

SUPPORTING THE LGBT CAUSE: THE CASE OF THE WIFE OF PROPHET LūT ﷺ

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ABSTRACT

This research aims to study the phenomenon of LGBT from the viewpoint of Islāmic law. It also aims to clarify the opinion of the true Sharī'ah on supporting such movements in Western societies by Muslims. The critical analytical approach based on Sharī'ah texts was adopted to arrive at research results. Lessons from the story of Prophet LūT ﷺ have been quoted, in addition to the explanation and commentary of a group of authentic scholars in this regard. The study concluded that it is forbidden to support LGBT movements because of the consequences of punishment and the wrath of Allāh in this world and the Hereafter. The study also concluded that the anomalous allegations made by some Muslims in support of homosexuality in Western societies are invalid, due to the contradiction of values and the impossibility of achieving interests.

KEYWORDS: LGBT; Islam; Muslims; Western societies; Prophet LūT.

1. INTRODUCTION

In recent years, Western nations have been opening up to granting rights and freedoms to the LGBT (Lesbian, Gay, Bisexual, Transgender) community. Along with these rights have come a significant push to normalize homosexual practices, pass legislation to allow ‘same-sex’ marriages, introduce LGBT propaganda in school curricula, and force others in society to accept sexual deviance as being morally legitimate.

This controversial shift over the past decade has left some Muslims living in the West in quite the dilemma, reasoning that the same rights and freedoms that were granted to them in liberal secular societies are now being granted to the LGBT community. They argue, “If we Muslims demand our rights and freedom to practice Islām as we wish, then we must equally support others in practicing their way of life as they wish.” Furthermore, they argue that if the Muslim community supports these rights, the LGBT community will likewise support the Muslims fighting for their rights in the West. This has led several Muslim leaders and Imāms in the West to form allegiances with LGBT leaders, openly endorse gay marriages and support the gay rights movement in the West.

The reality is that such an approach is both contradictory and fallacious. These Muslims presume that by taking such a stance, they will gain reciprocal recognition and acceptance. They claim that supporting and endorsing gay rights is acceptable, so long as one does not believe gay practices are permissible in Islām. However, this mentality is problematic from the outset. If one believes Islām does not sanction homosexual acts, then on what basis would the LGBT community support Muslims if their religion does not sanction what they do? It is precisely for this reason that the LGBT community does not support the broader Muslim community and never will, as they know very well what Islām teaches about their way of life. If they are supporting anyone, it is the liberal minded secular Muslims who believe that Islām makes room for the LGBT way of life. Even insofar as they are supporting such duplicitous Muslims, it is only due to their minority status – their being in need of ‘allies’. Once the LGBT community gains full acceptance in society, they will desert the Muslims, reminding us of the statement of Allāh ﷻ:



“And never will the Jews or the Christians approve of you until you follow their religion” Sūrah Al-Baqarah (2:120).

To what extent are we willing to support the rights of non-Muslims and their practices which oppose the teachings of Islām? Based on the logic used by these Muslims, if tomorrow a pedophilia ‘rights movement’ starts gaining momentum, and Western governments legislate laws protecting their right to commit abuse against children, these same Muslims would stand with them in solidarity, despite Islām’s condemnation of such wicked practices.

More can be said in response to the stance taken by these pro-LGBT Muslim leaders, but let us first pause here and examine what the Qur’ān has told us about a similar situation that took place in the past.

2. LITERATURE REVIEW AND ANALYSIS

The Wife of Prophet Lūt

In the Qur’ān, as in the Torah and other scriptures, the disapproval and penalty of homosexuality presents itself in the story of Lūt . In this story, Allāh ﷻ mentions the corruption and lack of shame that had engulfed the town of Sodom to which Lūt  was sent. Allāh ﷻ narrates how he confronted his people and admonished them, pointing out their corruption, criminal activities

and unnatural sexual behavior. Instead of being admonished, they reacted aggressively to the Messenger of Allāh ﷺ, threatening to drive him out of town.

Here are two such accounts from the Qur’ān:

“And when Lūt scolded his people, [saying], ‘Do you commit a shameful deed that no man has ever done before? You approach men with desire 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!’” Sūrah Al-A’raf (7:80-82).

“The people of Lūt rejected the messengers, when their brother Lūt said to them, ‘Will you not fear Allāh? I am truly a trustworthy messenger to you. So fear Allāh, and obey me. I do not ask you for any reward for this [message]. My reward is only from the Lord of all worlds. Why do you lust after fellow men, leaving the wives that your Lord has created for you? In fact, you are a transgressing people.’ They threatened, ‘If you do not desist, O Lūt, you will surely be expelled” Sūrah Al-Shu’ara’ (26:160-167).

The Qur’ān goes on to tell us that Allāh ﷻ eventually destroyed the people of Sodom, while saving Lūt عليه السلام and his family. However, when Allāh ﷻ mentions that He saved Lūt عليه السلام and his family, He makes one exception: the wife of Lūt عليه السلام.

“So We saved him and his family except his wife, who was one of the doomed” (Sūrah Al-A’raf 7:83).

“So We saved him and all of his family, except an old woman (Lūt’s wife), who was one of the doomed” (Sūrah Al-Shu’ara’ 26:170-171).

The wife of Lūt عليه السلام happened to be a disbeliever who sided with the people of Sodom, acting as a spy for them, and passing on information to them about Lūt عليه السلام and his activities. In one instance, when Allāh ﷻ sent angels in the form of handsome guests to visit Lūt عليه السلام, his wife immediately informed the townspeople about them. The word quickly spread and soon people were gathered outside his house demanding to see the guests. Mentioning the account, Allāh ﷻ says:

“When Our messenger-angels came to Lūt, he was distressed and worried by their arrival. He said, ‘This is a terrible day.’ And 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 purer for you. So fear Allāh, and do not humiliate me by disrespecting my guests. Is there not 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” (Sūrah Hud 11:77-80).

However, it is important to note here that although the wife of Lūt عليه السلام was a disbeliever and sided with the people of Sodom, she did not engage in those homosexual practices herself. Mentioning her betrayal, Allāh ﷻ says:

“Allāh sets forth an example for the disbelievers: the wife of Nūh and the wife of Lūt. Each was married to one of Our righteous servants yet betrayed them. So their husbands were of no benefit

to them against Allāh whatsoever. Both were told, ‘Enter the Fire, along with the others!’ (Sūrah Al-Tahrim 66:10).

The great exegete Ismā’īl ibn Kathīr [d. 774 AH / 1373 CE] says in his commentary of this verse:

“Yet betrayed them” does not mean committing illegal sexual intercourse, but refusing to accept the religion, for the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allāh has granted His Prophets, as we explained in Sūrah al-Nur.

Al-‘Awfī reported from Ibn ‘Abbās رضي الله عنه, “They betrayed them by not following their religion. The wife of Prophet Nūh عليه السلام used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nūh عليه السلام.”

As for the wife of Prophet Lūt, عليه السلام she used to inform the people of the city (Sodom) – those among them who used to commit the awful sexual act (homosexuality) – whenever a guest was entertained by her husband.” Al-Dahhāk reported that Ibn ‘Abbās رضي الله عنه said, “No wife of a Prophet ever committed illegal sexual intercourse. Rather, they betrayed them by refusing to follow their religion” *Tafsir Ibn Kathir (Riyadh: Darussalam Publishers & Distributers, 2000, 10:73-74).*

What we learn from this is that supporting corrupt people who are involved in evil illicit behavior like homosexuality and other unnatural sexual activities, is a crime that warrants the punishment of Allāh ﷻ for those who support and endorse such people. The wife of Lūt عليه السلام was not punished because she was directly involved in homosexual practices, but because she supported those who were.

In order for her to have been saved from punishment, the wife of Lūt عليه السلام would have had to accept Islām, and also renounce her support for the homosexual practices of her people. This is evident from the fact that the people of Sodom were punished because of their lack of accepting Islām as well as their immoral behavior, as Allāh ﷻ says:

“We are certainly bringing down a punishment from heaven upon the people of this city because they have been acting immorally” (Sūrah Al-‘Ankabut 29:34).

Shaykh al-Islām Ibn Taymiyyah [d. 728 AH / 1328 CE] says:

A person must hate what Allāh ﷻ hates of illicit sexual acts, slandering others of such acts and spreading it among the believers. Moreover, whoever is pleased with the acts of a people will be rounded up with them (on the Day of Judgment), like Lūt’s wife was rounded up with them (the people of Sodom) although she never used to commit the illicit act of homosexuality, for such an act is not done by a woman. But when she approved their acts, the punishment encompassed her (Ahmad, 2004).

This is further supported by Abdullāh bin Mas’ūd رضي الله عنه who is reported to have been invited to a wedding, but when he heard music, he refrained from entering. He was asked why he refrained, to which he replied, “I heard the Messenger of Allāh ﷺ say, ‘Whoever increases the numbers of a

people, he is one of them; and whoever approves the actions of a people, he is a partner of the one who does it” (Ahmad 1998).

3. CONCLUSION

What this means is that whoever stands with evil people, supporting their cause and endorsing them, even if he does not partake in their evil actions, he is still considered as one of them. So when the punishment of Allāh ﷻ descends on such evil people, it encompasses those who were directly involved in the act of committing evil, along with those who supported them, despite not being directly involved; and this is what is vividly evident from the case of the wife of Lūt ﷺ

“So We saved him and all of his family, except an old woman (Lūt’s wife), who was one of the doomed. Then We utterly destroyed the rest, pouring upon them a rain [of brimstone]. How evil was the rain of those who had been warned! Surely in this is a sign. Yet most of them would not believe. And your Lord is certainly the Exalted in Might, Most Merciful” Sūrah Al-Shu’ara’ (26:170-175).

All success is from Allāh ﷻ, and Allāh ﷻ knows best.

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