

Sexual Deviance in the View of the Qur'an: Analysis of Hamka's Interpretation in *Tafsir al-Azhar*

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Abstract

This article aims to discuss the Qur'an's view on sexual deviance with reference to Hamka's *Tafsir al-Azhar*. One of the controversial issues in Indonesia is the emergence of the lesbian, gay, bisexual, and transgender (LGBT) community. They not only demand that their rights be respected but also fight for same-sex marriage to be legalized under marriage law. In the Qur'an, homosexuality is considered an abominable act that crosses boundaries. However, this issue seems to never cease being discussed, and it is becoming increasingly prevalent across all social strata. In fact, such behavior is strictly prohibited in the Qur'an and is clearly evident in the story of Prophet Lot. This study employs a qualitative method with a literature review (*library research*) approach. Through descriptive analysis using thematic interpretation, the research findings indicate that several verses of the Qur'an address homosexuality in connection with the story of the people of Prophet Lot. The Qur'an uses the term *al-fāḥisyah* to refer to same-sex sexual relations—whether between men or between women—which also signifies an act of extreme depravity. In Hamka's interpretation, this act is categorized as a despicable act that cannot be justified under any circumstances. This study contributes to the clear moral and ethical dimensions of al-Qur'an regarding *al-fāḥisyah*, while strengthening the classical and contemporary perspectives on the prohibition of deviant sexual behavior. This research also provides a foundation for strengthening the discourse on Islamic ethics in issues of sexuality, especially in the context of thematic (*maudhu'i*) readings of verses that are relevant to moral challenges in the modern era.

Keywords: Qur'an, Hamka, Sexual Deviance, *Tafsir al-Azhar*

Abstrak

Artikel ini bertujuan membahas pandangan al-Qur'an terkait penyimpangan seksual dengan mengacu pada *Tafsir al-Azhar* karya Hamka. Salah satu isu kontroversial di Indonesia adalah munculnya komunitas lesbian, gay, biseksual, dan transgender (LGBT). Mereka tidak hanya menuntut hak-hak mereka harus dihormati, tetapi juga berjuang agar pernikahan sejenis dapat dilegalkan Undang-Undang pernikahan. Dalam al-Qur'an, homoseksual merupakan perbuatan keji yang melampaui batas. Namun, masalah ini tampaknya tidak pernah habis untuk diperbincangkan, bahkan semakin marak terjadi di semua kalangan. Padahal, perilaku tersebut sangat diharamkan di dalam Al-Qur'an dan sudah jelas terbukti pada kisah Nabi Luth. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian kepustakaan (*library research*). Dengan analisis deskriptif menggunakan tafsir tematik, hasil penelitian menunjukkan bahwa beberapa ayat al-Qur'an telah menjelaskan tentang homoseksualitas yang dikaitkan dengan kisah kaum nabi Luth. Al-Qur'an menggunakan istilah *al-fāḥisyah* untuk merujuk pada perilaku hubungan seksual sesama jenis—baik laki-laki dengan laki-laki maupun perempuan dengan perempuan—yang juga dapat berarti perbuatan yang sangat keji. Dalam penafsiran Hamka, tindakan ini dikategorikan sebagai perbuatan tercela yang sama sekali tidak dapat dibenarkan dalam kondisi apa pun. Penelitian ini berkontribusi terhadap dimensi makna moral dan etis yang tegas menurut al-Qur'an tentang *al-fāḥisyah*, sekaligus memperkuat perspektif tafsir klasik dan kontemporer tentang larangan perilaku seksual menyimpang. Penelitian ini juga memberi landasan bagi penguatan diskursus etika Islam dalam isu

seksualitas, terutama dalam konteks pembacaan ayat secara tematik (*maudhu'i*) yang relevan dengan tantangan moral di era modern.

Kata Kunci: Al-Qur'an, Hamka, Penyimpangan Seksual, *Tafsir al-Azhar*

Introduction

Essentially, human beings were created by God to serve as *khalifah* on earth,¹ tasked with upholding and spreading His teachings. Yet, as time progresses, the descendants of Prophet Adam often neglect this divine mandate. The constant rotation of the earth signifies the passage of time, along with the advancement of human thought and knowledge. Culture and social norms that once distinguished humans from other creatures are now gradually eroded by the course of time.

Technological progress has shifted humanity from being social beings to increasingly individualistic ones. As a result, many have become spiritually barren, engaging in deviant behaviors under the pretext of human rights, while disregarding existing moral and ethical values. In fact, the laws of the shari'ah were prescribed to safeguard the essential interests of life, making them the most fundamental laws that must be preserved.² Recently, the public was stirred by the news of an ASEAN-wide LGBT gathering planned to be held in Jakarta, aiming to declare their community known as the "rainbow group." The plan immediately drew strong criticism and rejection from the Indonesian Ulama Council (MUI), which urged the government not to grant permission for the event.

Homosexuality³ has increasingly manifested its presence in society. Under the pretext of equality, this group frequently stages public demonstrations. Indonesia was also recently shocked by a same-sex marriage in Bali, widely reported across print and electronic media. Within society, marriage that is considered proper and normative is heterosexual—between a man and a woman. Therefore, same-sex marriage inevitably generates controversy, as it is perceived as a form of social deviation that is becoming more widespread. This sexual deviation is regarded as a serious social illness in the modern era. In an age marked by hedonistic and permissive lifestyles, sinful practices spread rapidly.

¹ As Allah says in Surah al-Baqarah verse 30: "Remember when your Lord said to the angels, 'I am going to put a caliph on earth.'" Regarding this verse, a *Tafsir* scholar explained that the reason why the children of Adam are referred to as *khalifah* is because they are Allah's representatives and deputies on earth to uphold Allah's laws and carry out His decrees. See, Abu al-Hasan Ali bin Muhammad bin Ibrahim bin Umar al-Syahi, *Tafsir khabzin: Labab al-Ta'wil fi Ma'ani al-Tanzil*, (Maktabah Asy-Syamilah, 1999), edisi ke-2, 6.

² Abdul Wahab Khalaf, *Ilmu Usul Fiqh*, terj. Masdar Helmy, (Bandung: Gema Risalah Pres, 1997), Cet-ke 2, 368.

³ Homosexuality in English is referred to as "homosexual." This means a male who enjoys having sex with other males. Meanwhile, in Arabic, it is referred to as اللواط (*al-Liwaṭ*), and the perpetrator is called الرجل تآي (*al-Liṭ*/ the person who commits homosexual acts), which can be briefly interpreted by Arabs as الرجل تآي (a man who has sex with other men). John M. Echols dan Hassan Shandily, *Kamus Inggris Indonesia* (Jakarta: Gramedia, 1976), 302. See, Mahjuddin, *Masail al-Fiqhiyah: Berbagai Kasus Hukum Islam Masa Kini* (Jakarta: Kalam Mulia, 1990), 30.

Many people are drawn into these trends without reflecting on the norms, consequences, and implications involved.⁴

The Qur'an's view on sexual deviance is very clear. Homosexual behavior is categorized as *al-fāḥisyah*—an act that is extremely vile and beyond limits (QS. al-A'rāf [7]: 80–81; QS. al-'Ankabūt [29]: 28–29). The story of the people of Prophet Lūṭ is used as a concrete example of how this deviance leads to Allah's wrath and punishment, because they violated the nature of human creation as beings paired between men and women. The Qur'an emphasizes that sexual relations are only justified within the bonds of a valid heterosexual marriage, in order to preserve honor, lineage, and social order. Thus, sexual deviance is not only considered a violation of religious law, but also a threat to the preservation of morality and social life in society.

In this context, this study chooses Hamka's *Tafsir al-Azhar* as the main source for analyzing verses related to sexual deviance. This selection is based on several important considerations.⁵ *First*, Hamka is an Indonesian exegete who lived amid the socio-cultural dynamics of the nation, so his interpretations are highly contextual to the reality of the Indonesian people. *Second*, *Tafsir al-Azhar* combines classical and modern approaches, making it relevant for addressing contemporary issues such as sexual deviance. *Third*, Hamka's communicative and argumentative style of language makes this interpretation easily accessible and acceptable to the wider community, so that the moral message of the Qur'an can be conveyed effectively. Therefore, the discussion of sexual deviance in this study will be analyzed through Hamka's perspective in *Tafsir al-Azhar*, in order to obtain a more in-depth and contextual understanding of the prohibition of such behavior.

A number of previous studies have shown that Hamka's *Tafsir al-Azhar* has important relevance in reading contemporary issues. Wirastho and Mukaromah emphasize that Hamka interprets the story of Prophet Lot by linking it to homosexual behavior, which is classified as *al-fāḥisyah*.⁶ Rahmah Eka Saputri shows that Hamka's hermeneutic method is in line with Fazlur Rahman's approach, which is to connect Qur'anic principles with modern reality.⁷ Kusnadi, et al, describe Hamka's views on eco-Sufism in the Qur'an.⁸ Eko Zulfikar, et al., examining Hamka's interpretation of Islam's recognition of the

⁴ Jamal Ma'mur Asmani, *Anas Bahaya Homo Seks mengintai anak-anak kita* (Jakarta selatan: Pustaka al-Mawardi 2009), 44.

⁵ Abur Hamdi Usman, Salman Zainal Abidin, "Rethinking Racism: Toward Hamka's (1908-1981) Perspectives in *Tafsir al-Azhar*", *Afkar: Jurnal Akidah Dan Pemikiran Islam* 26, no. 2 (2024): 31–68. <https://doi.org/10.22452/afkar.vol26no2.2>.

⁶ Edy Wirastho and Robiatul Mukaromah, "Perilaku Homoseksual dalam Perspektif Tafsir Al-Azhar: Studi Analisis Kisah Nabi Luth," *Al Karima: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2023).

⁷ Rahmah Eka Saputri, "Fazlur Rahman's Hermeneutic Analysis of Hamka's *Tafsir al-Azhar*," *Islamic Thought Review* (2023).

⁸ Kusnadi Kusnadi, et al., "Eco-Sufism In *Tafsir Al-Azhar*: Hamka's Sufism Interpretation's Contribution To Sustainable Environmental Conservation In Indonesia", *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 8, no. 1 (2023): 71-92.

existence of other religions in Indonesia.⁹ Meanwhile, Ahmad Nabil Amir emphasizes Hamka's rational, universal, and non-sectarian style of legal interpretation,¹⁰ while Basri and Muhammad highlight the role of *Tafsir al-Azhar* in building religious moderation in Indonesia.¹¹ These findings reinforce the basis for choosing *Tafsir al-Azhar* as the main reference for analyzing Qur'anic verses related to sexual deviance.

Results and Discussion

Definition of Sexual Deviance

The concept of “normal” can have various meanings depending on the context. In general, ‘normal’ refers to a state, behavior, or condition that conforms to standards or criteria that are considered common, reasonable, or typical in a particular society or environment. In the context of mental health, “normal” refers to a mental, emotional, and psychological state that is consistent with that of most individuals in society. However, it is important to remember that the concept of “normal” in this context can vary between cultures, times, and social environments. In this context, “normal” in the perspective of the Qur'an can be interpreted as living a life in accordance with Allah's teachings, maintaining purity, justice, and balance in all aspects of life, as well as maintaining good and loving social relationships.¹²

Homosexual couples in the form of liwath are considered a serious crime (major sin), because it is a vile act that damages personality, morals, and religion. Fiqh scholars agree that homosexuality is haram based on the Qur'an and Hadith, as well as fiqh principles. From the above description, it can be concluded that homosexual and lesbian acts are forbidden, whether in the form of married couples or not. If there are expressions or statements saying that homosexuality and lesbianism are permissible, they are not teachings of the Qur'an and Hadith, nor are they the result of ijtihad by scholars who are competent in their fields. These are merely expressions and statements from liberal circles who have only a little religious knowledge and have not properly studied the verses of the Qur'an and Hadith, so they issue fatwas that are misleading, namely, legitimizing homosexual and lesbian behavior.¹³

According to Hamka, etymologically, homosexuality is abnormal sex performed through anal intercourse. In the English dictionary, the word “anal” means related to the anus. The word “sex” in the English dictionary means (1) sexual intercourse; (2) gender.

⁹ Eko Zulfikar, et al., “Pengakuan Islam terhadap eksistensi agama lain: Studi relevansi penafsiran Hamka di Indonesia”, *Jurnal Perspektif* 16, no. 1 (2023): 36-46.

¹⁰ Ahmad Nabil Amir, “Corak Penafsiran Hukum dalam Tafsir Al-Azhar,” *Al Karima: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2023).

¹¹ Basri Basri and Muhammad Muhammad, “Rethinking Religious Moderation through the Study of Indonesian Exegesis: A Study of Tafsir al-Azhar by Hamka,” *Khaṣanah: Jurnal Studi Islam dan Humaniora* 21, no. 1 (2023).

¹² Yulfitra Raharjo, “Seksualitas Manusia Dan Masalah Gender: Dekonstruksi Sosial Dan Reorientasi,” *Populasi* 8, no. 1 (1997): 272-275.

¹³ Abu al-Fida' Ibn Katsir, *Tafsir al-Qur'an al-'Adzim* (T.tp.: Maktabah alTawfiqiyah, t.th), jilid III, 992.

The same meaning is found in the Big Indonesian Dictionary, namely (1) gender; (2) matters related to the genitals, such as intercourse.¹⁴

Terminologically, abnormal sex is sexual behavior that deviates from social norms, hurts others, causes personal distress, or affects a person's ability to function normally. The conclusion that can be drawn from the two definitions above is that abnormal or deviant behavior is behavior or actions that deviate from the norm, whether done temporarily or repeatedly, which some people consider to be despicable and intolerable by society.

Abnormal sex is a form of social deviance because it violates prevailing norms, for example, homosexuality, lesbianism, and transsexuality. Homosexuality is sexual behavior that tends to be attracted to the same sex, usually men who like other men. People who engage in this behavior are called gay, while women are called lesbians.

Sexual deviance is sexual activity that a person engages in to obtain sexual pleasure in an unnatural way. The methods used also involve unnatural sexual objects, which is caused by psychological disorders such as childhood experiences, social environment, and genetic factors. Homosexuality is a sexual disorder that involves attraction to the same sex, which can lead to the risk of AIDS. In addition, there is a sexual disorder called sadism, which is when a person derives sexual pleasure from having sexual relations with their partner after first hurting or torturing them.¹⁵

Meanwhile, masochism is a sexual relationship in which a person allows themselves to be hurt or tortured for the purpose of obtaining sexual satisfaction. Sodomy is a sexual relationship in which a man likes to have sex through his sexual partner's anus, whether homosexual or with his female partner.¹⁶

In society, we can find behaviors of individuals or groups that deviate from the norms that apply in society. As individuals living in society, whether consciously or unconsciously, we have all committed deviant or socially deviant behaviors. These social deviations disrupt the balance of social life. Social deviance is a pattern of behavior that fails to adjust to society.

Deviant behavior is caused by an imperfect or unsuccessful socialization process because a person has difficulty communicating during socialization.¹⁷ Social deviance can also occur if a person observes and imitates deviant behavior performed by adults when they are still young. The occurrence of deviant behavior is also the result of socialization of deviant cultural values due to the influence of several factors, such as economic and religious factors. We often assume that sexual needs in humans and animals are a “sexual

¹⁴ Haji Abdul Malik Karim Amrullah, *Tafsir al-Azhar* (Jakarta: Pustaka Panjimas, 1983), Jilid 7, 5153.

¹⁵ Agung Suprasetya Dwi Laksana and Diyah Woro Dwi Lestari, “Faktor-Faktor Risiko Penularan HIV/AIDS Pada Laki-Laki Dengan Orientasi Seks Heteroseksual Dan Homoseksual Di Purwokerto,” *Mandala of Health* 4, no. 2 (2010): 113–123.

¹⁶ Lajnah Pentashihan Mushaf Al-Qur'an, *Mushaf al-Qur'an, Seksualitas Dalam Perspektif al-Qur'an Dan Sains* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2012), h. 35-36

¹⁷ Prarika Fitria Setyatmoko and Teguh Supriyanto, “Penyimpangan Sosial Dalam Novel Neraka Dunia Karya Nur Sutan Iskandar,” *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 6, no. 3 (2017): 307–313.

instinct” that is similar to the instinct to find food and the feeling of hunger. In science, this instinct is called “libido.”¹⁸

Many scientists estimate that this instinct is not apparent during childhood and only emerges when a person reaches maturity, i.e., puberty. This instinct usually manifests itself through mutual attraction between one sex and the opposite sex, with the goal being sexual union or at least certain actions that refer to such union. However, the validity of these opinions is still difficult to ascertain because there are many reasons that indicate that these opinions still require more in-depth research in order to produce more accurate conclusions. The following are several references to sexual objects, namely individuals who are the source of sexual attraction, and sexual goals, namely the goals to be achieved by sexual instinct.¹⁹

Interpretation of Verses on Deviant Sexual Behavior According to *Tafsir al-Azhar*

1. QS. al-A'raf verses 80-81:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ إِنَّكُمْ لَأَتَأْتُونَ الرِّجَالَ شَهْوَةً
مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

“And (We also sent) Lot, when he said to his people, ‘Why do you commit such an abomination as no one in the world has ever done before you? You satisfy your lust with men instead of women. You are truly a people who have exceeded all bounds.’”²⁰

Verse 81 describes the tendency of the people of Prophet Lot, who approached men with lust rather than women. This behavior is regarded as a severe moral corruption, for desire that should be directed toward the opposite sex was instead turned toward the same sex. In common perception, such a condition of the soul is considered abnormal. When morality has been degraded to this extent, human dignity falls even lower than that of animals, since even animals—whether birds or four-legged creatures—naturally seek the opposite sex.²¹

In this verse, Prophet Lot referred to them as *musrifun*. The term carries several meanings: exceeding limits, going too far, being excessive, or squandering resources on things of no value. Applied to his people, the label is particularly fitting, as through homosexual acts they wasted their vital potential. The seminal fluid, which by nature is meant to unite with a woman’s ovum to produce good offspring, was squandered in vain due to such deviant practices.

¹⁸ Sexual instinct is the sexual desire that arises within a person. Sexual instinct is an individual's biological need that aims for biological maturity.

¹⁹ Sigmund Freud, *Teori Seks*, (Yogyakarta: Jendela, 2003), 28–29.

²⁰ Kementerian Agama RI, *al-Quran dan Terjemahnya* (Jakarta: PT. Sinergi Pustaka Indonesia, 2021), 160 - 161.

²¹ Amrullah, *Tafsir al-Azhar*, Jilid 4, 2428–2430.

Because of such behavior, those afflicted with this condition were considered to have fallen from the dignity of humankind, becoming even lower than animals. According to psychological studies, both ancient and modern, such individuals typically lose any desire to marry women. In some cases, even if they were married, they would allow another man they favored to sleep with their wives, provided that they themselves could also engage with that man. Worse still, when they grew old and could no longer perform sexually, they would even request to be taken by younger men, offering payment in return.

This phenomenon also spread among women who, when unsatisfied by men, turned to same-sex relations. One can thus imagine how deeply corrupted the morals of the people of Sodom and Gomorrah had become due to the spread of this practice. It was precisely this corruption that Prophet Lot addressed through the divine message revealed to him. In verse 80, it is stated that such acts had never before been committed by any known people of that time. Therefore, the people of Sodom and Gomorrah were regarded as having set a destructive precedent for humanity until the end of time. Consequently, in Europe, individuals afflicted with this behavior were termed “Sodomites,” while in the Arab world, the expression used was “to commit the deeds of the people of Lot.” Their morality had deteriorated so severely that when Prophet Lot confronted them with divine admonition, they responded with defiance and rejection.

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

“And there was no answer from his people, except that they said: ‘Drive them out of your town, for they are people who want to be pure.’”

This verse underscores the utter moral corruption of the people of Prophet Lot. They did not respond to his call with repentance or the slightest intention of abandoning their vile practices. Instead, they resolved to expel Lot and his followers, who rejected such indecency, from their land. Their response reflected defiance, declaring that they would remain with their disgraceful lifestyle, regardless of being deemed immoral, lewd, or corrupt. To them, anyone seeking purity, devoted worship, and rejection of homosexual acts should simply leave their city.²²

Such attitudes are not confined to the time of Lot but can be observed in every era. There are always people immersed in sin—whether through drunkenness, debauchery, or obscene speech—who, when confronted with admonition, mock or dismiss the admonisher as being too self-righteous, while proudly admitting themselves as corrupt.

In other chapters, it is mentioned that Allah sent angels in the guise of handsome young men to deliver His punishment upon the people, as found in Surah adz-Dzāriyāt (51) and al-Ḥijr (15). These angels came as guests to Prophet Lot, but the people demanded that they be handed over to satisfy their lustful desires. Lot instead offered them his daughters in marriage, but they angrily rejected the offer. Unaware that the six young men

²² Amrullah, *Tafsir al-Azhar*, Jilid 4, 2428–2430.

were in fact angels sent by God, the people of Sodom failed to realize that their arrival marked the imminent destruction of their city.

Classical exegetes who opposed the interpretation of Hussein and Muhammad—who understood the term *fāḥishah* as homosexuality—argued that such acts essentially obstruct the natural path of procreation. In his research, Abdul Mustaqim emphasized that there is absolutely no justification for legitimizing homosexual practices, even under the pretext of human rights. His reasoning is based on several considerations:

- a. Homosexuality contradicts the divine order (*sunnatullah*) and human nature, and it is strongly condemned by the Qur'an and Hadith.
- b. Homosexual practice through sodomy is highly vulnerable to the spread of diseases, including AIDS.
- c. Historical evidence as conveyed in the Qur'an shows that those who engaged in *liwat* were cursed by God and punished with a rain of stones.
- d. The appeal to human rights as a basis for legitimizing homosexuality is, in essence, merely a justification for following lustful desires. Human rights should not be used to validate actions forbidden by God, especially those that degrade human dignity.²³

Prominent exegetes such as Ahmad Shawi al-Maliki in *Ḥāshiyah al-'Allamah al-Ṣāwī 'alā Tafsīr al-Jalālayn*, Ali al-Shabuni in *Rawā'i' al-Bayān fī Tafsīr Āyāt al-Aḥkām min al-Qur'an* and *Ṣafwah al-Tafsīr*, as well as Ibn Kathir in his *Tafsīr al-Qur'an al-'Aẓīm*, described homosexuality as an abomination worse than the behavior of animals. This is because homosexuality blocks the natural purpose of procreation, which is the primary objective of lawful marriage between men and women.²⁴

Regarding punishment in the Hereafter, the great Nusantara scholar from Banten, Shaykh Nawawi al-Bantani, in his work *Naṣa'ih al-'Ibad*, classified homosexuality as a reprehensible act based on the Hadith of the Prophet. He further associated it with six other condemned practices: masturbation, bestiality, anal intercourse with one's wife, marrying a woman along with her daughter, committing adultery with a neighbor's wife, and harming neighbors either verbally or physically.

2. QS. Asy-Syu'ara verse 165-166:

اَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ۖ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رُبُّكُمْ مِنْ أَرْوَاحِكُمْ ؕ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

*"Why do you approach men among mankind (for homosexual acts) and leave (women) whom God has created to be your wives? You are indeed transgressors."*²⁵

²³ Abdul Mustaqim, "Homosexuality in the Perspective of the Qur'an: An Approach through Contextual Interpretation (al-Maqāṣidī)", *Subuf* 9, no. 1 (2016): 35-58.

²⁴ Siti Mudmainah, *Fāḥisyah Dalam Surah Al-A'raf Ayat 80-81 (Kajian Terhadap Penafsiran Husein Muhammad Dan Musdab Mulia)*, Skripsi, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2021, 292-299.

²⁵ Kementerian Agama RI, *al-Quran dan Terjemahnya*, h. 374

Verse 165 rebukes the people of Lot with the rhetorical question: “*Do you approach men with lust?*” This act is regarded as a grave transgression, a profound moral corruption, and a form of psychological disorder. Furthermore, verse 166 declares: “*And you leave aside the wives that your Lord has created for you. Indeed, you are a people exceeding all bounds.*” This indicates that they had surpassed the limits of humanity, unable to restrain their desires.

In accordance with human nature, a mentally healthy man is inclined toward women—particularly his own wife, whom God has lawfully permitted for him. God has set a natural order: the male is endowed with an active reproductive organ, while the female possesses a receptive one. This constitutes the natural boundary established for all creatures, including humankind.

The sexual union between male and female serves the purpose of preserving human progeny. Through the merging of their seminal fluids, the initial form of life—*nuthfab*—is created. In line with instinct, all creatures—whether birds, small animals, frogs in the fields, ducks in the marsh, chickens in the yard, or cattle and goats in the pasture—engage in copulation for reproduction. This is the natural order decreed by God between male and female. However, when a man directs his sexual desire toward another man, such behavior is deemed to have deviated from human nature. From a psychological perspective, such individuals are classified as abnormal or even psychopathic, for their humanity and morality have been corrupted.

In the interpretation of earlier chapters such as *Hud*, *al-‘Ankabut*, and *al-A‘raf*, it has been extensively explained that the spread of homosexual practices leads to severe humanitarian decline. One of the major contributing factors is excessive luxury. For instance, in the Arab world during times of prosperity, many young male slaves were castrated. This practice shifted the sexual preferences of certain affluent men from women to young men.

Another factor was the devaluation of women due to widespread promiscuity. When women were perceived as “cheap” and no longer appealing, some individuals redirected their desires toward young males. A similar phenomenon was observed in the Dutch East Indies toward the end of colonial rule. Several Dutch officials and even educated elites were exposed for participating in a secret society devoted to the pursuit of young boys. Within this circle, members exchanged photographs of boys to satisfy their desires.

Even more troubling, some of the exploited boys grew accustomed to being feminized and even derived pleasure from such treatment. Consequently, as they matured, they sought younger boys to subject to the same acts. This created a cycle in which the practice could perpetuate itself across generations, with victims eventually becoming perpetrators toward those younger than themselves.²⁶

The *Tafsir Jalalayn* on Surah *ash-Shu‘ara* (verses 165–166) provides context regarding the immoral behavior of the people of Prophet Lot (Luth, peace be upon him). Verse 165

²⁶ Amrullah, *Tafsir al-Azhar*, Jilid 7, 5154–5155.

highlights the practice of homosexuality, which they committed openly, and describes it as a reprehensible act. Verse 166 emphasizes the importance of marriage with women as a means of ensuring righteous progeny that will contribute to the prosperity of the earth. The commentary underlines that abandoning women, who were divinely created to be wives and sources of progeny, in favor of deviant sexual practices constitutes transgression beyond the bounds set by God.²⁷

In addition to homosexual acts, the people of Lot also engaged in criminal behavior, such as robbing and seizing the possessions of travelers and merchants. From the Islamic perspective, same-sex relations—whether homosexual or lesbian—are strictly forbidden, as they are considered unhealthy and contrary to human nature. Such deviant behaviors are believed to have contributed to the emergence of new infectious diseases, such as AIDS and herpes, which were previously unknown but have now spread rapidly.

Homosexuality, along with other forms of deviant sexual behavior such as promiscuity and prostitution, represents the primary mode of HIV/AIDS transmission. Research indicates that approximately 90% of AIDS cases are transmitted through abnormal sexual relations. Other modes of transmission include contaminated blood transfusions and the use of unsterile syringes. Meanwhile, mother-to-child transmission is relatively low, accounting for less than 10% of cases.

3. QS. An-Naml verse 54-55:

وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفُحْشَةَ وَأَنْتُمْ تُبْصِرُونَ أَتَيْنِكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ؕ
بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ

*“And (remember) the story of Lot, when he said to his people, ‘Why do you commit such an abomination, even though you see it (the abomination of sin)? Why do you approach men for your desires instead of women? Indeed, you are a people who do not know (the consequences of your actions).’”*²⁸

Imam Asy-Syaukani explains that these verses constitute repeated admonitions to the people of Prophet Lot for their transgressive behavior, specifically engaging in same-sex relations purely to satisfy their desires. They neglected women and directed their sexual impulses toward other men.²⁹

Verse 54 highlights the sending of Prophet Lot to the land of Sodom as a warning: *“And Lot!”* This indicates that Allah sent Lot to admonish his people regarding their reprehensible actions. The latter part of the verse clarifies that the people openly displayed their sexual acts, with men being treated as women. This demonstrates the deep influence of Satan and entrenched immoral habits, resulting in the complete loss of shame.

²⁷ Jalaluddin Al-Mahalli, dan Jalaluddin As-Suyuti, *Tafsir Al-Jalalain*, terj. Bahrin Abubakar, (Bandung: Penerbit Sinar Baru Algensindo, 2008), Jilid 5, 489-495.

²⁸ Kementerian Agama RI, *al-Quran dan Terjemahnya*, 381.

²⁹ Imam Asy-Syaukani, *Tafsir Fathul Qadir*, (Jakarta: Pusaka Azzam, 2012), 355-356.

Verse 55 focuses on their conduct: “*Do you approach men with desire instead of women?*” This behavior is depicted as a grave moral disorder. They no longer derive desire from women but from other men, particularly young boys who are not yet physically mature. Such acts deviate from natural law; since men do not have the “natural opening” for intercourse with other men, they engage in anal penetration. Although they recognize the immorality of their actions, they are unable to control their deviant desires. In more extreme cases, some would even direct their wives to engage sexually with a boy they preferred, as long as they themselves could satisfy their desires afterward. At the conclusion of verse 55, Allah states: “*Indeed, you are a people who are utterly ignorant,*” emphasizing their moral ignorance and inability to restrain their passions.

At the conclusion of the verse, Prophet Lot (peace be upon him) declares to his people that by engaging in such acts, they are a foolish people. Earlier, at the end of verse 54, Lot also stated that they had completely lost their sense of shame. Their immoral acts were displayed openly before the public, indicating that this moral corruption had become widespread and had eroded their collective reasoning. They failed to recognize that such behavior would impede the continuation of their lineage, as women were no longer bearing children according to natural law.³⁰

Verse 56 narrates that Lot’s people did not respond positively to his admonitions. Instead, they rejected him and demanded that he and his entire family leave their land. This reaction is analogous to contemporary situations in which preachers or religious educators who warn against sinful practices—such as gambling or illicit sexual relations—are often dismissed or even expelled from the place. The people of Lot felt disturbed because the admonition challenged long-established immoral customs. They demanded that Lot and all members of his household, including his children and in-laws, be expelled. Their objective was to prevent anyone from daring to criticize or correct their deviant behavior. Hence, the people of Lot are depicted as a community that rejects divine guidance and strives to uphold their own corrupt practices, disregarding moral and ethical norms.³¹

Ibn Kathir’s *Tafsir* of Surah *an-Naml* verses 54–55 explains the story of Prophet Lot (peace be upon him) and the divine admonition against the immoral behavior of his people. Verse 54 presents Lot questioning his people about why they commit acts of *fahishah*—approaching men to satisfy sexual desire instead of women—while remaining unaware of the immorality of their actions.

The verse emphasizes that homosexual behavior carried out by the people of Lot is considered reprehensible. Verse 55 further explains that they committed these acts without understanding the negative consequences. They were unaware that their behavior was immoral and that they belonged to a community lacking moral awareness of the repercussions of their actions. Ibn Kathir’s *Tafsir* offers a profound understanding that these verses serve as a stern warning against engaging in immoral acts without consciousness of their inherent evil and consequences. The passages highlight the

³⁰ Amrullah, *Tafsir al-Azhar*, Jilid 7, 5242–5244.

³¹ Amrullah, *Tafsir al-Azhar*, Jilid 7, 5242–5244.

importance of moral awareness and responsibility, particularly in avoiding actions that deviate from natural law and divine commandments.³²

These verses recount Prophet Lot (peace be upon him) admonishing his people for committing immoral acts. Such behavior is highlighted as reprehensible, violating both moral norms and human nature. In Surah an-Naml verses 54–55, Lot's admonition addresses acts of *al-fahishah* that are profoundly inappropriate for humans. The verses emphasize the prohibition of immoral and sinful acts that contravene religious teachings. Therefore, the central message is the importance of avoiding behaviors that violate moral and religious norms, while preserving personal purity. Furthermore, these passages offer a moral lesson on the obligation to maintain ethical conduct and refrain from actions that harm oneself or society.³³

4. QS. al-Ankabut verse 28-29:

وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَنْتَٰؤُنَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ. أَتَنْتَٰؤُنَ
الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَنْتَٰ
بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّٰدِقِينَ

*“And (remember) when Lot said to his people, ‘You commit such an abomination as no one in the world has ever done before you. Is it proper for you to approach men, commit robbery, and commit evil deeds in your places of gathering?’ Their response was nothing but to say, ‘Bring upon us the punishment of Allah, if you are among the truthful.’”*³⁴

After migrating from his hometown with Prophet Abraham (peace be upon him) and his beloved uncle, Prophet Lot (peace be upon him) was sent by Allah as a messenger to the land of Sodom (Sadum), located near the Dead Sea, later sometimes referred to as the Lake of Lot. There, Lot lived separately from Abraham and undertook his own prophetic mission. In this land, an extremely reprehensible behavior emerged, which, according to the Qur'an, had not previously occurred among humanity: some men preferred sexual relations with other men. This behavior became widespread, to the point that they no longer felt shame in seeking young males as sexual partners. Prophet Lot admonished his people, stressing that this practice must cease as it gravely undermined human dignity.

Allah created humans in male-female pairs to ensure the continuation of offspring. Sexual relations according to this natural order guarantee the survival of humanity through generations. The people of Lot, in contrast, disregarded this divine law, wasting semen, seizing others' property, and disrupting societal security. They also committed immoral acts in public gathering places, including drinking alcohol, engaging in lewd behavior, and

³² Abdullah bin Muhammad dan Abdurrahman bin Ishaq Alu Syaikh, *Terjemah Tafsir Ibnu Katsir*, (Bogor: Pustaka Imam AsaSyafi'i, 2004), 198-207.

³³ HR. Baihaqi, Hadits No. 10826, 165-166.

³⁴ Kementerian Agama RI, *al-Quran dan Terjemahnya*, 399.

providing venues for same-sex intercourse. This phenomenon can be considered an early form of modern “nightclubs” in major cities in Europe and America, which has now spread to Asia. As a result, society became morally corrupt, and because men were preferred over women, these deviant behaviors multiplied and intensified.³⁵

The people of Prophet Lot (peace be upon him) did not respond to his warnings; instead, they challenged him by saying, “Bring upon us the punishment of Allah!” They did not believe that Allah would punish them and felt secure in their wrongdoing. This attitude resembles that of some contemporary societies, which often mock religious teachings and moral norms, defy truth, and live in unrestrained freedom. The verse emphasizes that Prophet Lot remained steadfast and unshaken in the face of such challenges. He prayed to Allah: “O my Lord, help me against the corrupting people.” Through this prayer, Lot demonstrates strong faith and reliance on divine assistance while confronting those who oppose the truth.

Ibn Kathir’s *Tafsir* of Surah al-Ankabut verses 28–29 explains that these passages highlight a warning against the immoral acts of Lot’s people, such as engaging in sexual relations with other men and committing corruption in public gathering places. Verse 29 emphasizes that Prophet Lot prayed to Allah for help against his rebellious and corrupt people. This *Tafsir* provides a profound understanding of the stern warning against immoral acts and illustrates the role of Prophet Lot’s supplication in seeking Allah’s assistance to uphold justice and truth.³⁶

The qualities of modesty and faith are closely interconnected; if one is lost, the other is also affected. In other words, when a person’s sense of modesty disappears, they are prone to engaging in sinful behavior, which can weaken or even eradicate their faith, especially when such sins begin to be normalized or justified. This aligns with the saying of Prophet Muhammad (peace be upon him) recorded in *Sabih Bukhari*: “*Fainna al-baya’a minal imaan*” — modesty is indeed a part of faith.

Another important lesson is that faith gives rise to modesty; if modesty is removed or diminished, one’s faith becomes vulnerable. Scholars identify four factors that can erode modesty, making it easier to commit immoral acts. One such factor is adultery: when sexual immorality is trivialized or facilitated, a person’s faith may decline, leading to the loss of modesty, which serves as a moral safeguard.

5. QS. al-Anbiya’ verse 74:

وَلُوطًا إِتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسَقِينَ

“To Lot, We gave wisdom and knowledge, and We saved him from (the punishment that befell the inhabitants of) the city that committed evil deeds.”³⁷

³⁵ Amrullah, *Tafsir al-Azhar*, Jilid 7, 5422–5423.

³⁶ Maliki Maliki, “Tafsir Ibnu Katsir: Metode Dan Bentuk Penafsirannya,” *El-Umdah* 1, no. 1 (2018): 74–86.

³⁷ Kementerian Agama RI, *al-Quran dan Terjemahnya*, 327.

The verse “And Lot – We granted him wisdom and knowledge” emphasizes that Allah bestowed upon Prophet Lot (peace be upon him) the wisdom and insight to discern right from wrong accurately. Here, “wisdom” refers to clear moral judgment, while “knowledge” includes leadership skills, culminating in *ma’rifatullah*, the recognition and understanding of Allah. The verse further asserts that Prophet Lot was saved from the land engaging in immoral acts. Other Qur’anic passages describe the moral corruption of the people of Sodom, caused either by indulgent lifestyles or the difficulty of marriage, which led to the degradation of their character. They tended to prefer sexual relations with other men rather than with women. As a result, Allah sent punishment through the angel Jibreel, destroying the entire land, while Prophet Lot and the believers with him were saved.

Homosexual acts (sexual intercourse between men) are categorized as *evil (jahat)* because they contravene human nature and are profoundly reprehensible. Furthermore, these acts are considered *fusik* because they violate and disobey the divine laws established by Allah.³⁸

Ibn Kathir’s *Tafsir* of Surah al-Anbiya, verse 74, explains the granting of wisdom to Prophet Lot (peace be upon him), who resided in Sodom, Palestine. Allah gave him the ability to make wise judgments, establish justice, and possess knowledge that is beneficial in fulfilling his duties to Allah. This verse emphasizes that Prophet Lot was given wisdom and beneficial knowledge in making decisions and establishing justice. It shows that the prophets are endowed by Allah with knowledge and wisdom to carry out their duties properly.³⁹

This is a commendation from Allah SWT for His Messenger, Lot (peace be upon him), for possessing *shar’i* knowledge and the ability to establish justice among people rightly and fairly. Allah SWT sent him to his people to call them to worship Allah and to forbid them from engaging in immoral acts. He consistently called them, but they did not respond. Then Allah SWT overturned their towns and punished them completely, for they were an evil and sinful people, denying the messenger and intimidating him with threats of expulsion.⁴⁰

Furthermore, Allah SWT saved Lot and his family. Allah SWT commanded him to leave his town at night with his family to distance themselves from their hometown. They walked and were saved through Allah’s grace and favor. Verse 74 of Surah Al-Anbiya conveys the granting of wisdom and knowledge to Prophet Lot and his deliverance from a people who committed immoral acts. Hadith also confirms the granting of wisdom and knowledge to Prophet Lot and his salvation from those who committed immoral deeds. This shows the importance of wisdom, knowledge, and Allah’s protection for His

³⁸ Amrullah, *Tafsir al-Azhar*, Jilid 6, 4604–4605.

³⁹ Syaikh Ahmad Syakir, *Terjemah Tafsir Ibnu Katsir*, (Jakarta: Dar al Sunnah Press, 2012), 168-170.

⁴⁰ Muhammad Abdurrahman bin Nashir as-Sa’di, *Taisirul Karimirrahman fi Tafsiri Kalamil Mannan*, (Jakarta: Darul Haq, 1426 H), 141-143.

messengers in carrying out their duties and facing the challenges of conveying divine guidance.⁴¹

6. QS. Hud verse 78:

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يُقَوْمُ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا اللَّهَ وَلَا تَحْزُونِ فِي ضَيْفِي ۚ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

*“And his people came rushing towards him. And they had always committed vile deeds. Lot said, ‘O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me before my guests. Is there not among you a single man of reason?’”*⁴²

Indeed, it is difficult, and this can be felt. According to etiquette in all times, one must respect and honor guests. Yet it was highly likely that these guests would be disturbed, causing Prophet Lot (peace be upon him) himself to feel ashamed. What he feared indeed happened. The next verse says: “And his people came to him in haste” (beginning of verse 78). The new guests had arrived—young, handsome, and charming. They were curious and wanted to satisfy their desires with the guests. Their sense of decency was destroyed; they felt no shame at all.

They came in crowds, rushing and gathering to see the young male guests of Prophet Lot who had just arrived. The lust of these corrupt people surged upon seeing the young, charming men, causing them to lose all sense of shame. The following verse states: “And before that, they used to commit various crimes.” This indicates that their shameless gathering to see the guests was because they were already accustomed to committing evil acts, especially sexual relations with men. If such evil deeds had not been habitual, they would not have been so lustful upon seeing the new guests.

Their gathering greatly offended Prophet Lot, as it also insulted his guests in his home. Prophet Lot said: “O my people! These are my daughters; they are purer for you.” According to some tafsirs, Prophet Lot offered his daughters, who were still virgins, so that they could marry them lawfully, to prevent continued indecent and immoral acts. According to the tafsirs of Ibn Abbas, Mujahid, and Said bin Jubair, his meaning was not only to offer his daughters but also to indicate other women, as a Prophet is like a father to his followers or a teacher to his students. Thus, his statement means: “These are my daughters; you may marry whichever you like, for it is better than continuing this evil act, wasting semen that should become the source of humanity on earth.” He further said: “So fear Allah, and do not humiliate me in front of my guests.”⁴³

Prophet Lot (peace be upon him) exhorted his people to fear Allah, emphasizing that such piety must be manifested through lawful and pure marriage with women, as women are the intended partners for men, not other men. He also stressed the importance of protecting the dignity of his guests so that he himself would not be humiliated in their

⁴¹ Hadits Al Bukhari 8: 31, Muslim: 5: 2, *Al Lu'lu-u Wal Marjan* 1 : 116, no. 303, 256.

⁴² Kementerian Agama RI, *al-Quran dan Terjemahnya*, 230.

⁴³ Ali bin Abu Talhah, *Tafsir Ibnu Abbas*, (T.tp: t.tk, 2020), 201-202.

presence. Lot questioned: “Is there not among you any intelligent person? A wise individual (rosyid) who can discern benefit and harm, understand social etiquette, honor guests, and recognize the boundaries of propriety that must not be transgressed?”

For comparison between divine revelation and human records, one can refer to the *Old Testament* (Genesis 19:8), which similarly recounts the story of Lot. In that verse, Lot offers his two virgin daughters to the crowd, provided that they do not harm his guests.

Various exegetes have interpreted Surat Hud verse 78. Ibn Kathir emphasizes that the hurried approach of Lot’s people indicated their intent to commit a reprehensible act, namely homosexuality. This interpretation underscores the warning against the entrenched misconduct of his people, which ultimately led to divine punishment. Prophet Lot provided guidance to his people, particularly to the women, aiming to lead them toward actions more beneficial for both worldly life and the hereafter. This is further affirmed in another verse: “*Do you approach men with desire instead of women? You are indeed exceeding bounds*” (Ash-Shu‘ara: 165-166). The people of Lot opposed him, questioning: “*Did we not forbid you from taking men as your guests?*” (Al-Hijr: 70). Lot replied: “*These are my daughters; marry them if you wish to act lawfully*” (Al-Hijr: 71-72). These verses emphasize that obedience to divine guidance and the proper regulation of social relationships are essential for maintaining moral order and social integrity.

Mujahid asserts that the women mentioned by Prophet Lot (peace be upon him) were not his biological daughters, but rather women from among his community. This understanding is grounded in the principle that every prophet serves as a paternal figure for his people. A similar interpretation is reported from Qatadah and several other scholars, indicating that this view is not an isolated opinion but is widely acknowledged within the classical exegesis tradition.

7. QS. al-Qamar verse 36-38:

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ

“*Truly, he (Lot) had warned them of our punishment, but they denied the warning.*”

According to Hamka, this represents the origin of human misfortune, occurring when people ignore clear warnings. Their desires have taken control over them, so no matter how strongly they are advised or warned about the impending consequences, they remain indifferent. As a result, they continue to indulge in the immoral acts they commit.⁴⁴

Divine punishment is never imposed without prior warning. Prophet Lot (peace be upon him) had forewarned his people about the impending divine retribution. Yet, they openly rejected and ignored his admonitions. In his exegesis, Sayyid Quthb explains that the people of Lot repeatedly doubted and questioned the legitimacy of this warning. Despite continuous warnings from the prophet, they persisted in their deviant behavior.⁴⁵

⁴⁴ Amrullah, *Tafsir Al-Azhar*, Jilid 9, 7055.

⁴⁵ Sayyid Quthb, *Fi Zilalil Qur'an*, (Jakarta: Gema Insani, 2000), jilid 11, 106.

وَلَقَدْ رَوَدُّهُ عَنْ ضَيْفِهِۦ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ

“Indeed, they had repeatedly urged him (to hand over) his guest (to them). Then We blinded their eyes. So taste My punishment and My warnings.” (QS. al-Qamar: 37)

This verse narrates the visit of angels to Prophet Lot (peace be upon him). As mentioned in QS. al-Hijr verse 61, the angels—comprising Gabriel, Michael, and Israfil—were sent by Allah to the city in the form of handsome youths. Their arrival served as a test and provocation for the morally corrupt people of Lot, arousing their illicit desires. The angels demanded that Lot hand over his guests so that they could gratify their desires. Lot proposed that they marry his daughters, yet due to the profound corruption of the people, they refused and insisted on their demands. The angels, disguised as handsome youths, entered Lot’s house as guests. Lot’s treacherous wife informed the people of their presence. The people attempted to break into the house to seize the youths, but the angels reassured Lot that they would not succeed.⁴⁶

As a form of divine punishment, Allah blinded them: “Then We made their eyes blind. So taste My punishment and My warnings.” Gabriel struck them with his wings, causing blindness that lasted from night until morning, serving both as retribution and a warning for their sinful behavior.

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ

“Indeed, on the following day they were struck by a continuous punishment”. (QS. al-Qamar: 38)

Hamka explains that, in addition to the punishment of blindness inflicted upon the people of Prophet Lot, Allah subsequently delivered a greater punishment upon their city. On the following day, Allah destroyed the entire city by overturning it; what was above was hurled down, and what was below was cast upward. This illustrates the severity of Allah’s retribution against those who spread corruption and ignore the warnings of His prophets. The event serves as a lesson that widespread moral corruption and disobedience to Allah’s commands inevitably lead to total destruction.⁴⁷

Conclusion

From the entire discussion, it can be concluded that same-sex sexual behavior, whether homosexual or lesbian, is not justified by the Qur'an. This contradicts God's grand design of creating humans in pairs between men and women. Homosexuality is seen as a tendency that is forbidden by Allah because it violates human nature. According to Hamka in *Tafsir al-Azhar*, homosexuals are described as people who have crossed the line, even more despicable than animals. The Qur'an explains that the people of Prophet Lot were the originators of this behavior on earth. Starting from a condition of famine that drove them to sodomize every visitor, this vile act eventually became a habit that was difficult to

⁴⁶ Amrullah, *Tafsir al-Azhar*, Jilid 9, 7055.

⁴⁷ Amrullah, *Tafsir al-Azhar*, Jilid 9, 7056.

eliminate. Despite being warned repeatedly, lust had taken control of them so that they persisted in their deviance. The Qur'an emphasizes that the behavior of the people of Prophet Lot was the pinnacle of human degradation, and the punishment that befell them could be repeated in the present day if similar acts continue to be considered normal.

In Hamka's view, the solution offered by Prophet Lot to his people was to return to their natural state, namely marrying the opposite sex to preserve the continuity of the human race. This is because same-sex relationships cannot produce a new generation and even threaten the survival of humanity. Hamka emphasized that the cure for homosexuals needs to be pursued through various approaches. If the deviation is rooted in biological or genetic factors, medical therapy is needed; if it is related to mental health, then a psychologist is the right person to consult; while religious understanding remains the main factor, with the guidance of scholars or religious experts. However, Hamka reminds us that homosexuals are still human beings who have the right to be respected and treated well by society, even though their actions cannot be justified from a religious perspective.

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