

## The Evil Sin of Homosexuality

We are thankful that Allah has shown us the path to virtue and good deeds, and cautioned us against all vice. The road to Paradise is paved with self-restraint and, the road to Hell with satisfaction of one's drives and desires. "The Prophet, sallallahu alayhe wa sallam, was once asked about the deeds which would surely lead one to Paradise. He replied, "Fear of Allah and upright behavior." On being asked about the deeds which would lead one to Hell, he said, "Their sayings and their sexual behavior." (Tirmithi) the Prophet, salallahu alayhe wa sallam, also said, "I can guarantee Paradise to whoever can guard his mouth and what is between his legs." (Bukhari) Allah has prohibited people from committing all sin, whether their behavior becomes exposed to others or not. He has prohibited the violation of the honor and dignity of others and has made these sine lead to great punishment. The way to happiness involves endurance of much patience, hardship, self-restraint and avoidance of sin and vice. On the other hand, it is easy to collapse before temptation and submit to one's drives, but in the end, it ultimately leads to self &dash;destruction. Indeed, there is no meaning to life without religion and one cannot gain satisfaction without committing to strong principles.

A sense of safety and security can only be achieved through having faith. Without it one may become overwhelmed with a feeling of deprivation and despair. And without shame of one's behavior, a person would follow his whims and desires, with no concern to what sins he commits.

One of the most sinful acts known to humankind is what is termed homosexuality. This refers to the situation where a male has a sexual relationship with another male. This sin, the impact of which makes one's skin crawl, which words cannot describe, is evidence of perverted instincts, total collapse of shame and honor, and extreme filthiness of character and soul. Hisham Ibn said, "Had Allah not informed us of the sinful deeds of the people of Lut, one would never have believed that males would commit such actions together."

It is truly a sin disbelieved by healthy minds and violently rejected by natural instinct. Even animals and other creatures are repulsed by this action. The heavens, the Earth and the mountains tremble from the impact of this sin. The angels shudder as they anticipate the punishment of Allah to descend upon the people who commit this indescribable sin.

Sexual activity between men was not known on Earth since creation until the time of the people of Lut. They were the people whose men began this practice amongst themselves, instead of with women. They would boast of their disgusting action in their gatherings and assemblies. In the Holy Qur'an Lut (PUH) tells his people of their practice, "As never any being in the world has committed before you" (7:80). Amr Ibn Dinar said, "Males never performed sexual activities together before the people of Lut." Prophet Lut was sent to this nation to warn them of their actions and show them the path of Allah. "Indeed! You commit such abomination as none has ever committed before you. You approach the males, and you obstruct passers by, and you commit evil in your assemblies." (29.28.29). The people of this town turned deaf ears to the advice of Lut and persisted in their shameless indecency and persisted boasting. In the Surah of the Al-Anaam, verse 56, we are told that they mocked Lut saying, "Expel the family of Lut from you town, they are people who keep themselves clean." They perceived cleanliness and virtue as shameful qualities, may Allah's curse and fury be upon them.

As a result, Allah subjected them to all sorts of punishment, like no other nation had ever been punished. The people of Lut were first deprived of their eyesight then Jibreel, peace be upon him, was ordered to tear their homes off the ground and raise them to the sky. Their screams and the barking of their dogs could be heard allover the sky. They were then overturned with their homes and hard stones of fire were rained upon them. Not one of them escaped, whether he was in the town, or wandering around, or away on a trip. All were struck with these stones until they were killed, and were on their way towards the torture of the fires of Hell.

We are told of the actions and punishment of the people of Lut in several instances in the Quran so that we may learn a lesson and be warned of their actions and informed of the consequences. In the Surah Hud, verses 82 and 83 sates, "When Our command came to pass, We turned the habitation upside down and rained on them brimstones, hard as baked clay, continuously piling, each one assigned from you Lord and never far from the evildoers." The evildoers in this verse were identified by Quatadah as the offenders of the nation of Lut. More warnings of committing this kind of sin appear in other verses of the Qur'an: "And (what happened to) the people of Lut is never far from you." Also, in Surrat

Al-Ankabut, verse 35, &ldquo; And we have left a clear sign of it for people who possess minds.&rdquo; This story serves as a reminder to all people who may wish to deviate by committing this horrible sin. The evildoers totally involved in their way of life, were taken by surprise in their sleep. The torment of Allah rained upon them when they least expected it. Their money did nothing to protect them. Satisfaction of their desires was short lived and it was swiftly replaced by torment and regret. Indeed, joy that is built upon sin and destruction is only an illusion.

A Hadeeth of the Prophet, sallallahu alayhe wa sallam, shows his concern that people of his nation would take the steps of the people of Lut: &ldquo;What I fear most for my people is that they imitate the people of Lut.&rdquo; (Ahmad and others)

What the Prophet, sallallahu alayhe wa sallam, feared has taken place. This country embraces and condones all kinds of deviant sexual behavior and passes laws for its protection. A group of Muslims who practice this disgraceful activity are finding no shame or fear in announcing to the world their appalling sexual preferences. They are claiming that Islam does not prohibit sexual deviance or homosexuality. One of them recently announced in news paper published in English, the founding of an organization for the protection of Muslim homosexuals, which will help strengthen relations between them and other homosexuals. He went as far as to assert that such deviance was a right granted by Islam as with Judaism and Christianity. As he claims, Allah is the one who created the desire in their hearts to perform such acts with people of the same sex. &ldquo;What grand words they speak, but they tell nothing but lies.&rdquo;

Our Prophet, sallallahu alayhe wa sallam, said, &ldquo;Some people will blindly follow the ways of those before them, inch for inch and step by step, to the extent that if they entered a dark hole, they would follow and if they performed sexual activity with their mother in the middle of the road, they would follow.&rsquo; We said, &lsquo;O Prophet of Allah, who? The Jews and the Christians?&rsquo; He said, &lsquo;Who else?&rdquo; (Agreed Upon)

It is hard to see how Islam and homosexuality can be united in the heart of one person. Indeed, this is impossible, unless this person, for some reason, knows nothing about Islam, not even the basics. Such a person should be educated in this aspect, and if he insists on his erroneous beliefs, there is no doubt that he has regressed in his Islamic belief and became a non-believer.

Anyone who believes homosexuality is permissible, even if he does not practice it himself, is, in Muslim opinion, a non-believer. He does not believe in the teachings of Allah, his Prophet, sallallahu alayhe wa sallam, and the Muslims. He has not believed any of the verses and ahadeeth which prohibit homosexuality and describe it as one of the greatest sins of all. Anyone who rejects even one verse of the Qur&rsquo;an is agreed to be a non-believer. In this case, the verses and ahadeeth prohibiting the practice of homosexuality are plenty.

If the people who are afflicted with this repulsive disease were to try and hide it, and try to overcome their desires and regain upright composure, perhaps one would pray for their strength and victory in their dilemma. But to have such shameless pride in their actions leaves one extremely unsympathetic and despairing of them. The Prophet of Allah, sallallahu alayhe wa sallam, said, &ldquo;All of my people are forgiven, except those who are keen on exposing their misdeeds. A man could commit a sin during the night and wake up in the morning to find that Allah has not exposed his actions to the people. He will tell another man of his sin. Allah concealed him during the night and he woke up to expose himself.&rdquo; (Agreed Upon) We ask Allah, that if this group of people will not be guided to the right path, that they be destroyed and tormented as they deserve.

We are further informed of the evilness of this sin in the following hadeeth, &ldquo;The curse of Allah be upon he who has sexual activity with an animal, and he who imitates the people of Lut.&rdquo; (Ahmad and Tirmithi) Does it satisfy these people that they are under the curse of the Prophet, sallallahu alayhe wa sallam, and that they be denied the mercy of Allah? And where do they stand from the hadeeth which said, &ldquo;The Almighty Allah does not look at a man who has approached another man or a woman in his/her anus.&rdquo; (Nasaa&rsquo;l and Tirmithi).

The size of the punishment for this sin is enough to show how much it is refuted by Islam. The person who commits this sin and his partner should be put to death as the Prophet, sallallahu alayhe wa sallam, said, &ldquo;He who is found committing

the sin of the people of Lut should be killed along with his partner.&rdquo; (Ahmad and others)

Imam Ibnul Qayyim said that the punishment for homosexuality during and after life would not be so great unless the sin itself is unspeakable. The companions of the prophet, sallallahu alayhe wa sallam, were in agreement that the punishment for homosexual offense should be greater than for adultery and that the offender should be put to death in all cases based on the Sunnah. The Sunnah has made this clear beyond the shadow of a doubt, and the companions of the Prophet, sallallahu alayhe wa sallam, and the Caliphs, may Allah be pleased with them, followed the teachings of the Sunnah. The following story is told of Khalid ibnul Walid: &ldquo;A man was found in the Arab district engaging in sexual activity with another man. Khalid Ibnul Walid was revolted and disgusted and he wrote to Abu Bakr to consult him in this matter. Abu Bakr consulted with the companions of the Prophet. Ali ibn Talib had the most extreme opinion, saying, &lsquo; Only one person has committed this deed and you know what Allah brought upon them. I find that the offender should be burned.&rsquo; Abu Bakr wrote to Khalid Ibnul Walid of this and the offender was burned.&rdquo; Al-Aajurri said that Ibnul Zubair burned.&rdquo; Homosexual offenders, as did Hisham Abdul Malik. Umar ibnul Khattab and a group of companions and followers said that homosexual offenders should be stoned to death. Ibn Abbas said, &ldquo; The highest building in town should be sought. The homosexual offender should be bound, then thrown from it then stoned. &ldquo; This verdict was derived from the way the people of Lut were punished. said, &ldquo;The Prophet, sallallahu alayhe wa sallam, and the companions unanimously agreed that the offender and his partner must be put to death. What they differed in was the method of execution. Some people interpreted this to be a disagreement as to whether or not the offender should be executed but as a matter of fact, they all agreed on this point.&rdquo;

The crime of homosexuality has many serious consequences and harms, which are sooner or later, endured by the offender. This is because it is an evidence of every kind of evil in the character of the offender. He lacks all virtues: faith, ethics, basic principles and shame. This sin is the culmination of deception and betrayal. As well as the worldly punishment of being put to death by stoning or burning, the offender will be excluded from the mercy of Allah and placed under His curse, being subjected to all kinds of torture in the hereafter. The wrath and fury of Allah is a great humiliation, &ldquo;And whomever Allah humiliates can not be dignified by anyone.&rdquo;

The homosexual offender will also acquire a bad reputation. He will be known as corrupt, sinful, fallen and dishonorable. But worst of all, he will be deprived of being identified as a faithful believer. The hadeeth of the Prophet, sallallahu alayhe wa sallam, tells that, &ldquo;An adulterer does not commit adultery while being faithful.&rdquo; One would imagine that the same hadeeth would apply to homosexual behavior, which is a much greater sin.

Another serious consequence to homosexual activity is the birth of serious diseases that plague the Earth. The AIDS virus claims millions of lives every year and this kind of sexual deviance is among its main causes.

Another consequence of this sin is the uneasiness and depression that take over the offender, as Allah will give him the opposite of everything he hopes to get. This is because he who lives in sin, is punished by Allah-in all ways. Allah&rsquo;s gifts cannot be gained except through obedience. If only the evildoer knew what pleasure, contentedness, and joy there is to obedience, he would realize that he has given up great pleasure in exchange for a few moments of joy which bring along with them endless shame and despair.

The worst kind of homosexual offender is he who approaches a child. Taking advantage of the child&rsquo;s innocence and ignorance, the offender lures the child in all imaginable ways and leads him to become familiar with the path of sin. This way the child becomes prey to all evil and is destroyed and unhappy. This kind of oppression is one of the worst of sins for the Prophet, sallallahu alayhe wa sallam, said, &ldquo;A Muslim must not kill a Muslim, or violate his possession or honor.&rdquo; (Agreed Upon) Also another hadeeth states that, &ldquo; He who shows the way to sin is held accountable for his own sins and for the sins of all others who commit it as a result, until the Day of Judgement. They are also held accountable for their sins at the same time.&rdquo; (Muslim)

Ibnul Qayyim said, &ldquo; The partner in homosexual activity is better off dead than to take part in this horrible deed. He is

being ruined beyond salvation, all the good in his life is being drained. The ground sucks all shame from his face and thereafter, he has no shame of Allah or the people. The sperm of his partner takes over his heart and soul as poison takes over the body.&rdquo; We see this taking place with homosexuals. They proudly announce their sexual deviance, and are no longer ashamed to dress, speak and behave like women. Their obscene vocabulary, suspicious manners and sly looks are only further evidence of their fallen nature.

It is the duty of every honorable and faithful Muslim to remove himself as far as possible from the company of these corrupt people and from the places where they are commonly found. Parents must be aware of the whereabouts and behavior of their children and must prohibit any association with homosexuals. Children must be warned of the evils of this sin and firmly guided to the path of committing to Allah.

Another of the punishments for this sin is told by Ali ibn Abi Talib, &ldquo; Whoever willingly submits to be a partner in homosexual activity, Allah will make him the subject of the desires of women, and will make him a stoned devil in his grave until the Day of Judgment.&rdquo;

Finally, the homosexual offender will be barred from entry into Paradise the ultimate worst punishment. Ibnul Qayyim said, &ldquo; If person who has committed this sin truthfully repents and does well, becoming more upright as he grows older, replacing his sins with virtuous deeds, washing himself of shame and sin by being obedient and sacrificing, he will be forgiven and will be admitted to Paradise, Allah willing. As for the person whose sins increase as he gains age, he will not be guided to repentance or good action and will not be able to make up for what has passed, or replace his sins with good. He is far from dying with deeds that will lead him to Paradise. As a punishment for him, Allah gives him a sin to match each of his sins.&rdquo;

It is told that a man saw another man and fell in love with him so intensely, he became ill and bedridden. The object of his desire was repulsed and he avoided the ill man by all means. Messengers between them were finally able to extract a promise from him to visit the other man in his illness. The ill man was overjoyed to hear this and immediately felt better. As he impatiently awaited his visitor, a messenger arrived and told him that the visitor he was expecting had started on his way to come, then turned back halfway saying, &ldquo;He thought about me and was pleased that I was coming. I shall not place myself in a suspicious position by being in his home.&rdquo; When the love-struck man heard this, he became worse and the signs of death appeared on him. He began to moan some verses of poetry, which expressed how he would gladly give up the mercy of Allah to gain the satisfaction of the other man. The messenger warned him to fear Allah, but he only replied, &ldquo;What has happened has happened.&rdquo; The messenger got up to leave and as he arrived at the door, he heard the scream of death.

What a horrible and shameful death.