deeply by Ibn Kathir and al-Baghawi, that all groups, tribes, or descendants all come from one type, namely Adam and Hawa. With that difference, humans can get to know each other.³⁷ In this case, Ibn Kathir stated:

“Allah told people that He created them from one soul, made them into pairs, namely Adam and Eve, and made their nations, which are more common than tribes. After tribes, there is another

rank. It is said that what is meant by nations is the origin of non-Arabs, and what is meant by tribes is the origin of Arabs, just as the descendants of Jacob are the origins of the Children of Israel. ...(*li ta'ārafū*) to get to know each other among themselves, returning to his tribe”.³⁸

Referring to the meaning of the verse interpreted by several prominent commentators above, it can be said that the pro-LGBT argument regarding tolerance of homosexuals is fabricated and contradicts what is interpreted by the commentators, even contrary to the essence of the verse. This is because they take the argument only in part of the verse that explains the diversity of humanity. Without seeing in the verse, there is clear that God created humans from males and females (Adam and Hawa).³⁹ Al-Qurtubi further explains in his commentary that Allah created his creatures (humans) from males and females (Adam and Hawa). Thus, various *nasabs*, clans, tribes, and nations were born from the meeting of the two sexes.⁴⁰ From this, it can be understood that Allah SWT created Adam as male and Eve as female, as evidence that humans were created as creatures with the nature of pairs that can preserve offspring from the relationship between the two. Which then gave birth to many different lineages, tribes, and ethnicities.

The verse argues that respecting human beings of different races and nations is not about legitimacy or tolerance for sexual orientation (especially homosexuals), but the commandment to know each other and not disagree in lineage or descent. In this case, Islam strictly prohibits and condemns homosexual acts (LGBT). Because LGBT behavior is a heinous act like adultery, both of which are significant sins. In addition, because of the incompatibility of this behavior with the

³⁵Abi al-Qasim Mahmud bin Umar al-Zamakhshari al-Khawarizmi, *Tafsīr al-Kasyāf 'an Haqāiq Ghawāmiḍ al-Tanzīl wa 'uyūn al-Aqāwīl fīwujūh al-Ta'wīl*, 3rd edition (Beirut: Daar al-Ma'rifah, 2009), 1041.

³⁶Ahmad Musthofa al-Maraghi Syaikh, *Tafsīr Al-Marāghiy*, vol. XXVI (Mesir: Musthafa Al-Babi Al-Halabi, 1946), 143; Muhammad bin Ali bin Muhammad al-Syaukani, *Fath al-Qadīr al-Jāmi' baina Fanniyy al-Riwāyah wa al-Dirāyah min 'Ilm al-Tafsīr*, 4th edition (Beirut: Daar al-Ma'rifah, 2007), 1394; Ali bin Muhammad bin Ibrahim al-Baghdadi al-Syahir bi al-Khazn, *Tafsīr al-Khāzn al-Musammā lubab al-Ta'wīl fī Ma'āniy al-Tanzīl*, 4th edition (Beirut: Dar al-Kutub al-Ilmiyah, 2004), 183.

³⁷Isma'il bin Umar bin Katsir al-Qurasyi ad-Damasyqi, *Tafsīr Ibnu Katsir (Tafsīr al-Qur'an al-Azīm)*, 1st edition (Beirut: Dar Ibnu Hazm, 2000), 1751; Abi Muhammad al-Husain bin Mas'ud al-Baghawi, *Tafsīr al-Baghawiy Ma'ālim al-Tanzīl*, 1st edition (Beirut: Dar Ibnu Hazm, 2002), 1225.

³⁸Ad-Damasyqi, *Tafsīr Ibnu Katsir (Tafsīr al-Qur'an al-Azīm)*, 1751.

³⁹QS. al-Hujurat [49] : 13

⁴⁰Abi Abdillah Muhammad bin Ahmad bin Abi Bakr al-Qurtubi, *Al-Jāmi' li Ahkām al-Qur'an wa al-Mubayyin limā Taḍommanahu min as-Sunnah wa Ay al-Furqān*, 9th edition (Beirut: Muassisah ar-Risalah, 2006), 413.

nature of human creation, this is destined to live in pairs between men and women through marriage.⁴¹ In Islamic law, Ibn al-Qayyim stated that Allah and His Messenger had determined all things that the human senses and reason must accept. There is no juster and better law, but God has decreed the law.⁴² Therefore, legitimizing the existence of LGBT, especially same-sex marriage, is the same as degrading the institution of marriage. Islam explains that the wisdom of creating male and female sexes is to preserve the human type with all its human dignity.⁴³ Again, this verse is not a cornerstone of homosexual tolerance, as LGBT advocates claim.

Actually, in this case, the Messenger of Allah has been strict in declaring homosexuality as a cursed and deviant act. Thus, the things that lead to these actions have been ordered to be shunned by his people. Such as the prohibition of seeing the genitals of the same sex⁴⁴ and also behaving like the opposite sex.⁴⁵ Rasulullah SAW has explained how bad the behavior of Lut (homosexual) people is so that such things are said to be cursed acts. There is even an order to kill the two homosexuals as punishment for their actions. Rasulullah SAW also explains the prohibition of seeing the genitals even if they are of the same sex. In addition, other cursed behaviors are men and women who behave and look like the opposite sex. From this, it can be understood that the Prophet forbade not only homosexual behavior but also all actions or

behaviors that have implications for homosexual acts. So, it is clear that homosexuality does not deserve to be accepted and tolerated.

Furthermore, this is an ambiguous matter regarding the claim that Homosexuality is an unchangeable destiny or nature. It is not even in line with the text of the verse, which states that men are created as partners of women.⁴⁶ This is, of course, due to their limited understanding of human nature. If we dig deeper, etymologically, the word *fiṭrah* is an absorption word from Arabic with the “*Faṭara*” meaning to reveal or split. The linguists state that *fiṭrah* is to create something for the first time without any previous form. *Fiṭrah* can also be interpreted as the origin of a force prepared to accept the true religion. *Fiṭrah* can also be construed as holy justice.⁴⁷ *Fiṭrah* is the creation of a person who is in line with the true faith and the demands of life in seeking justice regarding the worship of God. *Fiṭrah* is also an innate trait that is present from birth.⁴⁸ From this, it can be concluded that humans tend to follow goodness in the concept of *fiṭrah*. Thus, the concept of *fiṭrah* cannot be equated with the tabula rasa theory, which states that humans are born in a neutral condition or do not have any potential.⁴⁹

The potential contained in humans is the potential to obey Allah SWT.⁵⁰ This is in line with the purpose of its creation, which humans have been equipped with in the form of knowledge of Allah SWT as *wasilah* to achieve that piety (*taqwā*). The purpose of creation in question is contained in the QS. al-Dzariyat verse 56. Al-Maraghi explains the meaning of this verse is the purpose of human creation is to know God and then obey Him, so that knowledge about

⁴¹Agussalim Nst, “Homoseksual dalam Pandangan Hukum Islam”, 27; Abdurrahman al-Jaziri, *Kitab al-Fiqh ‘Ala Al-Muzahibul al-Arba’ah* (Beirut: Ahya’ al-Tardisu al Arabi), 139.

⁴²Henri Shalahuddin, “Konsep Kesetaraan dalam Kesaksian Perempuan: Antara Perspektif Wahyu dan Perspektif Gender”, *Tsaqafah: Jurnal Peradaban Islam* 12, no. 2 (2016): 373.

⁴³Syaikh Muhammad Mutawalli Al-Sya’rawi, *Tafsir al-Sya’rāwiy* (Mesir: Akhbar al-Yaum, 1991), 4226.

⁴⁴Abi Abdurrahman Ahmad bin Syua’ib An-Nasa’i, *Kitab al-Sunan al-Ma’rūf bi al-Sunan al-Kubrā*, no. 7496 (Kairo: Dar at-Ta’shil, 2012), 553; Abi Isa Muhammad bin Isa bin Surah bin Musa ibnu Dihak at-Tirmidzi, *Sunan al-Tirmidzī*, no. 1456, 2nd edition (Dar al-Hadlarah, 2015), 306.

⁴⁵Abi Husain Muslim bin Hajjaz bin Muslim, *Shahih Muslim*, no. 338, 2nd edition (Riyadh: Dar as-Salam, 2000), 150; Imam al-Hafidz Abi Daud Sulaiman bin al-Asy’ab bin Ishaq al-Azdiyyi as-Sajistaniyyi, *Sunan Abi Dāud*, No. 4097, 1st edition (Riyadh: Dar as-Salam, 1999), 577.

⁴⁶Al-Sya’rawi, *Tafsir al-Sya’rāwiy*, 14.475.

⁴⁷Dyayadi M.T, *Kamus Lengkap Islamologi* (Yogyakarta: Qiyas, 2009), 181.

⁴⁸Al-Munawwir, *Kamus Al-Munawwir*, 1063.

⁴⁹Baharuddin, *Aktualisasi Psikologi Islam* (Yogyakarta: Pustaka Pelajar, 2005), 27.

⁵⁰QS. al-Dzariyat [51]: 56.

Him is a prerequisite for obedience.⁵¹ In addition, said *Fiṭratallāhi* in surah ar-Rum [30]: 30,⁵² juxtaposed with the word *hanīfah*, Ibn Kathir emphasizes that Allah has given humans in the form of Islamic provisions that have been brought since the spirit was breathed into the body while it was still in the womb.⁵³

Based on the concept of *fiṭrah* that has been explained, by relying on the law of normality in the view of Islam, a person is said to be expected if he is above his nature, which tends to be best. The scholars themselves interpret normality as a healthy heart condition. Ibn al-Qayyim al-Jauziyah characterizes a healthy heart as a heart free from desires (*syahwah*) that go against the commandments or violate Allah's prohibitions and is safe from doubt (*Syubhat*) which is contrary to the news.⁵⁴ So, it can be concluded that there are two causes of human nature. One of them is desire (*syahwah*).

In understanding the meaning of *syahwah* more deeply, al-Raghib al-Asfahani in "*al-Mufradāt fī Gharīb al-Qur'an*" explains that *syahwah* is a strong urge of the soul to achieve what it wants. Enthusiasm has two forms: good (*Syahwahadīqah*) and bad (*Kādzibah*).⁵⁵ Looking at homosexual acts, which are characterized as *Fāhisyah*'s actions and the ugliness contained in adultery, some fiqh scholars equate homosexual acts with adultery.⁵⁶ Both are equally an expression of lust that comes out of human nature. So, it can be concluded that Homosexuality is not a nature-given by Allah SWT. It has even come out of the existing nature, which tends towards goodness.

⁵¹Syaikh, *Tafsīr Al-Marāghiy*, 13.

⁵²See: Departemen Agama Republik RI, *Al-Qur'an dan Terjemahannya...*, 407.

⁵³Ad-Damasyqi, *Tafsīr Ibnu Katsir (Tafsīr al-Qur'an al-Azīm)*, 1452.

⁵⁴Muhammad bin Abu Bakar Ayyub al-Zar'i Abu Abdillah Ibn al-Qayyim al-Jauziyah, *Ighātsah al-Luthfān*, 1st edition (Beirut: Dar al-Ma'rifah, 1975), 7.

⁵⁵Al-Husain bin Muhammad bin Mufadhhal Abu al-Qasim al-Raghib al-Asfahani, *al-Mufradāt fī Gharīb al-Qur'an*, 1st edition (Damaskus: Dār al-'Ilm, 1412), 468.

⁵⁶Munadi, *Diskursus Hukum LGBT di Indonesia* (Lhokseumawe: Unimal Press, 2017), 55.

The rebuttal regarding the claim that homosexuality is human nature indirectly refutes that Allah does not judge humans based on sexual orientation but piety (*taqwā*). This is not in line with the meaning of piety (*taqwā*) itself, which means obeying Allah's commands and staying away from the prohibitions.⁵⁷ In this case, Hamka explained that the Prophet Lut called on his people to fear Allah SWT. Namely by marrying legally and sacredly with women. Because the male partner is a woman, not a man.⁵⁸ As for Homosexuality, as an act that has come out of human nature, it clarifies that LGBT is prohibited.⁵⁹ So, it can be concluded that pious people will always avoid all forms of actions that Allah, including homosexual acts, forbid.

From the above discussion, it can be concluded that all the arguments used by the pro-LGBT in surat al-Hujurat verse 13 are not strong, even contrary to the commentators' interpretation. They consider their behavior as natural human behavior because it occurs by the will of God and is natural (*fiṭrah*). Therefore, it can be said that the arguments advanced by the pro-LGBT are opposed to those of the commentators because their interpretations are partial and haphazard, so the conclusions reached violate their original nature. This is due to the interpretation methodology they use only by cutting the text of the verse or interpreting it freely and subjectively, thus arriving at the withdrawal of meanings that violate the essence of the meaning of the verse.

2. View of the Story of the Prophets of Lut (al-A'raf [7]: 80-84 and Hud [11]: 77-82)

In addition to reinterpreting surah al-Hujurat verse 13, feminist supporters also criticize the verse and reinterpret the story of the Prophet Lut.

⁵⁷Ali bin Muhammad al-Syarif Al-Jurjani, *Kitāb al-Ta'rīfāt* (Beirut: Maktabah Libanon, 1985), 68; Wahbah Zuhaili, *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Syarī'ah wa al-Manhaj*, vol. XIII, 10th edition (Damaskus: Dar al-Fikr, 2009), 579.

⁵⁸Hamka, *Tafsīr al-Azhar*, vol 5, IV edition (Singapore: Pustaka Nasional PTE LTD, 1990), 3516.

⁵⁹Munadi, *Diskursus Hukum LGBT di Indonesia*, 39.

This departs from their assumption that the story of the people of Lut in the al-Qur'an is the cause of the hatred of the Islamic community towards homosexuals.⁶⁰ This statement is different from the commentators' interpretation, as explained by al-Qurtubi in his book *Al-Jāmi' Li Ahkām*, that homosexual behavior is forbidden. As for the opinion of Ibn Hazm, which they took as a reinforcement of their argument, it was different from what was stated by Ibn Hazm. In his book "*al-Muhalla*" he explains that Homosexuality is part of a major sin (*al-Kabāir*). This heinous act is forbidden, such as pork, carrion, blood, alcohol, adultery, and other immorality. In addition, there is a connection between the punishment of the people of Lut and homosexuals. Many verses tell the story of the Prophet Lut, including the al-A'raf verses 80-84⁶¹ and Hud verses 77-82.⁶² Several verses in both *surah* reveal the condition of the Sodomites.

In understanding the verses in the two *surahs* that have been mentioned, LGBT activists view that many classical Muslim scholars have interpreted several terms to be used as arguments for the prohibition of homosexual acts.

⁶⁰Mohammad Guntur Ali, "Lesbian dalam Seksualitas Islam", *Jurnal Perempuan*, no. 58.

⁶¹And 'remember' when Lot scolded 'the men of' his people, 'saying, 'Do you commit a shameful deed that no man has ever done before?. You lust after men instead of women! You are certainly transgressors.' But his people's only response was to say, "Expel them from your land! They are a people who wish to remain chaste!" So We saved him and his family except his wife, who was one of the doomed. We poured upon them a rain 'of brimstone'. See what was the end of the wicked!

⁶²When Our messenger-angels came to Lot, he was distressed and worried by their arrival.1 He said, "This is a terrible day." And 'the men of' his people—who were used to shameful deeds—came to him rushing. He pleaded, "O my people! Here are my daughters! 'for marriage'—they are pure for you. So fear Allah, and do not humiliate me by disrespecting my guests. Is there not 'even' a single right-minded man among you?" They argued, "You certainly know that we have no need for your daughters. You already know what we desire!" He responded, "If only I had the strength 'to resist you' or could rely on a strong supporter." The angels said, "O Lot! We are the messengers of your Lord. They will never reach you. So travel with your family in the dark of night, and do not let any of you look back, except your wife. She will certainly suffer the fate of the others.1 Their appointed time is the morning. Is the morning not near?" When Our command came, We turned the cities upside down and rained down on them clustered stones of baked clay.

However, this interpretation is still ambiguous.⁶³ For example, there is ambiguity about whether the tribe of Lut was punished for sexual acts or their infidelity.⁶⁴ This is in line with the argument expressed by one of the founders of the JIL (Liberal Islam Network), who denies the claim that the people of Lut were punished for homosexual acts.⁶⁵

To clarify the ambiguity, gay, lesbian, and transgender Muslim activists propose an alternative interpretation. According to them, the punishment given to the people of the Prophet Lut was not due to homosexual behavior. Still, it was caused by the aggressiveness of his people in rejecting the prophethood of Lut by raping his guest (the guest of the Prophet Lut). This is what Kugle says:

"To clarify this ambiguity, gay, lesbian, and transgender Muslim activists put forward an alternative interpretation. This alternative interpretation – in which Lot condemned his tribe for rape and aggression that happened to be male upon male—makes sense of not only the words of the Qur'an but also its deeper themes and context. In their understanding of the Qur'an, the essential issue is aggressive use of sex as a weapon to reject the teachings of the Prophets and express infidelity toward God, not same-sex acts in general or homosexual orientation in particular".⁶⁶

⁶³Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslim*, 75; Habib, *Islam and Homosexuality*, 304.

⁶⁴Irshad Manji, *Allah, Liberty and Love* (New York: Mosaic Media, Inc, 2011), 132.

⁶⁵Regarding the story of the Prophet Lut, Ulil argues that the criticism of the Qur'an against the sodomites is not because of their homosexual behavior directly, but acts of robbery and homosexuality carried out by rape. See: Gaol, *LGBT dalam Alquran, Ini Tafsir Ulil Soal Kisah Nabi Luth*.

⁶⁶The loose meaning is "To clarify this ambiguity, gay, lesbian, and transgender Muslim activists propose alternative interpretations. This alternative interpretation - in which Lut condemns his tribe for rape and aggression by men against men - not only the words of the Qur'an but also its deeper themes and context. In their understanding of the Qur'an, the important issue is the use of aggressive sex as a weapon to reject the teachings of the Prophets and express disloyalty to God, not same-sex acts in general or homosexual orientation in particular." See: Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslim*, 75. This quote is also often used as a guide by liberals in legitimizing homosexuals, including Ulil Abshar and Mun'im Sirry. In essence, what they said was a rip off from what was said by Scot Siraj al-Haqq Kugle.

This statement was reiterated by an Indonesian feminist figure, who stated that as long as the reading of the story of the Prophet Lut, which is narrated in the al-Qur'an (al-A'raf 80-84 and Hud 77-82), there is no explicit prohibition either for gay and lesbian. However, the prohibition is only sexual behavior in the form of sodomy or *liwāt* that homosexuals or heterosexuals can carry out.⁶⁷

Interestingly, in understanding surah al-Araf verse 81, LGBT supporters conclude that the people of Prophet Lut are heterosexual people. This can be seen from the verse that states that they (the people of Lut) come to men to release their lust, not women who are created as partners. In interpreting the word "woman," they refer to surat as-Shu'ara [26]: 166, namely the wives of the people of the Prophet Lut. So, it can be said that the act of transgressing was aimed at the transgression of the people of Lut against himself, who was heterosexual. In this context, they also understand that it is impossible for God to intentionally make them LGBT (homosexual) and then punish them.⁶⁸

In line with the previous argument, they (pro-LGBT) state a connection between verse 81 in QS al-A'raf with the previous verse, namely verse 80.⁶⁹ The word *fāhisyah* in this verse is addressed to the people of Prophet Lut who took actions that went beyond limits (leave his wives and commit acts of obscenity or rape against the guest of the Prophet Lut). This is as explained in the following statement:

"Taken at face value, the variants of verse 7:81 do seem to suggest that men who prefer men over women have been reproached as a transgressor; however, on closer inspection, this conclusion seems to falter on many grounds. First, these verses seem to suggest that a majority of the people of Lot were

engaging in inclusive same-gender sexual activities and leaving behind their wives or womenfolk of the town. Given the absence of statistics in Muslim countries and acknowledging the Family Research Report that indicates that only two to three percent of men are homosexual, it is clear that the people whom the verses are addressing are heterosexual men".⁷⁰

They also strengthen this argument by referring to Ibn Hajm in his book al-Muhalla who rejects the view of linking the punishment given to the people of Lut⁷¹ with their homosexual acts, but precisely because of the rejection of the invitation of the Prophet Lut and his prophetic mission.⁷²

LGBT is based on the verse of the al-Qur'an surah al-A'raf verses 80-84 and Hud verses 77-82. *First*, there is no explicit prohibition on homosexual behavior in both *surah*. *Second*, the word *fāhisyah*, which is addressed to the people of the Prophet Lut, does not refer to homosexual behavior but to acts of obscenity or rape that are coercive. *Third*, the punishment given to the people of the Prophet Lut was not because of homosexual acts but because of the rejection of Lut's invitation and prophetic mission.

If examined more deeply, there are irregularities in the pro-LGBT argument based on these several verses of the al-Qur'an. Liberals are not honest in quoting the verses of the al-Qur'an. They only take the al-Qur'an according to "interests," which aim to justify what many Muslims have agreed to be an untruth. For example, regarding the argument that there is no explicit prohibition in the al-Qur'an against homosexual acts.⁷³ However, in reality, this can

⁶⁷Mulia, *Allah Hanya Melihat Takwa, bukan Orientasi Seksual Manusia*, 124.

⁶⁸Habib, *Islam and Homosexuality*, 306.

⁶⁹The verse is as follows:

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (٨٠)

⁷⁰Habib, *Islam and Homosexuality*, pp. 306–7.

⁷¹Namely the punishment in the form of a terrible earthquake followed by strong winds and hurricanes that destroyed the city of Sodom and its inhabitants. As narrated in QS. al-A'raf ayat [7]:84.

⁷²Mun'im Sirry, "Islam, LGBT, dan Perkawinan Sejenis", 2 Maret 2016, <https://koran.tempo.co/read/opini/394706/islam-lgbt-dan-perkawinan-sejenis>.

⁷³Mulia, *Allah Hanya Melihat Takwa, bukan Orientasi Seksual Manusia*, 124.

be refuted by the many verses of the al-Qur'an that describe Homosexuality as a despicable behavior. Including QS. al-A'raf verse 80. In this case, M. Quraish Shihab said that Homosexuality is a terrible act, so he was named *Fāḥisyah*. This spectacle can be proven by not justifying homosexual behavior under any circumstances. Murder, for example, can be explained in self-defense or bringing down legal witnesses. Sexual relations with the opposite sex are justified by religion except in adultery. Even if it occurs in a state of *Syubhat*, it can still be tolerated within certain limits. But homosexuals have absolutely no way to justify it.⁷⁴

From the statement of M. Quraish Shihab, it can be clear that the vices attached to homosexual behavior, as mentioned above, are the basis for the prohibition of homosexual acts.

The many terms also reinforce the evidence for the prohibition of homosexuals in the verses of the Qur'an that indicate the spectacle of this behavior. Namely the terms *Fāḥisyah*, *Munkar*, and *Mufsid* (despicable, deviant, and destructive, al-Ankabut [29]: 28-30),⁷⁵ *musrif* (beyond the limit, QS. al-A'raf [7]: 81),⁷⁶ *Mujrim* (sinful, adz-Dzariyat [51]: 32),⁷⁷ and *jāhil* (stupid, QS. an-Naml [27]: 55).⁷⁸ Thus, the scholars agreed to forbid this action.⁷⁹ This also follows the rules of *ushul fiqh*, which explain that everything that describes the horror or danger of something is a form of prohibition. The original law in the prohibition is *tahrim*,⁸⁰ so it can be said that the Qur'an itself has forbidden homosexual acts.

⁷⁴M. Quraish Shihab, *Tafsir Al-Miṣbāh: Kesan dan Keresasian Al-Qur'an*, Vol. 4 (Jakarta: Lentera Hati, 2002), 190.

⁷⁵Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 399.

⁷⁶Ibid., 160.

⁷⁷Ibid., 522.

⁷⁸Ibid., 381.

⁷⁹Al-Qurtubi, *Al-Jāmi' li Ahkām al-Qur'an wa al-Mubayyin limā Taḍommanahu min as-Sunnah wa Ay al-Furqān*, 274; Ahmad bin Qudamah, *al-Mughniy*, XII edition (Beirut: Daar al-Kutub al-'Ilmiyyah), 348.

⁸⁰The rules (*qa'idah*) are as follows:

الأصل في النهي للتحریم

«The original law in the prohibition is for prohibition.» See: Zakarya bin Ghulam Qadir al-Bakistan, *Min Ushul al-Fiqh 'Alā Manḥajī Ahl al-Fiqh*, 1st edition (Dar al-Kharaz, 2002), 120-1.

The following argument relates to their statement that the word *fāḥisyah* does not indicate homosexual behavior, but acts of rape carried out without lust. This is also a misguided justification, looking at the rejection of the Sodomites against the efforts of Prophet Lut, who wanted to change the evil character of his people by offering their daughters for marriage.⁸¹ They denied the offer, saying they had no desire for their children.⁸² The actions of his people have been contrary to nature and the Shari'ah. So God gave a punishment in the form of turning their country around. Some of the inhabitants of Sodom, including the wife of the Prophet Lut himself, drowned while the land was turned upside down.⁸³ The only people who are not affected by the punishment are Prophet Lut and his family and followers who believe, obey Allah's commands, and stay away from homosexuals. This is explained in the statement:

“Who were the followers of Lut, whom Allah saved with him? Do they come from a lineage, or are they religious and submissive people? If it is from his family, then according to his lineage, the truth lies with his wife, Lut. This is proof that his family believed in what Lut said, and so did his followers. [Then We saved him and his followers, except his wife. He was among those left behind] Likewise, Lut was with some of his family and some of his followers, and they were among those who were purified. Purification means that

⁸¹The children there can be interpreted as Imam Ibn Jarir Ath-Thobari said "my daughters (country) are purer for you, than your desire to do vile (sex relations) to fellow men." See: Abi Ja'far Muhammad bin Jarir al-Thabari, *Tafsir al-Ṭabāriy Jāmi' al-Bayān 'an Ta'wli ay al-Qur'an*, vol. XII (Kairo: Daar al-Hijr, 2001), 502; Imam Mujahid bin Jabr, *Tafsir Imām Mujāhid bin Jabr*, 1st edition (Madinat Nasr: Dar al-Fikr al-Islamy fil Haditsah, 1989), 390.

⁸²See: QS. Hud [11]: 78-79

⁸³It is said that the wife of the Prophet Lut noticed Lut's beautiful guests, and did not know that they were angels who would punish him. Then he went out of the house giving a sign of applause for the people of Lut to turn to him. However, no one saw him until he lit a fire so that some of his people would understand the sign given. And that is the sign given by him to the people of Lut as a sign of the arrival of a beautiful guest. See: Al-Sya'rawi, *Tafsir al-Sya'rawiy*, 6574.

one rises from abominations and ugliness”.⁸⁴

homosexual acts, Shaykh Mutawalli al-Sya’rawi explicitly mentions it as contrary to nature and the Shari’a. Ibn Kathir, in his commentary, explains that *fāhisyah* is the act of a man who has intercourse with other men, not women. Allah SWT created women for men. This act transgresses because the sodom has occupied something, not in its place.⁸⁵ In QS. Hud [11]: 79, it is said that they commit homosexual acts because they do not like women. The commentators say the meaning of the verse is when men are satisfied with men, and women no longer need men.⁸⁶ Finally, in Surah Hud [11]: 82-83, the transgressors of Sodom were destroyed by Allah SWT by turning the land where they lived to the ground and showering it with burning stones.⁸⁷ Then it is very clearly explained in the Qur’an that Homosexuality is an act and a trivial matter, especially if this case is considered not to affect piety.

From some of the opinions that have been described previously, it is clear that the people of Lut come to Lut’s guests with a strong desire to commit homosexual acts. They even refused Lut’s offer to marry his children.⁸⁸ Thus, the argument that the people of Lut performed liwaṭ without any element of sexual arousal is wrong and seems far-fetched. This case is also confirmed by the

⁸⁴Ibid., 4230; Al-Khazn, *Tafsir al-Khāzn al-Musammā lubab al-Ta’wīl fī Ma’āniy al-Tanzīl*, 226.

⁸⁵Ad-Damasyqī, *Tafsir Ibnu Katsir (Tafsir al-Qur’an al-Azīm)*, 770.

⁸⁶Abdurrahman bin al-Kamal Jalaluddin al-Suyuti, *Tafsir ad-Durr al-Mantsur fī Tafsir al-Ma’thur* (Beirut: Daar al-fikr, 1994), 496.

⁸⁷Ibid., 497; Ad-Damasyqī, *Tafsir Ibnu Katsir (Tafsir al-Qur’an al-Azīm)*, 973-4.

⁸⁸Muhammad bin Ali bin Muhammad al-Syaukani, *Fathul Qadīr al-Jāmi’...*, vol. II, 710. In al-Baghawi’s interpretation it is said that the meaning of the verse about Lut offering his daughters to his people means the women in his country. This is because every Prophet is the father of his ummah, while the wife of the Prophet is the mother of his ummah. As Ubay bin Ka’ab said that the Prophet Muhammad is a person who has a high position among the believers and his wives are mothers to them as the Prophet is their father. See: Al-Baghawi, *Tafsir al-Baghawiy Ma’ālim al-Tanzīl*, 626.

word *syahwatan* in the *surah* al-A’raf verse 81, which is located as *maf’ul li ajlih*, which means that the people’s actions of Lut are motivated or based on elements of sexual orientation. As in the following statement:

“[Indeed, you have vented your lust on fellow men, not on women], meaning: You are not driven by mere lust, and that is a vile fitnah, Therefore to inflict on them animals full of filth and This can be expressed at once with meaning derogatory, namely: they submit to the motives of lust and its urges, regardless of its pretense.”⁸⁹

In contrast to the position of “*Syahwatan*” in QS. al-Araf [7]:81, which has been described previously, Asy-Syaukani argues that the term is located as *mashdar*.⁹⁰ Likewise, Zamakhsyari states that the term lust in verse is in a state of *maf’ullahu*.⁹¹ Although several interpreters differ in determining the position of the term, all of them have the same perception that the actions taken by the people of Lut were sole because they lusted for lust (*syahwat*).

In line with previous arguments, LGBT supporters reject the claim that the sentencing punishment is a punishment for homosexual acts. They argued that the crime of the people of Lut was not homosexual behavior but the actions of the sodomites who fought against justice by robbery and rape.⁹² It is explained in the Tafsir al-Manar that Allah sent Prophet Lut to improve the faith and morals of his people who live in the land of Sodom, which is experiencing moral decadence, where men are more attracted to the same sex who are young and not attracted to

⁸⁹Muhyiddin ad-Darwisy, *I’rāb al-Qur’an al-Karīm wa Bayānuhu*, vol. 3 (Beirut: Dar al-Ibnu Katsir, 1992), 395-6.

⁹⁰Al-Syaukani, *Fath al-Qadīr al-Jāmi’ baina Fanniyy al-Riwāyah wa al-Dirāyah min ‘Ilm al-Tafsir*, pp. 314-5; Al-Qurtubi, *Al-Jāmi’ li Ahkām al-Qur’an wa al-Mubayyin limā Taḍommanahu min as-Sunnah wa Ay al-Furqān*, p. 278.

⁹¹Al-Khawarizmi, *Tafsir al-Kasyāf ‘an Haqāiq Ghawāmiḍ al-Tanzīl wa ‘uyūn al-Aqāwīl fīwujūh al-Ta’wīl*, 485.

⁹²Gaol, *LGBT dalam Alquran, Ini Tafsir Ulil Soal Kisah Nabi Luth*.

women.⁹³ The Prophet Lut rebuked and warned them to leave their habits when witnessing the immoral people. He invites them to channel their sexual instincts according to human nature, namely through marriage between men and women. However, they did not heed the invitation of the Prophet Lut. So, Allah sent down the punishment as narrated in the QS for his actions, Hud verses 80-82.⁹⁴

Al-Qurtubi, in his commentary, explains that saying that the punishment of the people of Lut is only due to disbelief and denial of the Apostle like other people is a wrong opinion. Because Allah has explained that they are tortured for various kinds of disobedience, one is Homosexuality.⁹⁵ It is acceptable to look at the text of the al-Qur'an about the people of the Prophet Lut, who all agreed to specify homosexuality as a heinous act (*fāhisyah*), related to their argument about the words of Ibn Hazm, who rejected the view of the connection between the punishment of the people of Lut and homosexuals is a fabricated thing.⁹⁶ Because Ibn Hajm himself stated the opposite, there was a connection between discipline and Homosexuality. In his book, "*al-Muhalla*", he explained that Homosexuality is part of a major sin (*al-Kabir*), heinous acts that are forbidden such as pork, carrion, blood, alcohol, adultery, and other immorality, whoever makes it lawful is an infidel (*kafir*) and a polytheist (*musyrik*).

And regarding the punishment that came down to them, Ibn Hazm emphasized that the punishment was not only down to homosexuals but because of *kufur*. The proof, the wife of the Prophet Lut, is also included in the group afflicted with punishment.⁹⁷ With this statement, the

punishment revealed to the people of the Prophet Lut was of them because of Homosexuality, not solely because of *kufur*.

As the problems related to the pro-LGBT argument have been explained, there can be a common thread that the interpretation made by LGBT supporters is unacceptable. Especially related to the history of the Prophet Lut in the al-Qur'an. According to their alternative interpretation, the punishment inflicted on the people of the Prophet Lut was for rejecting prophethood, not for being homosexual. Moreover, in the story of the Prophet Lut, which is narrated in the al-Qur'an (al-A'raf 80-84 and Hud 77-82), there is no explicit prohibition for either homo or Lesbian. This shows that many of their interpretations are deliberately biased from their original meaning, namely with freedom of interpretation that deviates from the interpretation of other *mufasssirs* who agree to forbid homosexual acts. This can be refuted by the many verses of the al-Qur'an that describe Homosexuality as despicable behavior and the torture inflicted on the people of Prophet Lut due to various kinds of immorality and Homosexuality. Thus, the argument issued is irrelevant to the nature of the meaning of the verse that the previous commentators have written.

Conclusion

The continuous movement of the LGBT movement at the theological level has become a major issue that needs to be studied more seriously. They seek justification by looking for certain verses in the al-Qur'an as an effort to legitimize LGBT behavior. The interpretation made by LGBT supporters of the *surah* al-Hujurat verse 13, al-A'raf verse 80-84, and Hud verse 77-82 cannot be accepted. Many of their interpretations are deliberately biased from the original meaning, namely with freedom of interpretation that deviates from the interpretation of other commentators who agree to forbid homosexual acts. Finally, what LGBT supporters

⁹³Muhammad Abduh and Rasyid Ridha, *Tafsir al-Qur'an al-Hakim al-Musytahar bi Ism Tafsir al-Mannar*, vol. 1 NV-12 (Cairo: Dar El Manar, 1947), 132-3.

⁹⁴Ibid., 1 NV-12: 135-40.

⁹⁵Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an wa al-Mubayyin limā Taḍommanahu min as-Sunnah wa Ay al-Furqān*, 274.

⁹⁶Mun'im Sirry, "Islam, LGBT, dan Perkawinan Sejenis", accessed on Wednesday, October 10 2018, at 09.15 WIB.

⁹⁷Abi Muhammad Ali bin Ahmad bin Sa'id bin Hazm Al-Andalusi, *al-Muhalla bi al-Atsar*, vol. XII (Beirut: Dar al Kutub al-Ilmiyah, 2003), 394.

say about the verses they quote, does not match what the previous commentators have written. They only take the al-Qur'an according to "interests," which aim to justify what many Muslims have agreed to be an untruth.

From the explanation regarding the study of the verses used as arguments by the supporters and activists of the LGBT community above, there are several points of conclusion. *First*, LGBT has the same conception as homosexuals. This means that LGBT actions can be oriented towards homosexual acts. *Second*, the arguments voiced by LGBT supporters seem compelling. This is because they are only looking for excuses for justification. *Third*, the arguments put forward by LGBT supporters, which are based on the verses of the Qur'an, seem far-fetched. The proof is that they do not have a strong excuse and are proven to contradict the interpretations of the previous commentators. *Finally*, LGBT supporters partially interpret the verses of the al-Qur'an, so it does not reach the essence or core meaning of the verse. So, in short, it can be said that all the arguments based on the verses of the Qur'an are the result of their freedom in interpreting the verses.

Seeing the phenomena as described in the contents of this paper, efforts need to be made to counter their freedom in interpreting the Qur'an. *They were first*, Reanalyzing the meaning of the verse based on the interpretation of the previous commentators. *Second*, Grounding the Qur'an by attending Qur'anic studies. *Third*, Maintain the sanctity of the Qur'an by reading and understanding its contents.

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