

**Warning to LGBTQ Individuals in The Qur'an:
A Comparative Study of the Interpretation of M. Quraish Shihab in
Tafsir Al-Miṣbāh and Wahbah Az-Zuhaili in *Tafsir Al-Wasīf***



THESIS

**Submitted to Faculty of Ushuluddin and Humanities In Partial Fulfillment of
the Requirements for the Degree of Bachelor of Islamic Theology
in Al-Qur'an Science and Interpretation Department**

By:

AFIEFFATUL MUSHTHOFIYYAH

2104026187

**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG**

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Semarang, Juny 16, 2025

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DECLARATION

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With full honesty and responsibility, the author declares that this thesis does not contain material written by other people or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference.

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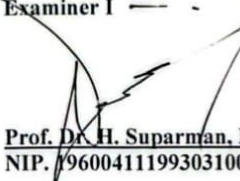
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Assalamu'alaikum Wr. Wb.

Dengan hormat kami beritahukan, setelah kami membimbing skripsi mahasiswa/mahasiswi :

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Zuhaili in Tafsir Al-Wasīf

Selanjutnya kami mohon dengan hormat agar skripsi tersebut bisa dimunaqosahkan.
Demikian persetujuan skripsi ini kami sampaikan. Atas perhatiannya diucapkan terimakasih.

Wassalamu'alaikum Wr. Wb

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MOTTO

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

that indeed He is the one who created male and female partners

(Q.S. An-Najm verse 45)

DEDICATION

This thesis I dedicate for

My dad and my mom

Sawmsuri Warsono as my beloved Dad also Alm. Siti Suwarnni as my beloved Mom, already peaceful in heaven but sometimes come to my dreams, you are amazing mom and dad may Allah bless u both. I hope my dad always healthy also have longevity and happy life. I can't describe how grateful I am to be your children. You are have an unlimited patient for educate me, and also being good mood when I am not okay, and always asking my condition every day without mom and dad I am nothing. Thank you so much mom and dad for loving me all the time no matter what and always there is when I need. Thanks to my brothers Norma Moh Ikhsan Effendy and Mahfudh Triono who always give motivation to do this thesis till the end. And last for The PSHT Komisariat Walisongo that have accompanied, supported, and provided many valuable experiences, especially the brotherhood batch of 2023, may Allah bless you all.

All lecturer who has giving me much knowledge, motivation also many experiences for a long education (journey) I was been through.

Family Ushuluddin Faculty special program (FUPK). Especially batch fifteen you're amazing.

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I want to give my honor and appreciation to everyone who has supported and appreciation me in the course of my academic during at Walisongo State Islamic University. Thank you to:

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finances my life, loves me unconditionally, advise me if I make a mistake, teaches me the meaning of life, and prays for me endlessly. Without them I am nothing.

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Lastly, the author wishes them all “jazakumullah khairan jaza, wa jazakumullah ahsanal jaza”. The author is aware that there are still many things that need to be improved in writing this thesis. Constructive and suggestions are welcome, and the author hopes for improvement in the future. I hope this thesis can be helpful, both for writers and also for everyone as the reciter. Aamiin.

Semarang, June 15, 2025

The Author

Afiffatul Mushthofiyah

2104026187

TRANSLITERATION

Transliteration means converting letters from Arabic letters to alphabet for make them easier to read. The transliteration of Arabic words used for writing this thesis is guided by the "Arab-Alphabet Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia Number: 158/1987 and Number 0543b/U/1987.

1. Consonant Words

A list of Arabic letters and the transliteration into Alphabet letters, can be seen below:

Arabic Letters	Name	Alphabet Letters	Information
ا	alif	Not symbolized	Not symbolized
ب	ba'	b	be
ت	ta'	t	te
ث	ša'	ś	s (with dot above)
ج	jim	j	je
ح	ḥa'	ḥ	h (with dot above)
خ	kha'	kh	ka and ha
د	dal	d	de
ذ	žal	ž	zet (with dot above)
ر	ra'	r	er
ز	zai	z	zet
س	sin	s	es
ش	syin	sy	es and ye
ص	ṣad	ṣ	es (with dot below)
ض	ḍad	ḍ	de (with dot below)

ط	ṭa'	ṭ	te (with dot below)
ظ	ẓa'	ẓ	zet (with dot below)
ع	‘ain	‘	inverted comma on top
غ	gain	g	ge
ف	fa'	f	ef
ق	qaf	q	qi
ك	kaf	k	ka
ل	lam	l	el
م	mim	m	em
ن	nun	n	en
و	wau	w	w
ه	ha'	h	ha
ء	hamzah	‘	apostrof
ي	ya'	y	ye

2. Vowels

Vowels in Arabic are similar to vowels in Indonesian, consisting of single vowels or monophthongs and double vowels or diphthongs.

a. Single Vowels

Single vowels in Arabic are represented by signs or harakat, with the following transliteration:

Arabic Signs	Harakat Name	Alphabet Letters	Information
َ	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dhammah	u	u

b. Double Vowels

The double vocal of the Arabic language, represented by a combination of harakat and letters, has a transliteration in the form of the following combination of letters:

Arabic Letters	Name	Alphabet Letters	Information
اَ يَ	Fathah and ya	ai	a and i
اَ وَ	Fathah and wau	au	a and u

Example:

- فَوْقَ *fauqa*
- بَيْنَ *bayna*

3. Maddah

Maddah or long vowels marked with vowel symbols and letters are transliterated into letters and signs as bellows:

Arabic Letters	Name	Alphabet Letters	Information
اَ	<i>Fathah and alif</i>	ā	a and line above
اَ يَ	<i>Fathah and ya</i>	ā	a and line above
اِ يَ	<i>Kasrah and ya</i>	ī	i and line above
اُ وَ	<i>Dhammah and wau</i>	ū	u and line above

Example:

- فَقُلْنَا *faqlnā*
- يَخْشَى *yakhsyā*
- مُؤْمِنِينَ *mu'minīna*

- يَقُولُ *yaqūlu*

4. Ta' Marbuṭah

There are two transliterations for ta' marbuṭah, namely:

- a. Living ta' marbuṭah

Living ta' marbuṭah or the one that receives harakat fathah, kasrah and dhammah, is transliterated as "t".

- b. Dead ta' marbuṭah

Dead ta' marbuṭah is transliterated with "h".

- c. When ta' marbuṭah is at the end of a word and followed by a word that uses the article "al" and the reading of both words is separate, then the ta' marbuṭah is transliterated with "h".

Example:

- الصَّلَاةُ *as ṣalah*
- الْمَلَائِكَةُ *al malaikah*

5. Syaddah (Tasydid)

Syaddah or Tasydid is symbolized in Arabic script with a letter, the Syaddah letter or Tasydid letter is transliterated with the same letter as the Syaddah script.

Example:

- عَلَّمَ *'allama*
- إِنَّكَ *innaka*

6. Article

The article in the Arabic writing system is represented by the letter, namely ال but in this transliteration, the article is distinguished as:

- a. The article followed by a syamsiyah letter

The article followed by a syamsiyah letter is transliterated according to its sound, namely the letter 'l' is replaced with the letter that directly follows that article.

- b. The article followed by a qamariyah letter

The article followed by a qamariyah letter is transliterated according to the rules outlined above and in accordance with their pronunciation.

Example:

- الشَّجَرَةُ *asy-syajarata*
- الْعَلِيمُ *al-'alīmu*

7. Hamzah

Hamzah is transliterated as an apostrophe. However, this only applies if the hamzah is in the middle and at the end of the word. Although hamzah is represented at the beginning of the word because in Arabic, hamzah at the beginning of a word takes the form of alif.

Example:

- شَيْئُْمَا *syi'tumā*
- أَتَأْمُرُونَ *ata'murūna*

8. Word writing

Usually every word, verb (fi'il), noun (isim), and letter (huruf) is written separately. Only a few words that are written in Arabic letters are typically combined with other words because letters or values are omitted, so the writing of those words also includes other words that follow them.

Example: وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزَاقِينَ

wa innallā lahuwa khairurrāziqīn

9. Capital letters

Capital letters are not recognized in the Arabic language but are still used in this transliteration. Capital letters are used here as in EYT, including: Capital letters are used for the first letter of personal names and at the beginning of sentences. If the person's name is

preceded by a nickname, then the first letter of the person's name still uses a capital letter, not the first letter of the nickname.

Example: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdu lillāhi rabbil ‘ālamīn

The use of capital letters for Allah is only valid if the Arabic writing is complete and if that writing is combined with another word in such a way that a letter or act is omitted, capital letters should not be used.

10. Tajweed

Pronunciation is very important for those who want to read fluently, and in this transliteration guide, the lesson on pronunciation cannot be separated. Therefore, the guidelines of Tajwid science in the initial transliteration instructions.

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ABSTRACT

The Qur'an and hadîs are guidelines, sources of knowledge and regulations for all people in carrying out their lives. The discussion of one of the stories of the prophet enshrined in the Qur'an is a reference when there is a similar problem. In this modern age, the behavior of mankind can exceed the behavior of the prophets who were destroyed by the punishment of Allah. The other is the LGBTQ or homosexual behavior that the Prophet Luth once did. LGBTQ is a heinous and haram deviant behavior that cannot be tolerated because it violates human nature. This thesis uses comparative analysis. A method of comparison between two interpretations. The purpose of this study is to identify the similarities and differences of each trusted interpreter. In this work, the author uses an approach with a qualitative type of research and with a literature study research method. The author uses documents and literacy as the main data sources, related to the main discussion of the problem formulation. The results of this research are the thoughts conveyed by M. Quraish Shihab and Wahbah Az-Zuhaili proving that homosexual acts or LGBTQ are heinous actions that are highly unjustified and categorized as violations of human nature. Not only that, LGBTQ is said to be a behavior that brings many negative impacts and destruction to oneself. LGBTQ behavior is a manifestation of the desire to attain pleasure in deviant and dishonorable ways, which causes anxiety in social life and among religious communities. as a result, it will lead to a disease called hiv/aids, for which there is still no cure.

Keywords : LGBTQ, M. Quraish Shihab. Wahbah Az-Zuhaili

CHAPTER I

INTRODUCTION

A. Research Background

The Qur'an revealed by Allah SWT to the Prophet Muhammad SAW aims to be used as a book of guidance, guidance for people in living their lives. The Qur'an echoes social justice, truth, and love and compassion for all mankind, as well as to lead to the right path in life, thought, perception, and behavior. The Qur'an leads humans to have a deep understanding of the universe, an explanation of man's relationship with Allah SWT, and life.¹ The Qur'an also contains the stories of the Prophets and Messengers and the previous people who can learn the lessons.

One of the Prophet's stories related to today's phenomenon is the story of the Sodomites where the Prophet Luth a.s was sent by Allah SWT in order to improve the morals and faith of the people, they are people who commit homosexual or LGBTQ acts. The actions of the heinous Prophet Luth's people have been considered as commonplace behavior at that time. The men of the people seemed to have no desire when they saw women, but when they saw young men or men who did not have a mustache or beard, their desire would arise. Allah SWT sent Prophet Luth a.s to his people so that they would worship Allah, not deny Him and to warn his people not to commit abominable acts. However, in the end they remained trapped in vile and misguided habits.²

The verses contain the story of Prophet Luth who was sent by Allah to a people who committed homosexual acts which included as a heinous act or fahisyah that exceeded the limit, and the story of how Prophet Luth warned the people to leave homosexual acts and how the rejection of the people, until it came to Allah who sent punishment to the people by destroying them.

¹ Wahbah Az-Zuhaili, *Tafsir Al-Munir - Dr. Wahbah Jilid 1* (Jakarta: Gema Insani, 2013), xvi.

² Santi Marito Hasibuan, "Kisah Kaum Nabi Luth dalam Al-Qur'an dan Relevansinya terhadap Perilaku Penyimpangan Seksual," *Yurisprudencia: Jurnal Hukum Ekonomi* 5, no. 2 (2019).

In modern times, LGBTQ or Lesbian, Gay, Bisexual, Transgender and Queer is a phenomenon that has emerged in communities around the world, including in Indonesia. Such actions are immoral and intolerable, they are also contrary to religious values and Pancasila.³ Differences of opinion are inevitable. Those who agree with LGBTQ people argue that this act is a manifestation of expression which is a human right and should be respected and accepted by the government and society. Meanwhile, those who disagree argue that LGBTQ damages the social order and deviant behavior, this opinion is usually expressed by cultural and religious circles in Indonesia.⁴

According to a survey by the CIA, by 2025 Indonesia will be the 5th largest country in the world in terms of the spread of LGBTQ. Domestic and foreign survey institutions also stated that Indonesia has as many as 3% of LGBTQ people. It can be noted that the population in Indonesia is around 250 million, so around 7.5 million Indonesians are part of LGBTQ.⁵ It can be said that if you gather 100 people in one place 3 of them have indications of being LGBTQ. This is a tough challenge for the future of Indonesian society and it reminds people of the importance of knowing what LGBTQ is and the story of the Prophet Luth and his people, as well as how to control, limit themselves, and increase awareness to family members and the surrounding environment so as not to fall into the wrong association.

Homosexuality or *liwāṭ* is a cursed deviant sexual behavior that proves that the perpetrator is abnormal and mentally deviant. Homosexuality is a behavior that violates fitrah. This homosexual behavior reflects humans who only want bodily pleasure through disgusting means. Homosexuality is such a bad act that in the Qur'an it is called the word *fâhisyah*. It is mentioned in *Tafsir Al-Miṣbāh* by M. Quraish Shihab that homosexual relations are very unjustified

³ Wibowo Ari, "Tinjauan Teoritis Terhadap Wacana Kriminalisasi LGBT," *Cakrawala Hukum* XI, no. 32 (2015).

⁴ Ismail Zulkifli, *LGBT Sebuah Dunia Abu-abu Subkultur yang Dianggap Menyimpang*, 1 ed. (Bojonegoro: Madza Media, 2022), 1–2.

⁵ Fadjar Pratikto, "Bantuan USAID dan Penanggulangan HIV/ AIDS di Tanah Air," 2025, <https://etindonesia.com/2025/02/23/bantuan-usaid-dan-penanggulangan-hiv-aids-di-tanah-air/>.

behavior.⁶ Then in *Tafsir Al-Wasīf* by Wahbah az-Zuhaili, it is explained about the dangers of homosexual acts derived from various studies there are people who died from contracting the HIV / AIDS virus.⁷

Muslims and people of all faiths agree that homosexuality is a grave sin. This is shown as Allah has punished the people of Prophet Luth who committed deviant sexual behavior with a very large and devastating punishment, turning over the land where they lived, and ending with a rain of stones that destroyed them.⁸ As a result, humans who live after the people of Prophet Luth can know the bad effects obtained from deviant sexual behavior and avoid this behavior and take lessons from the story of the people of the Prophet Luth a.s which Allah SAW included in the Qur'an.

In the Qur'an Surah Al-Hijr verses 67-74 are explained:

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ . قَالَ إِنَّ هَؤُلَاءِ صِيفِي فَلَا تَفْضَحُونِ .
وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ . قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعُلَمِينَ .
قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ . لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ .
فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ . فَجَعَلْنَا عَلَيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ .

"The people of the city came (to Lut's house) rejoicing (at the arrival of the guest)(67) He (Lut) said, "Indeed they are my guests. So do not disgrace me. (68) Fear Allah and do not bring me into disgrace." (69) They said, "Have we not forbidden you to receive people (guests)?" (70) He (Lut) said, "They are my daughters. (Marry them if you wish to fulfill your desires." (71) (Allah said,) "By your life (Prophet Muhammad), indeed, they are tossed about in drunkenness (to fulfill their lusts)." (72) So, they were destroyed by a loud thundering sound at sunrise. (73) So, We overturned (the land) and We showered them with petrified earth." (74)⁹

⁶ M. Quraish Shihab, *Tafsir Al Mishbah Pesan, Kesan dan Keserasian Al-Qur'an Jilid 5*, vol. 5 (Jakarta: Lentera Hati, 2002), 161.

⁷ Wahbah Az-Zuhaili, *Tafsir Al Wasith Jilid 1 (Al-Faatihah - At-Taubah)*, trans. oleh Muhtadi Dkk, vol. 1 (Jakarta: Gema Insani, 2012).

⁸ Khudriah, "Orientasi Seksual (Lgbt) Lesbian, Gay, Biseksual, Transgender Dalam Al-Qur'an Pendekatan Al-Maqāsidī" (UIN Syarif Hidayatullah Jakarta, 2021).

⁹ Diklat Kementerian Agama LPMQ Badan Litbang, "Quran Kemenag," diakses 19 Mei 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/15?from=1&to=99>.

Based on the above verse, it can be seen that the people came to Prophet Luth happily because they wanted to do homosexual acts with Prophet Luth's handsome guests. However, Prophet Luth emphasized that they were guests who must be respected. The people of Sodom then spoke rudely and arrogantly and forbade Prophet Luth to protect the men they wanted to engage in homosexual acts. Prophet Luth responded to his people by providing a solution that is to marry women in the city is a halal, healthy and honorable way to vent lust in accordance with human nature. The actions of the Prophet Luth's people who exceeded this limit were sanctioned by Allah SWT by being destroyed by a loud thundering sound at sunrise and being hit by sijjil stones repeatedly.¹⁰ The people of Prophet Luth have been afflicted with destruction and destruction except for the family of Prophet Luth who believed. Traces of the ruins of the doomed city of Sodom can still be found today in the Jordan valley.¹¹

In the Qur'an it is explained in Surah Al Hujurat verse 13, that:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing and the All-Absorbing"¹²

From the verse above, it can be seen that humans are created by Allah SWT with male and female sexes with the aim of pairing off, and have an attraction to the opposite sex, in order to maintain human continuity so that they remain on earth. The creation of humans in pairs and liking or being attracted to the opposite sex is a human nature that Allah SWT created with the aim of feeling

¹⁰ M. Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur'an Jilid 7*, vol. 7 (Jakarta: Lentera Hati, 2002), 153.

¹¹ Wahbah Az-Zuhaili, *Tafsir Al Wasith Jilid 2 (Yunus - An-Naml)*, trans. oleh Muhtadi Dkk, vol. 2 (Jakarta: Gema Insani, 2013).

¹² Diklat Kementerian Agama LPMQ Badan Litbang, "Quran Kemenag," diakses 19 Mei 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/49?from=1&to=18>.

mutual love and being able to build harmonious relationships. Because as social creatures, humans need relationships with other people.

Starting from the time of the Prophet Muhammad SAW until now, the treasures of Qur'anic interpretation are increasingly developing along with advances in science and technology, social and cultural changes, then also interactions with various other religions. Until it gave rise to various interpretive figures and their works. The author takes *Tafsir Al-Miṣbāḥ* by M. Quraish Shihab and *Tafsir Al-Wasīṭ* by Wahbah Az-Zuhaili in this study by comparing the thoughts of the two figures regarding LGBTQ behavior. The author looks for explanations that have a correlation with LGBTQ behavior in the Qur'an by using *Tafsir Al Miṣbāḥ* and *Tafsir Al-Wasīṭ* as a reference in order to be a means for people to warning that LGBTQ is bad behavior and take lessons from these heinous acts.

These two mufassir figures certainly have differences that are the reason for the author to study the thoughts of the two figures. First, M. Quraish Shihab is a contemporary interpretation figure who has contributed a lot in various scientific fields with his works, one of which is *Tafsir Al-Miṣbāḥ: Pesan, Kesan dan Keserasian Al-Qur'an*. *Tafsir Al-Miṣbāḥ* written by M. Quraish Shihab is expected to be a light for Muslims.¹³ The interpretation in it is adapted to the current situation and conditions, especially the people of Indonesia. Each surah has a theme and purpose with analysis to make it easier to understand and convey appropriately.

Second, Wahbah Az-Zuhaili is a tafsir figure who comes from Damascus City, Syria. He has many works with some of his famous interpretation books such as: *Tafsir Al-Munir*, *Tafsir Al-Wajiz* and *Tafsir Al-Wasīṭ*. These three books of interpretation have differences, Wahbah Az-Zuhaili explained that Allah SWT has made it easy for Wahbah to interpret the Qur'an three times because it considers the level of ability and knowledge of the community is different, so the book was written so that each individual can adjust the book studied based on his

¹³ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an Jilid 1*, Jakarta : Lentera Hati, vol. 1 (Jakarta: Lentera Hati, 2002), v.

ability and knowledge.¹⁴ *Tafsir Al-Munir* contains about sharia, creed and manhaj arranged as many as 16 volumes, *Tafsir Al-Wajiz* with general explanations and intended for most people, then *Tafsir Al-Wasīṭ* with explanations that are easier to understand for people who have intermediate knowledge arranged as many as 3 volumes. Based on the three interpretations of Wahbah Az-Zuhaili, the author chose to discuss *Tafsir Al-Wasīṭ* in this study because in *Tafsir Al-Wasīṭ* added some interpretation of verses in *Tafsir Al-Munir* and avoided history or israiliyat stories.

The thoughts on homosexuality or LGBTQ from these two mufassirs are different. M. Quraish Shihab writes in *Tafsir Al-Miṣbāḥ* that homosexuality is a very bad and abominable act, an ingrained vice, an act that is included as a violation of nature that is absolutely not justified which can threaten the continuity of human existence so that it is categorized as the greatest evil after polytheism. Meanwhile, Wahbah Az-Zuhaili wrote in *Tafsir Al-Wasīṭ* that homosexuality is excessive behavior and exceeds the limits of conscience, common sense, and disobedience, and is considered a behavior that destroys and destroys itself, as well as injustice, cruelty and bad deeds.

Based on this background, the discussion "Warning to LGBTQ Individuals in the Quran: A Comparative Study of the Interpretation of M. Quraish Shihab in *Tafsir Al-Miṣbāḥ* and Wahbah az-Zuhaili in *Tafsir Al-Wasīṭ*" is very interesting to study considering the rise of Homosexuality or LGBTQ in this modern era to bring various adverse effects that spread widely to all levels of society and to avoid, prevent and be careful not to fall into such heinous behavior.

B. Problem Statements

From the background description, the following problem statements can be planned:

1. How do M. Quraish Shihab and Wahbah az-Zuhaili interpret the Qur'anic verses related to LGBTQ?

¹⁴ Shikhkhatul Af'idah, "Metode dan Corak Tafsir Al-Wasit karya Wahbah Az-Zuhaili," *Skripsi* (UIN Walisongo Semarang, 2017).

2. How are the similarities and differences between M. Quraish Shihab and Wahbah az-Zuhaili's interpretation of the Qur'anic verses related to LGBTQ?
3. How is the relevance of M. Quraish Shihab and Wahbah Az-Zuhaili's interpretation of LGBTQ to social life and religious people today?

C. Research Objectives

In conducting research, of course, the author pays attention to the objectives of the research, which are as follows:

- a. To explain the interpretation by M. Quraish Shihab and Wahbah az-Zuhaili of the Qur'anic verses related to LGBTQ in *Tafsir Al-Miṣbāh* and *Tafsir Al-Wasīṭ*.
- b. To explain how the differences and similarities of M. Quraish Shihab and Wahbah az-Zuhaili's interpretations of the Qur'anic verses related to LGBTQ in *Tafsir Al-Miṣbāh* and *Tafsir Al-Wasīṭ*.
- c. To find out the relevance of M. Quraish Shihab and Wahbah Az-Zuhaili's interpretation of LGBTQ to social life and religious people today.

D. Research Benefits

1. Theoretically

- a. This scientific research is expected to contribute data when studying the interpretation of M. Quraish Shihab and Wahbah az-Zuhaili on the Qur'anic verses related to LGBTQ in *Tafsir Al-Miṣbāh* and *Tafsir Al Wasīṭ*.
- b. Hopefully, this scientific research can answer the problems of mankind regarding the understanding of the Qur'anic verses related to LGBTQ in *Tafsir Al-Miṣbāh* and *Tafsir Al-Wasīṭ*, especially in this digital era.
- c. And used to complete a thesis which is part of the final course.

2. Practically

The results of this study are expected to be utilized by educational institutions, government agencies, or individuals as research materials who plan to conduct scientific research related to the interpretation of M. Quraish

Shihab and Wahbah Az-Zuhaili on the verses of the Quran relating to LGBTQ in the future.

E. Literature Review

Researchers looked at and traced several previous studies to ensure that this research was original, and the discussion here was related to this research. There are a number of previous studies related to the discussion of this research after the researcher conducted the research. So, according to the author's search there are no other works that discuss the issues raised in this study. Among the previous studies are:

1. Thesis written by Khudriah with the title "*Sexual Orientation (LGBT) Lesbian, Gay, Bisexual, Transgender in the Qur'an Al-Maqāsidī Approach*" from the Al-Qur'an and Tafsir Science Study Program, Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University Jakarta in 2021. The research is written using the library research method and uses the al maqāsidī approach with Tafsir al-Munir, Tafsir Fathul Qadir and Tafsir Al Maraghi as the main sources in this study which discusses how the perspective of these interpretations in explaining the verses related to sexual orientation or LGBT. The findings of the study indicate that sexual orientation (LGBT) is a crime and also an abomination that is forbidden.¹⁵
2. Thesis written by Ummu Imasakin with the title "*LGBT and its Solutions According to the Mufassirs*" from the Qur'an and Tafsir Study Program, Faculty of Ushuluddin and Philosophy, Ar Raniry Darussalam State Islamic University Banda Aceh in 2023. The research was written using the library research method and using the maudhu'i approach method. With the aim of describing the Qur'anic opinion on the LGBT phenomenon and the solutions proposed by mufassirs such as Buya Hamka, Ibn Kathir, and Quraish Shihab. Based on the research that has been done, it shows that the Qur'an does not

¹⁵ Khudriah, "Orientasi Seksual (Lgbt) Lesbian, Gay, Biseksual, Transgender Dalam Al-Qur'an Pendekatan Al-Maqāsidī."

clearly indicate the components of LGBT elements. But according to the mufasssirs, LGBT is a behavior that damages human nature and has crossed the line. Allah is angry at this heinous act to give a terrible punishment. This behavior also gives the consequences of an infectious disease called HIV/AIDS. Abandoning this deviant and heinous behavior and returning to the path blessed by Allah is the solution to this problem. Then from the authorities, religious leaders, to parents have an important role in following up this LGBT issue by imposing punitive sanctions in accordance with religious law.¹⁶

3. Thesis written by Azzahra Nur Faida with the title "*Homosexuality in the Qur'an in the Perspective of Tafsir Al Azhar*" from the Qur'an and Tafsir Study Program, Faculty of Ushuluddin and Islamic Thought, PTIQ University Jakarta in 2023. The research was written using library research method with maudhu'i approach. Primary data sources come from the book of *Tafsir Al Azhar* with research results that show that included in the Qur'an there are several verses that contain an explanation of homosexuality related to the story of the people of the Prophet Luth. Al fahisyah is one of the words mentioned in the Qur'an which means a very abominable act or is meant by liking men with fellow men or liking women with fellow women. Buya Hamka explained in his interpretation that this is a very vile behavior and cannot be justified under any circumstances.¹⁷
4. Thesis written by Wulan Safitri with the title "*The Phenomenon of Homosexuality in the Qur'an and How to Overcome It*" from the Al-Qur'an and Tafsir Study Program, Faculty of Ushuluddin Adab and Da'wah, State Islamic Institute IAIN Curup 2021. The research was written using library research method with maudhu'i interpretation approach. The results showed that the act of homosexuality is

¹⁶ Ummu Imasakin, "LGBT Dan Solusinya Menurut Para Mufasssir" (UIN Ar-Raniry Darussalam Banda Aceh, 2023).

¹⁷ Azzahra Nur Afidah, "Homoseksual Dalam Al-Qur'an Perspektif Tafsir Al-Azhar," *Doctoral dissertation, Universitas PTIQ JAKARTA* (Universitas PTIQ Jakarta, 2023).

deviating from the norm and despicable behavior that can violate human reason, nature and morals. Then in the Qur'an the word homosexuality is classified as having one meaning with the word fahisyah, which is an abominable act. According to the perspective of the scholars this behavior is forbidden.¹⁸

5. Thesis written by Rizki Alif Setyawan with the title "*Oral Interpretation of QS. Al-A'raf 81 (Analysis of LGBT Law by Dr. Dzakhir Naik on the Youtube Channel of Islamic Lights)*" from the Qur'an and Tafsir Study Program, Faculty of Ushuluddin Adab and Humanities, Kiai Haji Achmad Siddiq Jember State Islamic University in 2024. The research was written using a qualitative approach and descriptive data analysis and using Walter J. Ong's theory of literacy and literacy. The results of the research show that the law of LGBT according to Islam is haram, then Dr. Dzakhir Naik said that LGBT is not a genetic inheritance. Then there are five of the nine characteristics of Walter J. Ong's literacy theory. The contribution to society through Dr. Dzakhir Naik's preaching is a broader knowledge related to the law of LGBT and reducing doubts about the law of LGBT.¹⁹

F. Research Methodology

Broadly speaking, research methods can be interpreted as an effort to explore a problem by collecting, processing, and analyzing existing data thoroughly, systematically and objectively using scientific methods in order to reach the bright spot of existing problems and gain useful knowledge for life.²⁰ This research was conducted using the following approaches:

1. Type of Research

The preparation of this research uses a qualitative research model.

This type of qualitative research is research in which data searches are

¹⁸ Safitri Wulan, "Fenomena Homoseksualitas Dalam Al-Qur'an dan Cara Mengatasinya" (IAIN Curup, 2021).

¹⁹ Rizki Alif Setyawan, "Tafsir Lisan QS. Al A'raf 81 (Analisis Hukum LGBT oleh Dr. Dzakhir Naik di Chanel Youtube Lampu Islam)" (UIN Kiai Haji Achmad Siddiq Jember, 2024).

²⁰ Rifa'i Abubakar, *Pengantar Metodologi Penelitian*, 1 ed. (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021).

obtained without using statistical methods or other calculations. Analysis based on non-mathematical data is used in qualitative research. This method can be used with data from in-depth interviews, text analysis and other literature sources such as documents and archives.²¹ This research belongs to the type of library research which has two literature-based data sources, namely primary data sources and secondary data sources. However, this research emphasizes on the analysis of the thoughts of M. Quraish Shihab and Wahbah Az-Zuhaili in the book of tafsir.

2. Data Source

This research obtained data information based on two sources, namely, primary data sources and secondary data sources in order to obtain comprehensive research results. The data sources are as follows:

a. Primary Data

Information or data that comes from the main source or is collected directly by researchers is a primary data source.²² The primary data sources of this research are using the book *Tafsir Al Mişbāh* by Dr. M. Quraish Shihab and the book *Tafsir Al-Wasīf* by Prof. Dr. Wahbah Az-Zuhaili.

b. Secondary Data

Data or information obtained by researchers from second sources or secondary sources which are supporting data.²³ As for what is included in secondary data sources in this research is literature that examines related themes and other literature that is useful and supportive in this study.

3. Data Collection Technique

Data collection methods must be known by researchers so that they can get data in accordance with the provisions. Data collection techniques

²¹ Ipa Hafsiah Yakin, *Penelitian Kualitatif: Metode Penelitian Kualitatif*, ed. oleh Uus Supriatna, *Jurnal EQUILIBRIUM*, 1 ed. (Garut: CV. Aksara Global Akademia, 2023), 9.

²² Almasdi Syahza, *Metodologi Penelitian*, Edisi Revi (Pekanbaru, Riau: UR Press, 2021), 50.

²³ Sakardi Dkk, *Metodologi Penelitian untuk Mahasiswa*, 1 ed. (Malang: PT. Literasi Nusantara Abadi Grup, 2023), 113.

are the most effective method in research, this is based on the main purpose of research, namely obtaining data.²⁴ The method used by researchers in this study is the library research method (literature study) and to obtain research data is done by tracing and finding data related to the object of study, it can be in the form of minutes of meetings, agendas, books, magazines, newspapers, and other documents.

4. Data Analysis

This research uses comparative analysis by comparing M. Quraish Shihab's thoughts in *Tafsir Al-Miṣbāh* and Wahbah Az-Zuhaili's thoughts in *Tafsir Al-Wasīl* to understand the similarities, differences and relationships between the two. This comparative study has the main purpose of identifying factors that influence certain results to obtain facts, whether there is a comparison or not of the object being studied.²⁵

G. Systemic Structure

The systematics of writing is an overview of the elements contained in each chapter, shown so that readers can find out the overall important points of this research before reading the writing chapter by chapter completely. This research will be written systematically in several chapters:

The first chapter contains an introduction that explains the background of the problem, problem formulation, research objectives, research benefits, literature review, research methods, and writing systematics.

The second chapter explains the definition of LGBTQ, its history, causative factors and the impact of LGBTQ.

The third chapter contains the biographies of Quraish Shihab with his *Tafsir Al-Miṣbāh* and Wahbah Az-Zuhaili with his *Tafsir Al-Wasīl* which explains the background of life, intellectual journey, works, background of writing,

²⁴ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, 19 ed. (Bandung: CV. Alfabeta, 2013), 225.

²⁵ Laila, "Penelitian Studi Komparatif: Pengertian, Manfaat, Variabel, Macam dan Contoh," Gramedia Blog, diakses 10 Mei 2025, <https://www.gramedia.com/literasi/studi-komparatif/>.

methods of interpretation, style of interpretation, sources of interpretation, systematics of writing, and his interpretation of the verse on LGBTQ.

The fourth chapter discusses the analysis of LGBTQ from both mufasirs, similarities, differences, and the relevance of M. Quraish Shihab's thoughts in *Tafsir Al-Miṣbāh* and Wahbah Az-Zuhaili in *Tafsir Al-Wasīṭ* on LGBTQ to social life and religious people in the present.

The fifth chapter is the end of the research process which contains conclusions from the results of research taken from the important points in the previous chapter and suggestions related to this research.

CHAPTER II

GENERAL REVIEW ABOUT LGBTQ

A. Definition of LGBTQ

The term LGBT or Lesbian, Gay, Bisexual, and Transgender was publicized around 1900, this term is considered more representative and replaces the previous term "gay community". The creation of this acronym aims to affirm the diversity of sexual and gender identities. However, the term LGBT is used not only for homosexual, bisexual and transgender groups. Then in 1996 the term LGBT was added to the letter Q to become LGBTQ which was intended for queer groups and people who were still questioning their sexual identity so that they could also be represented.¹

The definition of the term LGBTQ is as follows:

1. Lesbian (*siḥāq*)

Lesbian is a term for women who direct their sexual orientation towards other women. The term also refers to women who love other women physically, sexually, emotionally, or spiritually. It can be used as a noun when referring to same-sex attracted women or as an adjective when characterizing objects or activities associated with same-sex relationships between women.

The definition of Lesbian comes from the word Lebos, an island in the middle of the sea of Egea that in ancient times was inhabited by women. According to Greek mythology, a same-sex love affair took place on the island between the princesses Shappo and Athis.² *The Big Indonesian Dictionary* identifies Lesbian as a woman who loves or feels sexual stimulation with the same sex.³ A lesbian is a woman who has a

¹ Ismail Zulkifli, *LGBT Sebuah Dunia Abu-abu Subkultur yang Dianggap Menyimpang*, 1 ed. (Bojonegoro: Madza Media, 2022), 23.

² Kartini Kartono, *Psikologi Abnormal dan Abnormalitas Seksual*, vol. VI (Bandung: Mandar Maju, 1989), 249.

³ Kementerian Pendidikan dan Kebudayaan Republik Indonesia Badan Pengembangan Bahasa dan Perbukuan, "KBBI versi 1.0.0," n.d.

long- standing physical, romantic, and or emotional attraction to another woman. Some lesbians may prefer to identify as gay or as gay women.⁴

Meanwhile, according to Islamic fiqh, lesbian behavior, known as *siḥāq*, is a behavior that includes adultery between women and is considered haram. Based on the opinions of scholars, it is said that this act is a deviation from human nature as well as an abominable act and the perpetrator is subject to takzir sanctions, which is a punishment that does not reach the level of hudud (severe punishment such as stoning), but is still a serious offense.⁵

In lesbian groups, their roles can be divided into three types, namely:⁶

- a. Buchi, is a woman who looks tomboyish like a man and looks masculine, usually a buchi who plays a man.
- b. Femme, is a woman who looks more feminine like a woman in general, usually femme plays the role of a woman.
- c. Andro Buchi, a woman who plays two roles at once, can be tomboyish and feminine.

2. Gay (*liwāt*)

Gay is a popular term used to refer to a homosexual or homosexual traits. The word began to be used around the late 19th century, but became more popular around the late 20th century.⁷ In *the Big Indonesian Dictionary*, gay is defined as a man who loves or feels sexual stimulation with people of the same sex.⁸ Gay is an adjective used to describe a person who has a long-standing physical, romantic, and or emotional attraction to people of the same sex (e.g., gay man, gay person).⁹

⁴ “Glossary of Terms: LGBTQ,” GLAAD Media Reference Guide 11th Edition, diakses 15 Mei 2025, <https://glaad.org/reference/terms/>.

⁵ Alma, “Hukum Homoseks dan Lesbian dalam Islam,” [tarjih.or.id](https://tarjih.or.id/hukum-homoseks-dan-lesbian-dalam-islam/), 2016, <https://tarjih.or.id/hukum-homoseks-dan-lesbian-dalam-islam/>.

⁶ Zulkifli, *LGBT Sebuah Dunia Abu-abu Subkultur yang Dianggap Menyimpang*, 26.

⁷ Munadi, *Diskursus Hukum LGBT Di Indonesia*, 1 ed., vol. 1 (Lhokseumawe: Unimal Press, 2019), 14.

⁸ Badan Pengembangan Bahasa dan Perbukuan, “KBBI versi 1.0.0.”

⁹ “Glossary of Terms: LGBTQ.”

As for Islam, according to fiqh scholars, *liwāt* or gay sex is forbidden, although there are differences of opinion regarding the legal sanctions imposed on the perpetrators. Some argue to be punished by stoning (stoned to death), then some argue to be punished by ta'zir (punishment determined by the ruler) is more appropriate because it is considered a form of sin that is not as specific as adultery.¹⁰

In gay groups, their roles fall into three categories, namely:¹¹

- a. Bots, which are men who look more masculine and are usually the bots who will play the role of men.
- b. Top, which is a man who looks more feminine like a woman and is usually the top who will play the role of a woman.
- c. Vers, a man who can play two roles at once, both masculine and feminine.

The choice of roles and labels does not come from someone's judgment but the expression of LGBTQ people themselves.

3. Bisexual

Explicitly, the term "bisexual" is not found in the Qur'an, but bisexual practices are analogous to homosexual practices (*liwath* for men and *sihaq* for women), which in Islamic law are clearly prohibited and forbidden.¹² Linguistically, the definition of bisexual comes from the word "bi" which means two, while "sexual" means intercourse between men and women. So, bisexual is a word used to describe someone who is potentially attracted physically, romantically, and emotionally to people of the same sex or of a different sex.¹³ According to *the Big Indonesian*

¹⁰ Fatmawati, "Homoseks Dan Lesbian Perspektif Hukum Islam," *Jurnal Hukum Diktum* 13, no. 2 (n.d.).

¹¹ Zulkifli, *LGBT Sebuah Dunia Abu-abu Subkultur yang Dianggap Menyimpang*, 27–28.

¹² Neny Muthi'atul Awwaliyah, "Lesbian, Gay, Biseksual, Transgender Perspektif Al-Qur'an dan Hak Asasi Manusia," *el-'Umdah* 4, no. 1 (2021).

¹³ H. M Umar, "Islamic Law Perspective on LGBT Behavior (Lesbian, Gay, Bisexual and Transgender)," *International Journal of Southeast Asia* 2, no. 2 (2021).

Dictionary, individuals who behave bisexually have traits of both sexes (both male and female), and they tend to be attracted to both sexes¹⁴

The definition above shows that bisexuals are individuals who have sexual attraction to the same sex or the opposite sex. If men are normally attracted to women, but in people who claim to be bisexual they will be attracted to women and will be attracted to other men. That can be seen that the difference between homosexuals and bisexuals is that they have different sexual attractions, namely the tendency of homosexuals to be attracted to the same sex while bisexuals have an attraction to the same sex or to a different sex. However, there are different conditions with adolescents who have an attraction to the opposite sex or the same sex or even both, because are considered to be still in the process of self recognition about sexual orientation and cannot yet be categorized as bisexual offenders.

4. Transgender

Transgender is a term used to define the inequality between a person's gender identity and the sex they were born with.¹⁵ It can be said that individuals who are born biologically male but feel that the gender that suits them tends to be feminine like a woman or vice versa, individuals who are born biologically female but feel that the gender that suits them is masculine.

وَلَا ضِلَّيْهُمْ وَلَا مَنِيْنَهُمْ وَلَا مُرْمَهُمْ فَلْيَبْتِكُرْ اِذَا نَ الْاَنْعَامَ وَلَا مُرْمَهُمْ فَلْيَغْيِرْ خَلْقَ

اللّٰهُ وَمَنْ يَتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرًا مُّبِيْنًا

“I will indeed mislead them, stir up their empty wishes, tell them (to cut off the ears of their cattle) until they actually cut them off, and tell them (to change Allah's creation) until they completely change it.” Whoever makes Satan a protector other than Allah has indeed suffered a real loss.”

Almost all scholars of interpretation (ulama tafsir), both past and present, understand the verse above as a prohibition against altering or the

¹⁴ Badan Pengembangan Bahasa dan Perbukuan, “KBBI versi 1.0.0.”

¹⁵ “Glossary of Terms: LGBTQ.”

impossibility of changing the religious nature of humans. The verse above speaks about physical changes in animals caused by harm, deterioration, and dysfunctional treatment, all based on fulfilling the teachings of the devil. Based on all of this, the author does not see any prohibition in the above verses and hadiths against undergoing plastic surgery.¹⁶

The background factors are internal (natural), as well as external (family and environmental influences). The urge to become a full-fledged woman is great, but one tends to experience anxiety, awkwardness, and pressure when they cannot get what they want. If the pressure of the urge grows and is not achieved, irrational thinking and emotional and behavioral disturbances will occur. Those who feel uncomfortable with their gender, will undergo sex reassignment surgery or what is called transgender. But they don't stop there.

After performing a sex reassignment surgery, then a change of identity is performed. Those who dare to do transgender or sex reassignment surgery, are not included in the category of same-sex lovers (homosexual/lesbian) but because they have abnormalities in their sexual orientation or feel trapped in their gender. One of the causes of transgender is the hormonal influence that shapes human gender characteristics, and this is not a mental illness.

5. Queer

Queer is a term used by some people, especially young people, whose sexual orientation is not exclusively heterosexual (e.g. queer men, queer women). Typically, for those who identify as queer, the terms lesbian, gay and bisexual are considered too limiting or full of cultural connotations that they don't feel they fit into. Once considered a derogatory term, queer has been repurposed by some LGBTQ people to describe themselves..¹⁷

¹⁶ Shihab, 2:591–592.

¹⁷ “Glossary of Terms: LGBTQ.”

Queer is a term that describes various sexual identities. The term queer is referred to as an umbrella term for various heterosexual identities and genders, such as LGBT. In *the English Dictionary*, queer refers to the meaning of strange, taboo by definition as an offensive way to describe gay people, especially men, which, however, is also used by some gay people about themselves.¹⁸

The term “queer” was first recorded in Scottish in the 16th century with the meaning ‘strange’ or “different” and initially had a negative connotation. However, in the context of sexuality and gender identity, the term began to be used specifically in the United States in the early 20th century, around the 1910s and 1920s, to distinguish men considered “normal” from those who were different in terms of sexual orientation or gender identity. In the 19th and early 20th centuries, the word “queer” was often used as a slur against homosexuals, as seen in the 1895 trial of Oscar Wilde, where the term was used pejoratively. The term became popular as an insult in 1914 and continued to be used with negative connotations until the mid-20th century.

A significant shift in meaning occurred in the late 1980s and early 1990s when activists began adopting the term “queer” as a neutral or even positive umbrella term to describe non-normative gender and sexual identities and politics. The term then became part of the LGBT civil rights movement and began to be widely used in the 1990s as an umbrella term encompassing various identities outside of heteronormativity.¹⁹

B. History of LGBTQ

Homosexuality appeared in the period before the Prophet Muhammad was born. At the time of the previous prophets, such as the Prophet Adam a.s was revealed on earth there was no homosexual behavior or *liwāt*, the Prophet Adam

¹⁸ “Oxford Learner’s Dictionaries,” diakses 15 Mei 2025, https://www.oxfordlearnersdictionaries.com/definition/english/queer_1.

¹⁹ Aldila Daradinanti dan Vanya Karunia Mulia Putri, “Sejarah Queer sebagai Istilah yang Memayungi LGBT,” Kompas.com, 2022, <https://www.kompas.com/skola/read/2022/04/19/110000169/sejarah-queer-sebagai-istilah-yang-memayungi-lgbt?page=all>.

who was created had a partner, Eve, of the opposite sex, and the big event that occurred during the time of the Prophet Adam was Habil who was killed by Qabil because of hatred. Likewise, during the time of Prophet Noah a.s there was no such homosexual behavior, the major event that occurred was the people of Noah who denied his teachings until Allah gave a terrible flood punishment.

At the time of Prophet Luth a.s, there was deviant sexual behavior that had never been done by previous human beings. This event is written in the Qur'an and is not an imaginary story but a real story. This behavior of liking the same sex has no evidence to justify and legalize same-sex marriage, instead there is a warning from Allah for the people of the Prophet Luth because of their *fahisyah* actions. Allah created creatures in pairs, but the Sodomites did the opposite.

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In the Qur'an Surah Al-Anbiya' verses 74-75:

وَلَوْطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فُسِّقِينَ ۖ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُ مِنَ الصَّالِحِينَ

"To Lut We bestowed wisdom and knowledge and We saved him from (the punishment that had befallen the inhabitants of) the land (of Sodom) who committed abominable

²⁰ Abdul Mustaqim, "Homoseksual dalam Perspektif Al-Qur'an Pendekatan Tafsir Kontekstual al-Maqāṣidī," *Suhuf* 9, no. 1 (2016).

deeds. Indeed, they were an evil and wicked people. We included him in Our mercy. Indeed he was among the righteous.”²¹

Prophet Luth who has been awarded by Allah SWT with prophethood, science, firmness and wisdom should be able to solve various problems that exist in the lives of his people. To Prophet Luth, Allah taught various knowledge about worship, creed and obedience to Allah. The Sodomites who committed immoral acts were people who went out of the path of obedience to Allah. They committed homosexual acts and they were among the wicked.²²

This LGBT behavior continued until in some countries around the 18th to 19th centuries, homosexual behavior was categorized as a criminal activity, with most of their movements in the name of human rights. Homosexuals who were unacceptable to society created secret community networks to hide their deviant behavior. This led to some people who began to fight for these homosexual groups through writing, books and other media.

The term sexual revolution emerged in the 1960s and 1970s to describe the socio-political changes related to sex. It began with the 'free love' movement, in which millions of young people embraced the 'hippie' lifestyle that proclaimed the power of love and the majesty of sex as a natural part of life. These hippies were of the opinion that sex was a natural biological phenomenon that should not be suppressed or banned.

This 'free love' movement led to the rise of feminists to take part in fighting for the freedom of homosexual life to the public. This movement has the view that the sacred culture and the sanctity of marriage will limit freedom of life. Almost all countries in Europe and America at this time gave birth to reformist figures who defended the rights of feminists, free life and the homosexual community.

The social movements that emerged included the Black Power movement, which aimed to fight for the rights of black people, and the Anti-Vietnam War,

²¹ Diklat Kementerian Agama LPMQ Badan Litbang, “Quran Kemenag,” diakses 15 Mei 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/21?from=1&to=112>.

²² Az-Zuhaili, *Tafsir Al Wasith Jilid 2 (Yunus - An-Naml)*.

which influenced the gay community to become more open. Then new gay communities emerged such as the Gay Liberation Front (GLF), The Gay Activists' Alliance (GAA), and the Front Homosexuel d'Action Révolutionnaire. These emerging movements were triggered by an incident on June 28, 1969 at the Stonewall Inn, Greenwich Village, United States, where there was a commotion between demonstrators fighting for gay freedom and the police, this event is called the Stonewall Riots which later on that date was made an anniversary for LGBT people around the world by holding a march on the main road to show their existence.²³

LGBTQ began to spread in major cities in Indonesia around the end of the 20th century. Various forms of deviant sexual behavior among these men were performed in performances, mystical rituals or shamanism. The phenomenon was somehow presented together with arts and rituals that made LGBTQ behavior more widely known and widespread in society.

Several homosexual communities have sprung up in Indonesia as a forum for homosexual actors. Around 1968 the word *bencong* or *sissy* was replaced with the term *wadam* (Wanita adam) and then HIWAD (Himpunan Wanita Adam Djakarta) was formed with the facilitator of the Governor of DKI Jakarta at that time, Ali Sadikin. In 1980, most Indonesian Islamic leaders objected to the term *wadam* (Wanita adam) because Adam was the name of a prophet, so the term was changed to *waria* (Wanita pria). On March 1, 1982, an organization that houses gay groups was established and became a historic day for LGBT people in Indonesia. This organization was named Lambda with the secretariat office in Solo. Then in 1985, the PGY community (Persaudaraan Gay Yogyakarta) was established in Yogyakarta, then changed its name to the Indonesian Gay Society (IGS). In the following years, many communities emerged as a place to accommodate LGBT people in Indonesia.²⁴

The development of technology and informatics and social media is a trigger in the rapid spread of LGBTQ, this is known from the number of

²³ Munadi, *Diskursus Hukum LGBT Di Indonesia*, 26–27.

²⁴ Munadi, *Diskursus Hukum LGBT Di Indonesia*, 28–29.

individuals who declare and join the LGBTQ community is increasing from year to year. Indonesia has a majority Muslim population and many expressed rejection of LGBTQ behavior because it violates the fitrah and deviates from the provisions of religious syariat. Therefore, one of the strongholds that can inhibit and counter the development of LGBTQ behavior in society is religion.

C. Factors Causing LGBTQ

LGBTQ can occur due to several factors, such as heredity, environment, and others. Homosexual lifestyle is a lifestyle where the individual has a deviant sexual orientation, they have sexual tendencies with the same sex, even having same-sex relationships.

Various factors that cause the emergence of LGBTQ behavior, namely:²⁵

1. Biological

Genetic sequences derived from chromosome makeup, brain structure, hormonal imbalances and abnormalities in the nervous system are thought to influence individuals to be part of the LGBTQ community. However, this is still being studied and explored by experts.

2. Environment

(a) The culture and customs that run in a community group have more or less influence on the individuals in that community group. When a community group has customs or habits that contain LGBTQ elements, the attitudes, views, ways of interacting, and actions will also affect individuals in the group.

(b) Parenting can also influence a person to become LGBTQ. Identity recognition starts early by knowing what women are like and what men are like. This includes physical recognition, gender conformity in clothing, hairstyles, body condition, genital differences, appropriate activities, responsibilities and so on.

3. Figure

Parents have an important role in the formation of their children's sexual identity. Girls will look to their mothers while boys will look to

²⁵ Munadi, 33–36.

their fathers. However, when the child fails to identify how to live the role in accordance with their sexual identity, this can form a homosexual individual. Triggers for this failure to identify can be a more dominating mother and a father who is less emotionally close to his child. A weak and helpless father figure or a homosexual parent.

4. Sexual violence

Irresponsible people sexually assaulting someone of the same sex triggers a person to become homosexual. Then the trauma that arises from the opposite sex to cause reluctance to have a relationship with the opposite sex and feel better if they are in a relationship with the same sex.

5. Biological and Environmental

The combination of biological factors and environmental factors become an influence in the view and lead to the assumption that what happens around such as lesbian, gay, bisexual, transgender is a natural and normal behavior.

D. The Impact of LGBTQ

The impacts of lesbian, gay, bisexual, transgender, queer behavior include the following:

1. Health Impact

The health impacts caused by deviant sexual behavior such as LGBTQ lead to diseases that are difficult to cure. In fact, at the end of 2024 the West Java Health Office said that there was a significant increase in the number of HIV/AIDS cases in the region. A total of 9,625 new HIV cases with most of them coming from LGBTQ groups. Then from the data of the Ministry of Health, it is estimated that in Indonesia there are 503,261 people living and infected with HIV, with only 217,482 people following treatment. Based on this, it can be said that there are about 57% of people who are infected with HIV but have not received or undergone treatment.²⁶

²⁶ Pratikto, "Bantuan USAID dan Penanggulangan HIV/ AIDS di Tanah Air."

2. Social Impact

LGBTQ is deviant behavior, which can be categorized into social deviance. This deviant behavior is an act that violates the norms that exist in the social system.²⁷ Deviant behavior in society will lead to turbulent problems such as pressure and rejection from society, this is because in general, people view LGBTQ as an abnormal culture that is difficult to accept.

3. Education Impact

On February 3 to 11, 2025, a survey was conducted on the LGBT phenomenon with 200 teachers as respondents from various provinces. The result is that approximately 56.5% of schools have conducted socialization on the LGBT phenomenon with various models. The emergence of the impact of LGBT exposure in such as the mental health of students is disrupted, then the decline in academic achievement derived from the psychological pressure of students, as well as the risk of getting discrimination as well as social isolation in students who are indicated as LGBT.²⁸

4. Security Impact

Children are the pillars of Indonesia's future, but in fact there are many things that pose a threat, one of which is the LGBTQ phenomenon. Cases of same-sex sexual crimes against children are increasingly worrying because the number of cases is increasing.²⁹ Young children who are still innocent and do not understand what is happening become victims of the depravity of irresponsible adults, the assumption that adults will protect and love young children instead becomes a trap and endangers the safety and future of children.

²⁷ Zulkifli, *LGBT Sebuah Dunia Abu-abu Subkultur yang Dianggap Menyimpang*, 87.

²⁸ Media Indonesia, "Tantangan Pendidikan Hadapi Fenomena LGBT," Media Indonesia, 2025, https://mediaindonesia.com/humaniora/744535/tantangan-pendidikan-hadapi-fenomena-lgbt#goog_rewarded.

²⁹ Admin KPAI, "KPAI: Kasus LGBT pada Anak Kian Mengkhawatirkan," kpai.go.id, 2018, <https://www.kpai.go.id/publikasi/kpai-kasus-lgbt-pada-anak-kian-mengkhawatirkan>.

CHAPTER III

INTERPRETATION OF LGBTQ VERSES

A. Biography of M. Quraish Shihab

Muhammad Quraish Shihab, was born on February 16, 1944 in Sidenreng Rappang Regency, South Sulawesi. He is a Muslim scholar and one of the scholars of tafsir who has a major role in the field of Qur'anic interpretation in Indonesia. M. Quraish Shihab is the son of Abdurrahman Shihab who was the rector and professor of tafsir at IAIN Alaudin Ujung Padang from 1972 to 1977. M. Quraish Shihab's father is the founder of a private university, Universitas Muslim Indonesia, which is located in Makassar, South Sulawesi and is the oldest and largest university in eastern Indonesia.

In 1958 M. Quraish Shihab went to Cairo to continue his education through a scholarship covered by the South Sulawesi government at the time. M. Quraish Shihab continued his studies from the second grade of tsanawiyah (equivalent to junior high school) until he earned his PhD in Egypt and then returned to Indonesia in 1980. Not long after, he was asked to come back to Cairo. He was the first person from Southeast Asia to receive a PhD in Qur'anic Studies at Al-Azhar University with *summa cum laude* and the best title.

M. Quraish Shihab visited Ujung Pandang once again in 1973. From 1975 to 1980, Quraish Shihab oversaw academic and student affairs at IAIN Alauddin. In addition to pursuing his academic career, M. Quraish Shihab was also active in various positions on and off campus. In the private higher education sector, he served as the Coordinator of Universities in Region VII Indonesia, demonstrating his contribution to the development of education in the region. In addition, he also held an off-campus position as Assistant Chief of Police for mental development. This position shows his important role in efforts to foster and develop the mental and moral aspects of society. During his time in Ujung Pandang, M. Quraish Shihab was also active in conducting research. One of the studies he conducted was on the Implementation of Religious Harmony and Waqf Issues in Eastern Indonesia and South Sulawesi. This research highlighted the importance of

interfaith harmony and issues surrounding waqf in the region. In his research, he analyzes the factors that influence religious harmony and examines phenomena related to waqf as a form of community contribution in maintaining the sustainability of religious activities.¹

In Indonesia, M. Quraish Shihab was entrusted with several important positions in various institutions. He became one of the lecturers at the Faculty of Ushuluddin IAIN Syarif Hidayatullah. In 1984, M. Quraish Shihab served as Chairman of the Board of MUI (Indonesian Ulema Council). Then in 1989 he was trusted to be a member of the Lajnah Pentashih Al-Qur'an team of the Ministry of Religion and became a member of the National Education Consultative Council. Continuing in 1998, he was appointed as Minister of Religion in the VIII Development Cabinet which played an active role in the governance of religious affairs and maintaining inter-religious harmonization and fighting for religious freedom. In 1999 until 2002 M. Quraish Shihab was appointed as the Egyptian Ambassador to Egypt and Djibouti, this was one achievement that did not cross his mind.² M. Quraish Shihab is known to have received two kinds of high school diplomas, one with a special curriculum as a foreign student and one with additional subjects specifically for Egyptian students.

M. Quraish Shihab's father, he was a Professor of Tafsir at IAIN Alauddin Makassar, had a great influence on his interest in studying Qur'anic interpretation. However, the passing grade in Arabic from both of his diplomas did not meet the requirements to enter the desired Faculty of Ushuluddin and repeated for one year in order to enter it.

M. Quraish Shihab married Fatmawati al-Saqqaf, and was blessed with five children who always accompanied, encouraged and gave him peace so that he could study, write and serve. From a young age, M. Quraish Shihab was taught the Qur'an by his parents. Every surah sent by his parents while still in Egypt advised him not to return home before earning a Ph.D. Quraish Shihab's success

¹ M.Nor Ichwan, *Prof. M. Quraish Shihab Membincang Persoalan Gender* (Semarang: Rasai lMedia Group, 2013), 26.

² Saifuddin Herlambang Munthe, *Studi Tokoh Tafsir Dari Klasik Hingga Kontemporer*, ed. oleh Fahmi Ichwan, 1 ed. (Pontianak: IAIN Pontianak Press, 2018), 112.

is the result of the hard work of his teachers, both in Indonesia while still in elementary school, Muhammadiyah Junior High School, and at al-Azhar University, Egypt.³

B. The Works of M. Quraish Shihab

M. Quraish Shihab is a scholar of Qur'anic interpretation as well as a very productive writer in spawning various extraordinary works in adding to the scientific treasure in Indonesia, especially in the field of Qur'anic interpretation, including:

- a) *Tafsir Al-Manar: "Keistimewaan dan Kelemahannya"* (1984)
- b) *Filsafat Hukum Islam* (1987)
- c) *Mahkota Tuntutan Ilahi: "Tafsir Surah al-Baqarah"* (1988)
- d) *Membumikan Al-Qur'an: "Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat"* (1992)
- e) *Lentera Hati: "Kisah dan Hikmah Kehidupan"* (1994)
- f) *Studi Kritis Tafsir al-Manar* (1994)
- g) *Wawasan Al-Qur'an Tafsir Maudu'i atas Berbagai Persoalan Umat* (1995)
- h) *Mukjizat Al-Qur'an Ditinjau dari Aspek "Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib"* (1997)
- i) *Tafsir Al-Qur'an al-Karim: "Tafsir atas Surah-surah Pendek Berdasarkan Urutan Turunnya Wahyu"* (1997)
- j) *Hidangan Ilahi: "Ayat-ayat Tahlil"* (1997)
- k) *Fatwa-fatwa M. Quraish Shihab: "Seputar Ibadah dan Mu'amalah"* (1999)
- l) *Tafsir Al-Misbāh: "Kesan, Pesan dan Keserasian Al-Qur'an"* (1999-2003).⁴

³ M. Quraish Shihab, *Membumikan Al-Qur'an Jilid 2*, vol. 2 (Tangerang: Lentera Hati, 2011), 7–12.

⁴ Moh Sukron, "Konsep Jihad Menurut Ibnu Katsir dan M. Quraish Shihab: Studi Komparatif Tafsir Al-Qur'an Al-Azim dan Tafsir Al-Misbah" (UIN Walisongo Semarang, 2023).

C. Tafsir Methodology of M. Quraish Shihab

Tafsir Al-Miṣbāh is one of M. Quraish Shihab's most phenomenal works. This book brought M. Quraish Shihab's name to be increasingly recognized by the general public. *Tafsir Al-Miṣbāh* is written in complete 30 juz and divided into 15 volumes in detail and in accordance with the order of verses and chapters in the Qur'an.

Tafsir Al-Miṣbāh was written by M. Quraish Shihab using the *tahlili* method of interpretation. The writing of the tafsir is explained in a verse by-verse, surah-by-surah manner that is adjusted to the sequence. Initially, *Tafsir Al-Miṣbāh* was written using the *tahlili* method, but considering that the *tahlili* method still has shortcomings, M. Quraish Shihab finally added the *maudhu'i* method in his interpretation. M. Quraish Shihab presents *Al Miṣbāh's* tafsir with a *semi-maudhu'i tahlili* style. So there are some interpretations that interpret verses with verses and verses with hadith. M. Quraish Shihab argues that this is the best alternative in interpreting the verses of the Qur'an.

Tafsir Al-Miṣbāh is written in a style known as cultural and social literature, or commonly referred to as *adabi ijtima'i* tafsir. The purpose of this approach is to understand the texts of the Qur'an by conveying Qur'anic terms in beautiful and interesting language. In addition to using cultural and social literary styles, *Tafsir Al-Miṣbāh* also shows scientific styles in the interpretation of certain verses, such as those related to science or natural phenomena. M. Quraish Shihab often uses several steps to analyze the verses of the surah, such as each surah written begins with a description of the surah to be reviewed in depth, such as the number of verses, the themes to be discussed in the surah, and alternative titles for the surah. Arranging the verses in the tafsir, categorizing them into different themes according to their order, then translating them. Providing necessary explanations of the language, as well as the *munasabah* of the verse being interpreted with the verses before and after it. Understanding the verse under discussion, followed by the views of the mufasirs on the verse under discussion, including references to the Prophet's hadith traditions.

M. Quraish Shihab wrote *Tafsir Al-Miṣbāḥ* not only from his own ijtihad but with various other sources such as various thoughts and works of previous scholars and contemporary scholars, including manuscripts from the commentator Ibrahim Ibn Umar al-Biqā'i (died 1480 AD), commentaries by Sayyid Muhammad Thanthawi, Syekh Mutawalli asy-Sya'rawi, Sayyid Quthub, and several other commentators.⁵

D. Interpretation of LGBTQ Verse According to M. Quraish Shihab

Of the many verses of the Qur'an that discuss LGBTQ, the author limits the focus of this comparative research to the verses below, as bellows:

a) QS. Al-A'raf verses 80-82

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
 إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ
 وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَتَّبِعُونَ

"(We also sent) Lut (to his people). (Remember) when he said to his people, 'Do you do such abominable deeds as no one before you has done in this world?'(80) Indeed, you go to men to fulfill your desires, not to women, and you are a transgressing people.(81) There was no answer from his people other than to say, "Expel them (Lut and his followers) from your land. Indeed, they are those who consider themselves pure. (82)"⁶

Ayat di atas menyatakan: Dan Kami juga mengutus Nabi Luth. Ingatlah ketika dia berkata kepada kaumnya yang ketika itu melakukan kedurhakaan besar: Apakah kamu mengerjakan fāhisyah yakni melakukan pekerjaan yang sangat buruk yaitu homoseksual yang tidak satu pun mendahului kamu mengerjakannya di alam raya, yakni di kalangan makhluk hidup di dunia mi. Sesungguhnya kamu telah mendatangi lelaki untuk melampiaskan syahwat (nafsu) kamu melalui mereka sesama jenis

⁵ Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserian Al-Qur'an Jilid 1*, v-xiii.

⁶ Diklat Kementerian Agama LPMQ Badan Litbang, "Quran Kemenag," diakses 31 Mei 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/7?from=1&to=206>.

kamu, bukan terhadap wanita yang secara naluriah seharusnya kepada merekalah kamu menyalurkan naluri seksual. Hal itu kamu lakukan terhadap lelaki bukan disebabkan karena wanita tidak ada atau tidak mencukupi kamu, tetapi itu kamu lakukan karena kamu durhaka bahkan kamu adalah kaum yang melampaui batas sehingga melakukan pelampiasan syahwat bukan pada tempatnya.

Ayat ini tidak menyebut Nabi Lûth as sebagai saudara mereka sebagaimana halnya Nabi Hüd, Shâleh dan Syu'aib as. Ketika menguraikan kisah ketiga nabi yang disebut terakhir, al-Qur'an menyatakan bahwa dan kepada Ad saudara mereka Hâd. Demikian juga dan kepada Tsamud saudara mereka Shaleh dan kepada Madyan saudara mereka Syu'aib. Ketiadaan penyebutan kata saudara buat Nabi Lûth as. untuk mengisyaratkan bahwa beliau bukanlah dari suku masyarakat yang beliau diutus menghadapinya. Nabi Lûth as. bersama Nabi Ibrahim as, adalah pendatang di kota itu setelah berhijrah dari Harran (Carrahae). Beliau berasal dari daerah Kan'an, satu daerah yang terletak di bagian barat Palestina dan Suriah sekarang. Itu pula salah satu sebab mengapa ayat yang berbicara tentang pengutusan Nabi Lûth as tidak menyatakan bahwa beliau saudara mereka. Bahwa Nabi Lûth as, diutus kepada kaumnya karena seseorang yang bertempat lama pada satu tempat dapat dinilai sebagai salah seorang anggota kaum masyarakat itu.

Ayat di atas tidak menyebut nama kaum Lûth itu, sebagaimana ayat-ayat yang menyebut nama kaum Nabi Hüd, Shaleh, dan Syu'aib seperti 'Ad, Tsamûd, dan Madyan. Hal tersebut sebagai pengajaran kepada umat Islam agar merahasiakan nama pelaku kejahatan, dalam hal-hal tertentu di mana penyebutan nama tidak diperlukan, apalagi jika kejahatan yang mereka lakukan adalah sesuatu yang sangat buruk atau dapat merangsang orang lain melakukannya. Tidak satu ayat pun yang menyebut

nama kaum Lúth, berbeda dengan nabi-nabi yang lain. Memang, Nabi Nūh as pun tidak disebut nama kaumnya, karena ketika itu, umat manusia belum berpencar baik tempat tinggalnya maupun suku-suku bangsanya.⁷

Homoseksual merupakan perbuatan yang sangat buruk, sehingga ia dinamai fahisyah. Ini antara lain dapat dibuktikan bahwa ia tidak dibenarkan dalam keadaan apa pun. Pembunuhan misalnya, dapat dibenarkan dalam keadaan membela diri atau menjatuhkan sanksi hukum; hubungan seks dengan lawan jenis dibenarkan agama kecuali dalam keadaan berzina, itu pun jika terjadi dalam keadaan syubhat, maka masih dapat ditoleransi dalam batas-batas tertentu. Demikian seterusnya, tetapi homoseksual, sama sekali tidak ada jalan untuk membenarkannya.

Hubungan seks yang merupakan fitrah manusia hanya dibenarkan terhadap lawan jenis Pria mencintai dan birahi terhadap wanita demikian pula sebaliknya. Selanjutnya fitrah wanita adalah monogami, karena itu, poliandri (menikah/berhubungan seks pada saat sama dengan banyak lelaki) merupakan pelanggaran fitrah wanita, berbeda dengan lelaki yang bersifat poligami, sehingga buat mereka poligami dalam batas dan syarat-syarat tertentu tidak dilarang agama. Kalau wanita melakukan poliandri atau lelaki melakukan hubungan seks dengan wanita yang berhubungan seks dengan lelaki lain, atau terjadi homoseksual baik antara lelaki dengan lelaki maupun wanita dengan wanita, maka itu bertentangan dengan fitrah manusia. Setiap pelanggaran terhadap fitrah mengakibatkan apa yang diistilahkan dengan Uqubatul fitrah (sanksi fitrah).⁸ Dalam konteks pelanggaran terhadap fitrah seksual, sanksinya antara lain apa yang dikenal dewasa ini dengan penyakit Aids. Penyakit ini

⁷ Shihab, *Tafsir Al Mishbah Pesan, Kesan dan Keserasian Al-Qur'an Jilid 5*, 5:160.

⁸ Shihab, 5:161.

pertama kali ditemukan di New York Amerika Serikat pada 1979 pada seorang yang ternyata melakukan hubungan seksual secara tidak normal. Kemudian ditemukan pada orang-orang lain dengan kebiasaan seksual serupa. Penyebab utama Aids adalah hubungan yang tidak normal itu, dan inilah antara lain yang disebut fahisyah di dalam al-Qur'ân. Dalam satu riwayat yang oleh sementara ulama dinyatakan sebagai hadits Nabi Muhammad saw. dinyatakan bahwa "Tidak merajalela fahisyah dalam satu masyarakat sampai mereka terang-terangan melakukannya kecuali tersebar pula wabah dan penyakit di antara mereka yang belum pernah dikenal oleh generasi terdahulu."

Pelampunan batas yang menjadi penutup ayat ini mengisyaratkan bahwa kelakuan kaum Nabi Lûth as itu melampaui batas fitrah kemanusiaan, sekaligus menyia-nyiakan potensi mereka yang seharusnya ditempatkan pada tempatnya yang wajar, guna kelanjutan jenis manusia.

Firman-Nya: وَمَا كَانُوا جَوَابَ قَوْمِهِ wa mā kāna jawāba qaumihi/ Tidak ada jawaban kaumnya dapat juga dipahami dalam arti tidak ada jawaban yang mereka ucapkan kecuali jawaban yang bukan pada tempatnya, seperti jawaban yang mereka sampaikan di sini atau pada QS. al-Ankabût yang dikutip di atas.

Ucapan mereka مِنْ قَرْيَتِكُمْ min qaryatikum/dari negeri kamu memberi isyarat bahwa Nabi Lûth as, dan keluarganya bukarilah penduduk asli negeri nu, sekaligus mengisyaratkan bahwa masyarakatnya menilai beliau enggan melakukan apa yang mereka anggap baik atau normal sehingga beliau tidak wajar bermukim bersama mereka. Memang Nabi Lûth as, sebagaimana dengan Nabi Ibrahim as. bukanlah penduduk asli kaunnya, seperti telah dikemukakan sebelum ini.

Kata يَتَطَهَّرُونَ yathahharūn/ menyucikan diri terambil dari kata طَهَارَةٌ thahārah yang berarti kebersihan lahir dan atau kesucian batin. Patron kata yang digunakan ayat ini mengandung makna upaya sungguh-sungguh. Kesungguhan tersebut dipahami dari penambahan huruf ta' pada kata يَتَطَهَّرُونَ yatathahharūn.

Boleh jadi yang mereka maksud dengan kesungguhan adalah berpura-pura secara sungguh-sungguh bersifat suci, seperti ucap sementara orang yang bejat terhadap yang enggan melakukan keburukan yang mereka lakukan dengan berkata kepadanya: "Jangan sok (berpura-pura) suci!"

Boleh jadi juga mereka menilai Nabi Lûth as dan keluarganya telah melampaui batas dalam kesucian, antara lain dengan kecaman beliau terhadap apa yang dianggap normal oleh mereka. Memang seseorang yang telah terbiasa dengan keburukan dan menganggapnya normal seringkali menilai kebaikan sebagai sesuatu yang buruk, bukan saja karena jiwa mereka telah terbiasa dengan keburukan sehingga enggan mendekati kebaikan dan menilainya buruk, tetapi juga karena sesuatu yang telah terbiasa dilakukan pada akhirnya dianggap normal bahkan baik. Dari sini - dan dari tinjauan sosiologis sementara pakar jika tidak keliru Ibnu al-Muqaffa' (W 759) berkata: "Apabila sesuatu yang mahaf tidak lagi sering dilakukan, maka ia dapat menjadi mungkar, sebaliknya apabila sesuatu yang mungkar sudah sering dilakukan maka ia dapat menjadi ma'ruf." Dari sini terlihat perlunya melakukan amr ma'ruf dan nahi mungkar secara terus menerus dan tanpa bosan, karena bila diabaikan akan terjadi apa yang dilukiskan Ibnu al-Muqaffa' di atas Kaum Nabi Lûth as. seperti terbaca di atas melukiskan Nabi Lûth as. dan keluarganya sebagai orang-orang yang terus menerus sangat mensucikan diri. Terus menerus itu

*dipahami dari penggunaan bentuk kata kerja mudhari present tense pada kata yatathabharin. Agaknya itu merupakan salah satu bentuk amar ma'ruf dan nahi mungkar serta upaya pencegahan bagi merajalelanya kemungkaran.*⁹

This verse states that, the Prophet Luth was sent by Allah SWT to warn his people who committed an act of disobedience, namely they committed *fahisyah* or homosexual acts where no one before had done this act. The men went to other men to vent their lust and did not go to women, which should instinctively be channeled to women. This was not because women did not exist, because they were disobedient and went out of their way to fulfill their desires.¹⁰

The mention of this verse to Prophet Luth is not the same as other prophets who are referred to as brothers of their people. According to M. Quraish Shihab, Prophet Luth is not referred to as a brother of his people is a form of signal that Prophet Luth is not from the same tribe as where he was sent. Prophet Luth along with Prophet Abraham were migrants in the city after migrating from Harran (Carrahae). Prophet Luth came from the Kan'an area, an area located in the western part of the area now called Palestine and Syria.¹¹

According to M. Quraish Shihab, this verse does not tell about monotheism in contrast to the mention of the previous prophets. The previous prophets always called for "O my people, worship Allah, there is no God but Him for you" but that does not mean that the Prophet Luth did not invite his people not to monotheism, this is because there is something very bad happening to his people, which he wants to straighten out together with

⁹ Shihab, 5:162–164.

¹⁰ Shihab, 5:159.

¹¹ Shihab, 5:160.

straightening their creed. Because shirk is a violation of fitrah and homosexuality is also a violation of fitrah.¹²

Allah has created His creatures to be attracted to the opposite sex in order to preserve the existence of their kind and preserve their offspring. Homosexual offenders engage in such acts hoping for temporary pleasure but doing something disgusting and abdicating their responsibilities. It is said that homosexuality is a bad act called *fahisyah* which is highly unjustified and is a violation of sexual nature, with the sanction of fitrah (*uqubatul fitrah*) which is called AIDS disease.¹³

وَمَا كَانَ جَوَابَ قَوْمِهِ 'there was no answer from his people'

according to Quraish Shihab the sentence can be understood that there was no answer they said except inappropriate answers. Then they said مِّنْ قَرْيَتِكُمْ from your land' is an indication that the

Prophet Luth and his family were not natives of the land, and this implies that the community considered the Prophet Luth did not do the same thing so it is not appropriate to settle with them. The word يَتَطَهَّرُونَ 'purify yourself' comes from the word طَهَارَةٌ which means 'external cleanliness' or 'inner purity'.¹⁴

They, the Sodomites, were so accustomed to doing bad things that they considered it a natural thing that they were reluctant to approach goodness. The condemnation of Prophet Luth was considered a pretense of holiness. Referring to the opinion of Ibn Al Muqaffa' (W 759) "If something ma'ruf is no longer done frequently, it can become munkar, on the contrary, if something that is disliked is often done, it can become ma'ruf."¹⁵

¹² Shihab, 5:161.

¹³ Shihab, 5:161.

¹⁴ Shihab, 5:163.

¹⁵ Shihab, 5:164.

b) QS Asy-Syu'ara' verses 165-166

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

Why do you go to the male among men (to commit homosexual acts)?(165). And you have left the women whom God has created to be your wives, and you are indeed a transgressing people." (166)¹⁶

Keburukan paling besar dan yang tiada taranya dari kaum Nabi Luth setelah kemusyrikan adalah homoseksual. Karena itu, Nabi Luth as., as. mengecam mereka setelah menegaskan ketulusan dan kebebasan motivasinya dari segala kepentingan duniawi bahwa: "Apakah yakni mengapa kamu mendatangi untuk melampiaskan birahi kamu jenis lelaki di antara yakni berbeda dengan seluruh alam, dan kamu tinggalkan apa yang telah diciptakan untuk kamu gauli oleh Tuhan Pemelihara kamu yakni istri-istri kamu, yaitu wanita-wanita bahkan dengan perbuatan itu dan perbuatan-perbuatan buruk lainnya kamu adalah pelampau-pelampau batas yakni orang-orang yang benar-benar telah membudaya dalam dirinya kedurhakaan dan pelampauan batas."

Kaum Nabi Luth as. tinggal di beberapa tempat di wilayah Lembah Yordania sekarang. Di sanalah mereka mempraktekkan kedurhakaan yang sangat buruk itu.

Kata ذُّكْرَانُ dzukrân adalah bentuk jamak dari kata ذَكَرَ dzakar yakni jenis kelamin lelaki.

Kata الْعَالَمِينَ al-'alamin adalah bentuk jamak dari عَالَمٌ alam yaitu kumpulan makhluk hidup sejenis, misalnya alam manusia, alam binatang, alam malaikat, dan alam tumbuh-tumbuhan. Huruf من min pada kata مِنَ الْعَالَمِينَ min al-'alamîn dapat dipahami dalam

¹⁶ Diklat Kementerian Agama LPMQ Badan Litbang, "Quran Kemenag," diakses 31 Mei 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/26?from=1&to=227>.

arti berbeda. Dengan demikian, ayat di atas menyatakan bahwa perbuatan homoseksual yang mereka lakukan itu, berbeda dengan jenis-jenis makhluk yang lain. Makhluk hidup yang lain bila melakukan hubungan seks, maka itu dilakukannya dengan lawan jenisnya, yakni jantan dengan betina, lelaki dengan perempuan, sedangkan kaum Lûth itu, melakukannya dengan sesama jenis lelaki.¹⁷

Kaum Nabi Lûth as. itu digelar oleh Nabi Lûth as. dengan قَوْمِ عَادُونَ qaumun 'ādūn. Kata عَادُونَ 'ādūn adalah bentuk jamak dari kata عَادِي 'ādiy yaitu yang melampaui batas haq/kewajaran dengan melakukan kebatilan, Pelampauan batas yang menjadi penutup ayat ini mengisyaratkan bahwa kelakuan kaum Nabi Lûth as. itu melampaui batas fitrah kemanusiaan, sekaligus menyia-nyiaakan potensi mereka yang seharusnya ditempatkan pada tempatnya yang wajar, guna kelanjutan jenis manusia.¹⁸

According to Quraish Shihab, this verse explains about the greatest and peerless ugliness (after polytheism) is homosexuality. Therefore the Prophet Luth criticized 'Why do you go to men of the same sex and leave the women (wives) whom God created for you as a place to vent your true and lawful desires'? They were a transgressing people who had become accustomed to disobedience.¹⁹

The word ذُكْرَانُ zukrān is the plural of the word ذَكَرَ zakara which is the male gender. The word الْعَالَمِينَ al-'ālamīn is the plural of the word عَالَمٌ 'ālam which means a collection of similar

¹⁷ M. Quraish Shihab, *Tafsir Al- Mishbah, Pesan, Kesan, dan Kreasi Al- Qur'an*(*Al-Mishbah Jilid 10*), vol. 10 (Jakarta: Lentera Hati, 2007), 120.

¹⁸ Shihab, 10:121.

¹⁹ Shihab, 10:120.

living things, such as the human realm, the animal realm, the angelic realm, and the plant realm. Thus, the verse states that homosexual acts committed by people are different from other types of creatures. All normal living beings when having sexual intercourse are with the opposite sex, namely male with female, male with female, while what the people of Prophet Luth did was with their own kind, namely male with male.²⁰

Allah created everything in pairs. Instinctively all creatures will look for their partners of different sexes, such as fish that swim through the vast ocean with the aim of meeting the opposite sex and then returning to their original place. According to M. Quraish Shihab, there is no instinct that is stronger and deeper than the instinct to meet the opposite sex, namely female with male, male with female, positive with negative, that is how Allah created His creatures.²¹

In relation to what is in Surah Al-A'raf verse 80, Allah created His creatures in pairs that instinctively seek partners of the opposite sex. While homosexuality is called *fahisyah* because it is a very bad act.

Connecting with the opposite sex is human nature. Men love and are attracted to women, and vice versa. Women's nature is monogamy, therefore polyandry (marrying/ having sex with many men at the same time) is a violation of women's nature, unlike men who are allowed polygamy, with certain limits and conditions and not prohibited by religion. If women have relations with women and men have relations with men, then homosexuality occurs, which is against human nature.²²

Violation of this sexual fitrah has a *fitrah* sanction (*uqubatul fitrah*) which is the AIDS disease which was first

²⁰ Shihab, 10:120.

²¹ Shihab, 10:121.

²² Shihab, 10:121.

discovered in New York, United States in 1979. This is found in someone who has abnormal sexual relations such as homosexuality, and becomes a habit for others around him. In one narration, the Prophet Muhammad (peace and blessings be upon him) stated that "*Fahisyah* does not spread in a community until they openly practice it, except that plagues and diseases spread among them that were never known by previous generations. The word قَوْمٌ عَادُونَ means the people who exceeded the limits of haq / fairness because they committed falsehood, the word exceeding the limits is the closing of this verse which indicates that what was done by the people of Prophet Luth was beyond the limits of human nature, and wasted the potential that should be placed properly to maintain the continuation of human life.²³

c) QS An-Naml verses 54-55

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ
 أَنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ

(Recall the story of) Lut when he said to his people, Why do you do abominable things, when you know their abominations?(54) Why do you go to men instead of women to fulfill your desires? Indeed, you are a people of fools.(55)²⁴

Ayat di atas memerintahkan Nabi Muhammad saw. bahwa: Dan ingat serta ingatkan juga tentang kisah Nabi Lûth, ketika dia berkata sebagai kecaman dan teguran kepada kaumnya yakni masyarakat tempat dia bermukim: "Apakah yakni sungguh buruk perilaku kamu. Apakah kamu tidak berakal atau tidak malu mengerjakan perbuatan fahisyah yakni perbuatan yang sangat

²³ M. Quraish Shihab, *Tafsir Al- Mishbah, Pesan, Kesan, dan Kreasi Al- Qur'an*(Al- Mishbah Jilid 10), vol. 10 (Jakarta: Lentera Hati, 2007), 120–122.

²⁴ Diklat Kementerian Agama LPMQ Badan Litbang, "Quran Kemenag," diakses 31 Mei 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/27?from=1&to=93>.

buruk dalam pandangan akal dan adat kebiasaan manusia terhormat sedang kamu menyaksikan dengan mata kepala dari kedurhakaan yang kamu saling lakukan?"

Kata أَنْتُمْ تُبْصِرُونَ antum tubshirūn/ sedang kamu menyaksikan, di samping makna yang penulis kemukakan sebelum ini, ia dapat juga diartikan: "Kamu menyaksikan manusia bahkan hewan sekalipun melampiaskan nafsu seksualnya melalui lawan seksnya, yang lelaki dengan perempuan dan yang jantan dengan betina. Atau dalam arti: Sedang kamu menyaksikan keburukan perbuatan tersebut dengan mata hati kamu jika kamu mau menggunakannya dan menyaksikan pula (dewasa ini dengan mata kepala) dampak dan akibat buruknya antara lain dengan tersebar luasnya penyakit yang belum ditemukan obatnya.²⁵

Kemudian secara tegas Nabi Lûth as. menyebutkan fahisyah/perbuatan buruk yang beliau maksud, yakni dengan mengajukan pertanyaan sambil mengukuhkannya dengan tujuan mengisyaratkan betapa sulit diterima akal yang sehat dan nurani yang suci fahisyah yang mereka lakukan itu. Nabi Lûth as. berkata: Apakah sesungguhnya yakni apakah benar-benar telah terjadi bahwa kamu mendatangi laki-laki untuk memenuhi syahwat seksual kamu bukan mendatangi wanita sebagaimana layaknya manusia bahkan binatang? Ini adalah sesuatu yang tidak dapat dibayangkan. Sebenarnya dengan perbuatan itu terbukti bahwa kamu adalah kaum yang dungu tidak mengetahui dampak keburukannya terhadap kesehatan dan keturunan, tidak juga siksa Allah di dunia dan di akhirat."

Kata تَجْهَلُونَ tajhalūn/dungu bodoh dan picik. Ada juga yang memahaminya dalam arti tidak mengetahui sekaligus picik.

²⁵ Shihab, *Tafsir Al- Mishbah, Pesan, Kesan, dan Kreasi Al- Qur'an*(Al-Mishbah Jilid 10), 10:241.

Ada kesan yang berbeda antara tajhalūn/dungu/picik dengan tidak mengetahui. Yang tidak mengetahui boleh jadi tidak mempunyai ide sama sekali tentang persoalan yang dimaksud, sedang dungu mengandung makna adanya ide dalam benak yang bersangkutan tetapi ide tersebut salah. Anda tidak akan mengalami banyak kesulitan untuk menjelaskan sesuatu yang tidak diketahui seseorang, tetapi bila ia dungu, maka Anda perlu menghapus terlebih dahulu kesalahan yang ada dalam benaknya, baru kemudian menjelaskan kepadanya dan mengisi benaknya dengan ide yang benar.²⁶

According to Quraish Shihab, the above verse asks the Prophet Muhammad saw to remember the story of Prophet Luth when rebuking his people, about their really bad behavior, and whether they have no sense and are not ashamed of doing *fahisyah* which is very bad in common sense and human customs. Dishonorable behavior that was witnessed with their own eyes how the lawlessness they did.²⁷

The word أَنْتُمْ تُبْصِرُونَ 'while you are watching', according to Quraish Shihab this word can be interpreted that humans and even animals vent their lust with the opposite sex, namely men with women and males with females.²⁸

Prophet Luth firmly said that the *fahisyah* or bad deeds in question were deeds that were very difficult to accept by common sense and a pure conscience, *fahisyah* caused adverse effects on health and offspring, so the Prophet Luth called them a foolish people.

²⁶ Shihab, 10:242.

²⁷ Shihab, 10:241.

²⁸ Shihab, 10:241.

The word **تَجْهَلُونَ** has the meaning of ignorant, stupid, shortsighted and not knowing at all. However, according to Quraish Shihab, the meaning of ignorant or petty has a different impression from the meaning of not knowing. Those who do not know may really have no understanding or idea about the matter in question, while ignorant means that there is an idea in the mind concerned but the idea is wrong. Because the mindset of Prophet Luth's people about venting lust for the same sex has become a culture, it is not easy to straighten it out, the people think that those who prohibit homosexual acts are wrong and mistaken.²⁹ Described in surah Al A'raf verses 80-81 in more detail about the Prophet Luth who not only once advised and directed his people to immediately abandon this abominable act.

d) QS Al-Ankabut verses 28-30

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
 إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ هُ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ
 قَوْمِهِ إِلَّا أَنْ قَالُوا اتُّبِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ
 قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

(Remember) when Lut said to his people, Surely you are committing an abominable act (homosexuality) which no one before you has ever committed in the universe. (28) Do you not go to men (to fulfill your desires), and commit robbery, and do evil in your meeting places? (29) He (Lut) prayed, O my Lord, help me (by inflicting punishment) on the people who do evil (30)³⁰

²⁹ Shihab, *Tafsir Al- Mishbah, Pesan, Kesan, dan Kreasi Al- Qur'an*(Al-Mishbah Jilid 10), 242.

³⁰ Diklat Kementerian Agama LPMQ Badan Litbang, "Quran Kemenag," diakses 31 Mei 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/29?from=1&to=69>.

Setelah menguraikan sekilas tentang Nabi Ibrahim as., kini dibicarakan tentang Nabi Luth as, yang sebelum ini telah disebut bahwa beliau adalah satu-satunya pria dari kampung halaman Nabi Ibrahim yang percaya kepadanya. Ayat di atas menyatakan: Dan ingat serta ingatkan pula tentang Lûth ketika dia berkata kepada kaumnya yang ketika itu melakukan kedurhakaan besar: Sesungguhnya kamu benar-benar mengerjakan fahisyah, yakni melakukan pekerjaan yang sangat buruk yaitu homoseksual yang tidak satu pun mendahului kamu yang mengerjakannya di alam raya, yakni di kalangan makhluk hidup di dunia ini. Sungguh apa yang kamu lakukan itu sangat buruk. Rasanya saya tidak dapat percaya. Apakah sesungguhnya kamu patut mendatangi laki-laki untuk melampiaskan syahwat nafsu kamu bukan dengan menggauli secara sah wanita-wanita yang mestinya kamu kawini? Dan di samping itu, kamu juga senantiasa menyamun serta secara khusus di tempat pertemuan kamu-bukan di tempat sepi dan secara sembunyi-sembunyi tetapi di bawah mata dan telinga hadirin lagi tanpa malu, kamu selalu mengerjakan kemungkaran."

Teguran yang demikian jelas bahkan yang menimbulkan rasa malu bagi setiap orang normal itu tidak digubris sama sekali oleh kaum Nabi Lûth as., bahkan mereka menganggapnya sebagai teguran yang tidak wajar ditanggapi. Maka karena itu, tanpa berpikir dan menunggu lama tidak ada jawaban kaumnya, yakni ucapan mereka kecuali hanya mengatakan kepada Nabi Lûth as. dengan angkuh sambil mengejek: 'Datangkanlah kepada kami azab Allah, jika engkau termasuk orang-orang yang benar dalam ucapan dan ancamanmu kepada kami.'³¹

Melihat sikap mereka yang dari hari ke hari menjadi-jadi, serta mendengar kedurhakaan mereka terhadap Allah, dia yakni

³¹ Shihab, *Tafsir Al- Mishbah, Pesan, Kesan, dan Kreasi Al- Qur'an*(*Al-Mishbah Jilid 10*), 10:482.

Lûth berdoa: Tuhanku, menangkanlah aku dengan cara yang engkau pilih atas kaum perusak-perusak itu, yakni yang telah melampaui batas dan mendarah daging sifat buruknya, sehingga mengancam kelanjutan hidup manusia.

Kata **أَنتُمْ** a'innakum dengan dua hamzah pada firman-Nya:

أَنتُمْ لَتَأْتُونَ a'innakum la ta'tūna adalah bacaan sejumlah pakar qira'at antara lain Hamzah, al-Kisaiy, Yaqub dan Khalaf. Sedang bacaan Nâfi', Ibn Katsîr dan Ibn Amir, hanya dengan satu hamzah yakni **إِنَّكُمْ** innakum Yang membaca dengan dua hamzah menjadikan ayat di atas dalam bentuk pertanyaan yang berarti kecaman dan penolakan perbuatan itu sebagaimana yang penulis kemukakan di atas. Dan yang membacanya hanya dengan satu hamzah, maka ia sekadar bermakna pengukuhan, serta penegasan tentang keburukan perbuatan mereka, tanpa mengandung pertanyaan.

Kalimat **وَتَقْطَعُونَ السَّبِيلَ** wa taqtha'ūna as-sabil yang secara harfiah berarti memutuskan jalan, dipahami oleh banyak ulama dalam arti menyamun. Ada juga yang berpendapat bahwa mereka melempar para pejalan di desa mereka dengan batu. Siapa yang mengenai seseorang, maka dia yang mengambil uangnya dan dia berhak untuk obyek pelampiasan syahwatnya. Thabathaba'i memahami kalimat di atas dalam arti mengabaikan jalan yang mengantar kepada lahirnya keturunan. Yakni mengabaikan perempuan, dan melampiaskan nafsu bersama lelaki.

Kata **النَّادِي** an-nādiy terambil dari kata **الندو** an-nadwu yang berarti perkumpulan di siang hari. Kata **النَّادِي** an-nādiy digunakan dalam arti tempat berkumpul. Ia baru digunakan apabila ada orang yang berkumpul di tempat itu. Kemungkinan

yang mereka lakukan di sana agaknya adalah pembicaraan cabul, mukaddimah hubungan seksual, atau perjudian dan sebagainya. Sangat sulit membayangkan mereka melakukan fāhisyah yang dimaksud di atas di tempat pertemuan itu.³²

Rupanya Nabi Luth as, telah berkali-kali mengingatkan dan menegur mereka. Ini antara lain terlihat dari perbedaan jawaban mereka di sini dan jawaban mereka pada QS. al-A'raf [7]: 82. Di sana mereka berkata kepada sesamanya: Usirlah mereka, yakni Nabi Luth as. dan pengikut-pengikutnya dari kota tempat tinggal kamu, sesungguhnya mereka adalah orang-orang lemah yang terus-menerus sangat menyucikan diri.

Ketika menafsirkan QS. al-A'raf [7]: 80 yang redaksinya mirip dengan ayat di atas penulis antara lain menguraikan bahwa Nabi Lûth as. dalam ayat ini sedikit berbeda dengan para nabi yang disebut sebelumnya. Beliau tidak berpesan tentang tauhid atau penyembahan Tuhan Yang Maha Esa. Ini bukan berarti bahwa beliau tidak mengajak mereka kepada Tauhid. Tetapi ada sesuatu yang sangat buruk yang hendak beliau luruskan bersama pelurusan akidah, yaitu kebiasaan buruk mereka dalam seks. Di sisi lain perlu diingat bahwa penekanan tentang keburukan tersebut tidaklah jauh dari persoalan akidah, Ketuhanan dan Tauhid. Karena keduanya adalah fitrah. Syirik adalah pelanggaran terhadap fitrah. Homo seksual pun merupakan pelanggaran fitrah. Allah Yang Maha Esa itu telah menciptakan manusia bahkan semua makhluk normal hanya terdorong kepada lawan seksnya, dalam rangka memelihara kelanjutan jenis mereka. Kenikmatan yang diperoleh dari hubungan tersebut bersumber dari lubuk hati masing-masing pasangan bukan hanya kenikmatan jasmani, tetapi kenikmatan ruhani. Dan gabungan kenikmatan dari dua sisi itulah yang menjadi jaminan sekaligus dorongan bagi masing-masing

³² Shihab, 10:483.

untuk memelihara jenis dan sebagai imbalan kewajiban dan tanggung jawab memelihara anak keturunan.

Mereka yang melakukan homo seksual hanya mengharapkan kenikmatan jasmani yang menjijikkan sambil melepaskan tanggung jawabnya. Ini belum lagi dampak negatif terhadap kesehatan jasmani dan ruhani yang diakibatkannya.³³

In this verse, M. Quraish Shihab explains that the people of the Prophet Luth committed homosexual acts and besides that, he also robbed openly without any shame. Normal humans if they get a reprimand like that would feel ashamed, but the opposite happened, the people of Prophet Luth considered that the reprimand was an unnatural thing to respond to. They responded by saying Bring upon us the punishment of Allah, if you are among those who are true in your words against us.³⁴

From day to day the attitude of the people of Prophet Luth is getting worse, so the Prophet Luth prayed to Allah to win himself from the destroyers who have exceeded the limits and mandarah flesh of his bad nature, thus threatening the continuation of human life.

The word اِنَّكُمْ a'innakum with two hamzahs in verse 29 above according to some qira'at scholars including Hmzah, al Kisa'iy, Ya'qub and Khalaf. While the reading of Nafi', Ibn Kathir and Ibn 'Amir only with one hamzah اِنَّكُمْ innakum. Those who read with two hamzahs make this verse in the form of a tnaya sentence which means criticism. And those who read it with one hamzah, it means confirmation and affirmation of the badness of the act committed.

³³ Shihab, 10:484–485.

³⁴ Shihab, 10:482.

The phrase *وَتَقْطَعُونَ السَّبِيلَ* literally means to pave the way, but according to the understanding of many scholars it means to rob. And some argue that they threw stones at the travelers in the village. Whoever hits someone, then he takes his money and has the right to be an outlet for his lust (homosexual). Thabathabai is of the opinion that the phrase neglecting the road means neglecting women and lusting after men.³⁵

Prophet Lut had warned his people several times, as stated in Surah al-A'raf verse 82 which has a different answer to verse 29 above.

Then the Prophet Luth's prayer 'win me over the destroyers' according to many scholars means a request to Allah to punish them. While Quraish Shihab states that the Prophet always loved his people, so the request was to leave it to God about what kind of help would be granted.

Similar to verse 80 of Surah A'-A'raf, Quraish Shihab says that the Prophet Luth who did not call for monotheism to God Almighty, does not mean that he really did not call for it. But because something very bad must be straightened out along with the straightening of the creed, namely the habit of bad sexual behavior. Shirk is a violation of fitrah and homosexuality is also a violation of fitrah. They engage in homosexuality only for the sake of physical pleasure in a disgusting way, followed by adverse effects on physical and mental health.³⁶

E. Biography of Wahbah Az-Zuhaili

Wahbah Az-Zuhaili has the full name Wahbah bin Musthafa Az-Zuhaili is a great scholar and is included as one of the Islamic scholar figures from Syria. Wahbah was born on March 6, 1932 in the village of Dair 'Athiyah which is

³⁵ Shihab, 10:483.

³⁶ Shihab, *Tafsir Al- Mishbah, Pesan, Kesan, dan Kreasi Al- Qur'an (Al-Mishbah Jilid 10)*, 485.

located in the remote area of Damascus, Syria. Wahbah was born into a simple farming family, his father named Sheikh Musthafa Az-Zuhaili who is known as a hafiz al Qur'an pious and diligent worship, then his mother named Fatimah bint Musthafa Sa'adah who is known as a woman who obeys worship and practice Islamic law. Wahbah was raised in a community environment that follows the Hanafi madhhab, and therefore, his thought patterns also follow the madhhab. Nevertheless, in the development of da'wah and thought, Wahbah az-zuhaili does not take sides exclusively on the madzhab he adheres to. Instead, he has a neutral attitude, proportional, and respect the opinions of different madhhabs. This can be seen in the interpretation of the Qur'anic verses that he examined. Through this process, he eventually became one of the experts in comparative contemporary fiqh madhhabs. Wahbah az-zuhaili died at the age of 83 on August 8, 2015 according to the Gregorian calendar. died in the same city in 2015.³⁷

Wahbah's education began at home under the guidance of his father in the basic knowledge of Islam. Wahbah formal education from madrasah ibtidaiah to the next level in the school in his village. Wahbah education continues until it can get a bachelor's degree in 1953 M at the Faculty of Sharia University of Damascus. In 1956, Wahbah completed his studies by getting a bachelor's degree at the Faculty of Sharia, Al-Azhar University. Then in 1957, Wahbah completed his education at the Faculty of Arabic Language, Al-Azhar University and received a diploma of takhasus education along with his education at the Faculty of Sharia, Ain Sham University and received a bachelor's degree. His education continued to the post graduate level at Cairo University with a study time of two years to get an M.A. Followed by following the doctoral program studies completed in 1963.

Wahbah was a highly accomplished student, and his academic genius was unquestionable. It is no surprise, therefore, that he always managed to achieve top positions in every level of his education. For Wahbah, the key to success in the

³⁷ Hermansyah, "Studi Analisis terhadap Tafsir Al-Munir Karya Prof. Dr. Wahbah Zhuhaili," *El-Hikmah* 8 (n.d.).

learning process lay in his strong commitment to understanding the lessons and staying away from any distractions that could hinder the learning process.

Wahbah was appointed as a lecturer at the Faculty of Sharia at Damascus University in 1963 and was appointed vice dean for several years and was again appointed at the same faculty as the Head of the Department of Fiqh Islami wa Madzhabih. His service for about seven years made him a recognized scholar in the fields of tafsir, fiqh and Dirasah Islamiyah. His academic achievements continued to climb until Wahbah was appointed and designated as one of the professors of Islamic law at a university in Syria.³⁸ Then, in 1969 AD, he was promoted to the rank of assistant lecturer. In 1975 AD, Wahbah managed to achieve the title of professor. With this title, he became a professor who was invited to teach at various universities in Arab countries. Some of them are the Faculty of Sharia, and Law and the Faculty of Postgraduate Adab at the University of Benghazi, Libya, Khartoum University, Ummu Durman University, African University in Sudan, and University in the United Arab Emirates.³⁹

In addition to being a professional lecturer, Wahbah also has experience as a resource person in international level seminars in various scientific forums. He was involved in these seminars both in the Middle East region, such as Arab countries, as well as in Asia, including Indonesia and Malaysia. In addition, Wahbah is also actively involved in the press, where he is a member of the editorial team for several journals and magazines. In addition, he also served as an expert staff in various research institutions in the field of fiqh and Islamic civilization in countries such as Syria, Jordan, Saudi Arabia, Sudan, India, and the United States.

Among Wahbah's teachers were several figures including Shaykh Muhammad Hashim al-Khatib Ash-Shafi'i, a scholar of fiqh who also served as the regular khatib at al-Umawi Mosque and one of the founders of Jam'iyah at-Tahzib wa't-Ta'lim in Damascus city. Then there was Shaykh Abdu'r Razzāq al-Himshy, a scholar of fiqh and mufti of Syria in 1963. Shaykh Muhammad Yasin,

³⁸ Af'idah, "Metode dan Corak Tafsir Al-Wasit karya Wahbah Az-Zuhaili."

³⁹ Andy Hariyono, "Analisis Metode Tafsir Wahbah Zuhaili dalam Kitab Al-Munir," *Al-Dirayah* 1 (2018).

a figure in literary studies and the unity movement of scholars in Syria. And Shaykh Hasan ash-Syathi, an expert in Hambali fiqh and the first rector of Damascus University.

Among Wahbah's teachers in Egypt, there are several figures such as Sheikh Muhammad Abu Zahrah, the author of Tafsir az-Zuhrah. Abu Zahrah's style of thought greatly influenced Wahbah's thinking. In addition, there was also Sheikh Mahmud Syaltut, an Islamic reformer and Supreme Leader of Al-Azhar University in Egypt (Shaykh Al-Azhar), who was heavily influenced by the thoughts of Muhammad Abduh. Apart from them, there were also other teachers who played an important role in Wahbah's development, such as Shaykh Dr. Abdu'r Rahman Taj, Shaykh Isa Mannun, Shaykh Ali Muhammad Al-Khafif, Shaykh Jadurrah Ramadan, Shaykh Mahmud Abd.ad-Daim, Shaykh Abdul Ghani Abdul Khaliq, Shaykh Abdul Maraziqi, Shaykh Zhahawir Ash-Shafi'i, Shaykh Musthafa Mujahid, Syaikh Hasan Wahdan, Syaikh Muhammad Salam Madkur, dan Syaikh Muhammad Hafiz Ghanim.⁴⁰

F. The Works of Wahbah Az-Zuhaili

Wahbah Az-Zuhaili's extensive knowledge is proportional to his level of productivity in writing various works. Many papers, scientific journal articles that Wahbah completed to approximately 133 books and if added with various small treatises to more than 500 papers. Among them are:

- a) *Fiqh al-Islami wa Adillatuhu* consisting of 9 volumes (1984).
- b) *Asar al-Harbi fi al-Fiqh al-Islami* (1998)
- c) *Nazariyyat ad-Damman wa Ahkam al-Mas'ulliyat al-Madaniyyat fi al-Jina'iyat fi al-Fiqh Islami*
- d) *Al-Wasaya wa al-Waqf* (1987)
- e) *Al-Qur'an Syariah al-Mujtama*
- f) *At-Tanwir fi at-Tafsir ala Hamisy al-Qur'an al-'Azim*
- g) *Tafsir al-Munir* consisting of 16 volumes (1988)
- h) *Tafsir al-Wajiz* consisting of 16 volumes (1991)
- i) *Tafsir Al-Wasīf* consisting of 3 volumes (1992-1998)

⁴⁰ Hariyono.

G. Tafsir Methodologi of Wahbah Az-Zuhaili

In the beginning, *Tafsir Al-Wasīṭ* was a radio study that was routinely broadcast and recorded on a Syrian public radio station, and then aired on Radio Suara Rakyat with the theme "Stories in the Qur'an" with a duration of six minutes every morning except on Friday. Then on the program "Qur'an and Life" *Tafsir Al-Wasīṭ* was broadcast with a duration of about ten minutes at 6:15 am on Mondays, Wednesdays and Saturdays and lasted for about seven years, from 1992 to 1998.⁴¹

Tafsir Al-Wasīṭ written by Wahbah by using a combined style of interpretation, namely bil-ma'tsur which interprets the verse with reference to other verses, using valid hadiths, then using the style of interpretation *bil-ra'yi* which is based on the ijtihad of Wahbah himself with a deep understanding. *Tafsir Al-Wasīṭ* is realized by avoiding israiliyyat stories, adding explanations of the reasons for the revelation of valid verses, and avoiding weak narrations.

The method of interpretation used by Wahbah in *Tafsir Al-Wasīṭ* is the tahlili method, Wahbah interprets verse by verse in a coherent manner in accordance with the Qur'an, accompanied by an explanation of the meaning, wisdom and signals contained and the correlation between the verses. With a simple and concise explanation so that it is more easily understood by the public. *Tafsir Al-Wasīṭ* also uses a semi-thematic or maudhu'i approach in some of its verse interpretations, by categorizing verses that have similar subject matter and then given a theme title that matches the discussion. Wahbah also cites reliable sources in classical and modern books, taking into account the thoughts of tafsir experts, scholars and mujtahids whose opinions can be trusted.⁴²

H. Interpretation of LGBTQ Verse According to Wahbah Az-Zuhaili

Of the many verses of the Qur'an that discuss LGBTQ, the author limits the focus of this comparative research to the verses below, as follows:

⁴¹ Az-Zuhaili, *Tafsir Al Wasith Jilid 1 (Al-Faatihah - At-Taubah)*, 2.

⁴² Af'idah, "Metode dan Corak Tafsir Al-Wasit karya Wahbah Az-Zuhaili."

a) QS. Al-A'raf verses 80-82

رسالة لوط عليه السلام إلى قومه

لم يترك الله تعالى قوماً أو أمة من غير رسول ينذرهم ويبشرهم : ﴿وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ [فاطر: ٢٤/٣٥] لذا أرسل الله تعالى لوطاً عليه السلام في عصر إبراهيم عليه السلام، لإنذار أمة تسمى سدوم قرب البحر الميت أو بحر لوط، ومن أجل استئصال المفسد والمنكرات التي شاعت فيهم، قال الله تعالى⁴³

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ
وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَتَذَكَّرُونَ

"(We also sent) Lut (to his people). (Remember) when he said to his people, 'Do you do such abominable deeds as no one before you has done in this world?'(80) Indeed, you go to men to fulfill your desires, not to women, and you are a transgressing people.(81) There was no reply from his people other than, "Expel them (Lut and his followers) from your land. Indeed, they are those who consider themselves pure. (82)"⁴⁴

لوط عليه السلام : هو لوط بن هاران ابن أخي إبراهيم الخليل عليه السلام، آمن بإبراهيم واهتدى بهديه، كما قال الله تعالى : ﴿فَتَأْمَنَ لَهُ لُوطٌ﴾ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رِبِّي [العنكبوت: ٢٦/٢٩] وتبع إبراهيم في رحلاته فيما بين النهرين، ثم مصر، ثم بلاد الشام، حيث فارق إبراهيم عمه، وسكن في سدوم في شرقي الأردن.

⁴³ Wahbah Az-Zuhaili, *Al-Tafsīr al-Wasīl* (Damaskus: Dār al-Fikr, 2001), 687.

⁴⁴ LPMQ Badan Litbang, "Quran Kemenag."

وكان أهل سدوم يعملون الخبائث دون حياء ولا عفة، وأمام الناس، ويقطعون الطريق على التجار، ويأخذون بضائعهم، كما قال الله تعالى على لسان لوط عليه السلام لقومه : **أَبْنَكُمْ لَنُتَأْتِيَنَّ الرَّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ [العنكبوت: ٢٩/٢٩]**.

وابتدأت القصة على هذا النحو : واذكر يا محمد لوطاً حين قال لقومه باستفهام على جهة التوبيخ والتشنيع : **أتأتون الفاحشة وهي إتيان الرجال في الأدبار ؟!** وروي : أنه لم تكن هذه المعصية في أم قبلهم، لذا قال لهم : ما فعلها أحد قبلكم في أي زمان بل هي مبتدعة منكم وعليكم وزر كل من يفعلها في المستقبل؛ لأن من سن سنة سيئة كان عليه وزرها ووز من عمل بها إلى يوم القيامة، وهذا دليل على أن تلك الفاحشة أمر مناقض للفطرة⁴⁵

وأكد لوط عليه السلام قوله مقرباً وموتخاً توبيخاً شديداً : **إنكم لتأتون الرجال شهوة متجاوزين النساء اللواتي هن محل قضاء الشهوة بحسب الفطرة السليمة، بل إنكم لا تستحون من فعلكم، فإنكم قوم عادتكم الإسراف وتجاوز الحدود في كل شيء، كما قال تعالى في آية أخرى : بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿ الشعراء : ٢٦/١٦٦ ﴾ أي في جمعكم إلى الشرك والوثنية هذه الفاحشة وفي آية ثالثة : بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ (النمل : ٢٧/٥٥) وهذا دليل على إسرافهم في اللذات وتجاوزهم حدود الفطرة والعقل، وجهالتهم عواقب الأمور، فهم لا يقدرّون ضرر ذلك على الصحة والحياة، فهو مرض مميت، كما دلت إحصاءات موتى الإيدز (فقد المناعة) في الحاضر أكثر من مئة ألف، وفي نهاية القرن العشرين أربعة ملايين دون اكتشاف علاج له.**

وما كان جواب القوم على إنكار لوط عليه السلام ونصحه لهم يدل على الندم والرجوع عن الخطأ والضلال وإنكار الفاحشة وتعظيم أمرها، وإنما

⁴⁵ Az-Zuhaili, *Al-Tafsīr al-Wasīṭ*, 688.

هموا بإخراج لوط ونفيه ومن معه من المؤمنين تضجراً منهم ومن سماع مواعظهم قائلين : ﴿أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ﴾ أي أخرجوا لوطاً وأتباعه من البلد، فإنهم أناس يتنزهون عن مشاركتكم في فعلكم وعن الفواحش وعن أدبار الرجال والنساء. وهذا صادر منهم على سبيل السخرية بهم والتهكم، والافتخار بما كانوا فيه من القذارة وكانت العاقبة أن الله تعالى نجى لوطاً وأهل بيته الذين آمنوا معه، إلا امرأته، فإنها لم تؤمن، فكانت من جماعة الهالكين الباقين مع قومها في العذاب؛ ولأنها كانت على دين قومها الوثني، تمالئهم عليه، وتخون لوطاً بإعلامهم بن يقدم عليه من الضيوف بإشارات بينها وبينهم.

والعذاب هو إمطارهم بمطر كثير عجيب أمره وهو الحجارة التي رموا بها ، فانظر أيها السامع كيف كان عاقبة الذين أجرموا واجترأوا على معاصي الله عز وجل، وتكذيب رسله، وكل ذلك للعظة والعبرة، قال تعالى في آية أخرى : ﴿وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْصُورٍ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ﴾ هود: ٨٢/٨٣-١١⁴⁶

In Tafsir Al-Wasīṭ, Wahbah gives the topic of the discussion of this verse as 'The Mission of sending Luth a.s to his people' and states that Allah SWT does not leave a people without a messenger who gives guidance, warning and good news among them, in Surah Fāṭir verse 24 "And there is no people but there has come a warner." Therefore, Allah sent Prophet Luth to warn a people called the Sadum people who were located close to the Dead Sea. In addition, it was also to prevent damage and evil that spread among these people.⁴⁷

⁴⁶ Az-Zuhaili, 689.

⁴⁷ Az-Zuhaili, *Tafsir Al Wasith Jilid 1 (Al-Faatihah - At-Taubah)*, 1:596.

Prophet Luth has the full name of Luth bin Haran, which is the son of the brother of Prophet Ibrahim a.s. As in Surah Al-Ankabut Verse 26, Prophet Luth confirmed the prophethood of Prophet Ibrahim and followed the journey made by Prophet Ibrahim in the area between two rivers, then to Egypt, then to some areas in Sham, then separated from Ibrahim and finally Luth settled in Sadum which is in the east of Jordan.

The people of Sadum at that time did bad deeds without feeling ashamed and did not keep their honor before people and they robbed merchants on the street. They committed the abominable act of having intercourse with men in their rectums. It is stated in the narrations that this immoral act had never been committed by the previous ummah.⁴⁸

Prophet Luth gave confirmation by saying, indeed men who go to other men to fulfill their lust and leave women are people who do excessive actions and exceed limits. As in Surah Ash-Shu'ara' verse 166 in addition to committing shirk and worshipping idols, they also committed the heinous act of homosexuality. This is a proof of the Sadumites' exaggeration in their actions, which exceeded the limits of conscience and reason. The Sadumites did not foresee the adverse effects of their actions on life and health, namely HIV/AIDS.

The advice of Prophet Luth received a rejection from his people and wanted to expel Prophet Luth and those who believed with him. In the end, Allah saved Prophet Luth and his family who believed, except for his wife. So, the wife of Prophet Luth was among those who perished and received punishment along with his people. Because his wife embraced the religion of her people in worshipping idols and collaborated with the Sadumites to betray

⁴⁸ Az-Zuhaili, 1:597.

Prophet Luth by announcing a guest (angel) who came to see Prophet Luth.⁴⁹

b) QS. Asy-Syu'ara' ayat 165-166

دعوة لوط عليه السلام

لم تختلف دعوة لوط عليه السلام عن دعوات الأنبياء الآخرين، المتقدمين والمعاصرين قبل دعوة النبي ﷺ، وكان قومه يسكنون في سدوم من أعمال غور الأردن، وهي عمورة وثلاث مدائن أخرى بجوار البحر الميت (بحيرة لوط) وجوهر دعوته هي المطالبة بعبادة الله عز وجل، وحده لا شريك له، وإطاعة الرسل، والنهي عن المعاصي، ولا سيما الفواحش التي اقترفوها دون غيرهم. وكان مصيرهم كغيرهم من الأمم الأخرى التي كذبت الرسل، فدمرهم الله تعالى عن آخرهم بعذاب شديد هو إنزال حجارة ممطرة من السماء عليهم، فأهلكتهم وأبادتهم⁵⁰

وهذه آيات مجيدة تصف أفعال هؤلاء القوم وعقابهم، قال الله تعالى:

اتَّاتُونَا الذُّكْرَانَ مِنَ الْعُلَمَيْنِ

وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

Why do you go to the male among men (to commit homosexual acts)?(165) Meanwhile, you leave the (women) whom God created to be your wives? You are (indeed) a transgressing people.(166)⁵¹

المعنى: كذب قوم لوط نبيهم المرسل إليهم، وهو لوط عليه السلام، حين قال لهم أخوهم في القبيلة والنسب: ألا تخافون عذاب الله بترك معاصيه، فإني رسول لكم مؤتمن على تبليغ رسالة ربي، فاتقوا الله بفعل ما أمركم به، وترك ما نهاكم عنه، وأطيعوني فيما أمركم به من عبادة الله عز وجل وحده، والتزوج

⁴⁹ Az-Zuhaili, 1:598.

⁵⁰ Az-Zuhaili, *Al-Tafsīr al-Wasīf*, 1847.

⁵¹ LPMQ Badan Litbang, "Quran Kemenag."

الطبيعي بالعقد الشرعي بالنساء، وترك إتيان الذكور والفواحش ولا أطلب منكم أجراً أو جزاء على تبليغ رسالتي، فما جزائي إلا على الله رب العوالم كلها من الإنس والجن. وهذه مقالة اشترك فيها جميع الأنبياء في بلاد الشام وبلاد العرب.

ثم وبجهم لوط على فعلتهم الشنيعة وهي إتيان الذكور، قائلاً : كيف تقدمون على شيء شاذ طبعاً وعقلاً، وهو وطء الرجال والصبيان، ولا سيما الغرباء. وتتركون ما خلق الله لكم بنحو سليم ومفيد وهو إتيان النساء بالزواج للمتعة، وإنجاب الذرية، وبقاء النوع الإنساني، بل أنتم قوم متجاوزون الحد في الظلم، وفي جميع المعاصي.

فقال له القوم أولو القبائح : لأن لم تنته يا لوط عن ادعائك النبوة، وعن الإنكار علينا فيما نمارسه من إتيان الذكور، لنطردنك من هذه البلدة التي نشأت فيها، ونبعدنك كما أبعدنا من قبلك، فأجابهم : إني لمن المبغضين أشد البغض لعملكم فلا أرضاه ولا أحبه، وإني بريء منكم ومن عملكم، وإن هددتموني بالطرد.

ثم دعا لوط عليه السلام ربه قائلاً : يا رب نجني وخلصني وأهلي الصالحين مما يعملون ومن عقوبة معاصيهم، ومن شؤم عملهم⁵²

فأجاب الله دعاءه، ونجاه وأهل بيته المؤمنين الصالحين، وكل من آمن برسالته ليلاً، وأنقذهم من العقاب الجماعي الذي أنزله بالقوم، إلا امرأة عجوزاً هي امرأته، وكانت عجوز سوء، لم تؤمن بدين لوط، وتدل القوم على ضيوفه، بقيت مع القوم، ولم تخرج، فهلكت، كما في آية أخرى : ﴿إِلَّا أَمْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ﴾ [هود: ٨١/١١] لرضاها بسوء أفعالهم، ونقل الأخبار إليهم.

⁵² Az-Zuhaili, *Al-Tafsīr al-Wasīṭ*, 1848.

ثم أهلك الله القوم الآخرين الباقين الذين انغمسوا في المنكرات، وكفروا بالله ولم يؤمنوا برسله وأمطر الله عليهم حجارة من سجيل منضود، فبئس هذا المطر مطر المهلكين المنذرين بالهلاك. وكان عقابهم في الجملة زلزالاً شديداً، جعل بلادهم عاليها سافلها.

إن في تلك القصة - قصة لوط مع قومه لعبرة لكل متأمل، حيث أهلك الله العصاة، وهم أهل اللواط، ولم يكن أكثرهم مؤمناً بالله ورسله، وإن ربك لهو القوي الغالب القاهر المنتقم من أعدائه الرحيم بأوليائه المؤمنين أهل التوبة والغفران. فما أشد هذا العذاب في الدنيا، ولعذاب الآخرة أشد وأبقى⁵³

In the above verse, Wahbah established the topic title 'The Call of Luth a.s' in Tafsir Al-Wasīṭ. The people of Prophet Luth were the inhabitants of Sodom in the lowlands of Urdun, namely the city of Amura and three other cities near the Matai Sea (Sea of Luth). Prophet Luth invited his people the same as the call of other prophets, namely to worship Allah, obey the messenger and forbid sinful acts, because what the people did was a heinous act that had never been done by the previous generations. Their end was similar to that of the people who denied Allah and the messengers before them. Allah's severe punishment was revealed by destroying them to nothing.⁵⁴

Wahbah explained that, the people of the Prophet Luth denied the messenger sent to them, namely the Prophet Luth when conveying the call to fear Allah SWT, do what is commanded and leave the prohibition, marry in a normal and legal way according to syariat and leave homosexual abominations.

⁵³ Az-Zuhaili, 1849.

⁵⁴ Az-Zuhaili, *Tafsir Al Wasith Jilid 2 (Yunus - An-Naml)*, 2:797.

Prophet Luth condemned their homosexual behavior for doing deviant acts, namely having sex with fellow men, young boys, and strangers who came to his city. While Allah has given a good and right way by marrying women for pleasure, giving birth to offspring, and maintaining the continuity of the human population.⁵⁵

c) QS. An-Naml verses 54-55

دعوة لوط عليه السلام

لقد تورط بعض الناس المنحرفين بألوان من الشذوذ والضلال
والبعد عن الفطرة الإنسانية السوية، وكانوا في شذوذهم هذا مثل سوء،
وعنوان تدمير وخراب لأنفسهم ولغيرهم ومجتمعهم، فاستحقوا العقاب الأليم
الاستئصالي، لعل غيرهم ممن جاء بعدهم يتعظ ويعتبر، ويحذر ويتأمل، ويعود
إلى البصيرة، والاستقامة، فلا يتلوث بما وقع به غيره من انحراف وسقوط في
قيعان المنكر، وهؤلاء قوم لوط، اقترفوا الفواحش وانغمسوا في المعاصي
الكبيرة والمنكرات الفظيعة، فسخط الله عليهم وعذبهم في الدنيا بمطر السوء،
وكان تاريخهم مضرب الأمثال، قال الله تعالى واصفاً حال قوم لوط ودعوة
رسولهم إليهم⁵⁶

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ

أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ

(Recall the story of) Lut when he said to his people, Why do you do abominable things, when you know their abominations?(54) Why do

⁵⁵ Az-Zuhaili, *Tafsir Al Wasith Jilid 2 (Yunus - An-Naml)*, 798–799.

⁵⁶ Az-Zuhaili, *Al-Tafsir al-Wasit*, 1881.

you go to men instead of women to fulfill your desires? Indeed, you are a people of fools.(55)⁵⁷

والمعنى: واذكر أيها الرسول النبي لوطاً عليه السلام، وقصته أو دعوته الإصلاحية، حين أندر قومه نقمة الله عليهم، يأتينهم الفاحشة العظيمة، قائلاً لهم على سبيل التأنيب والتوبيخ: ﴿أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ﴾؟! أي أترتكبون فاحشة اللواط، وأنتم تبصرون بقلوبكم أنها خطيئة وفاحشة، وتعلمون قبحها وسوءها.

كيف تقدمون على إتيان الرجال من دون النساء؟ فهذا شذوذ مفرط، ونكسة في الطبع، وترك للأفضل والأكرم والأولى، ولكنكم في الواقع قوم تجهلون عاقبة هذا الأمر الشنيع، ولا تميزون بين الحسن والقبح، وتؤثرون الرذيلة على الفضيلة، وتتركون المباح من النساء، كما في قوله تعالى: ﴿أَتَأْتُونَ الذِّكْرَانَ مِنَ الْعَالَمِينَ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ﴾ [الشعراء: ١٦٥/٢٦-١٦٦]. أي معتدون متجاوزون الحدود.

لقد أعرض قوم لوط عن دعوته، ولم يسمعوها نصحه وتحذيره، ولم يكن جوابهم إلا الإصرار على ممارسة الفاحشة المنكرة، وأجابوه بعد التشاور فيما بينهم: أخرجوا لوطاً وأهله من بلدنا، فإنهم لا يصلحون للعيش معنا، إنهم يتخرجون من أفعالنا، ويرفعون عن صنعنا، ويتنزهون عن أعمالنا. إنهم بهذا تركوا طريق الحجة والمنطق وإيثار السلام، وأخذوا سبيل المغالبة والمعادنة، فتأمروا بإخراجه وإخراج من آمن معه من بلدهم، ثم ذمواهم وتهكموا عليهم بمدحة: وهي التطهر من هذه الدناءة التي هم أدمنوا عليها.

فكان من عدل الله ورحمته تدمير الظالمين وإنجاء المؤمنين الصالحين، وهذا ما أفادته الآيات الآتية:

⁵⁷ LPMQ Badan Litbang, "Quran Kemenag."

لقد أنجينا لوطاً ومن آمن معه برسالته من أهله لإقرارهم بتوحيد الله تعالى، وطاعته، والاستقامة على أمره واجتناب محظوراته ونواهيه. لكن امرأة لوط قَدَّرْنَهَا مِنَ الْغَايِرِينَ ﴿٥٨﴾ أي جعلناها وحصلناها من الباقين في العذاب، لأن من رضي بالمنكر، وإن لم يفعله، فهو مقر به، فله جزاء الفاعلين المنغمسين في الإثم والمنكر.

وأنزلنا على قوم لوط حجارة من سجيل من جهنم، وهو الحاصب، فأهلكنا جميعهم، وأبادتهم وخسفت الأرض بهم، فبئس المطر المطر المنذرين بالعذاب، الذين قامت عليهم الحجة، ووصلهم الإنذار الإلهي، فخالفوا الرسول وكذبوه، وهما بإخراجه من قريتهم، وتلك هي عاقبة القوم الظالمين الفاسقين.

وهذه الآية أصل لمن جعل من الفقهاء الرجم في اللوطية، لأن الله تعالى عذب قوم لوط على كفرهم به، وأرسل عليهم الحجارة لمعصيتهم وتعاطيهم الفاحشة، ويؤيد ذلك قول النبي ﷺ عن اللائط وشريكه : اقتلوا الفاعل والمفعول به» (أخرجه أبو داود والترمذي وابن ماجه وأحمد) . إن التخلص من وباء اللواط وفاعليه ضرورة صحية واجتماعية، لأن هذا الوباء يؤدي إلى فقد المناعة (الأيدز) وإلى الموت والهلاك⁵⁸

In this verse Wahbah titled the topic 'The Call of Luth a.s' and said that, some of the people of Prophet Luth did various forms of deviation, misguidance and far from human nature that should be and the deviation they did destroyed themselves and other communities around them. Therefore they deserved a painful punishment that destroyed them without leaving anything. This can be a lesson for the next people to take wisdom by being more vigilant and contemplating it so as not to deviate and fall into the circle of evil.

⁵⁸ Az-Zuhaili, *Al-Tafsīr al-Wasīl*, 1882–1883.

According to Wahbah, the above verse recalls the story of the Prophet Luth who when delivering the threat of Allah's punishment to his people because they committed a great abomination, namely homosexuality even though they knew that the act was abominable and wrong. Instead of coming to women, they came to men to channel their lust. This is a deviation, leaving the priority, better and more noble.⁵⁹

In fact, they are ignorant people because they commit disgusting acts and cannot distinguish between good and bad, and prefer something that is despicable, this is mentioned in another surah, Ash-Shu'ara' verses 165-166.

The people turned away from the advice and warnings conveyed by Prophet Luth with the answer that they would continue to commit the heinous act. They mutually planned to expel Prophet Luth because they were considered unfit to live together. They denounced and insulted Prophet Luth with praise considering themselves holy from dishonor.

Allah destroyed the unjust people as a form of His justice and mercy and saved the righteous believers. And, the wife of Prophet Luth was included as a person who was left behind (destroyed) because she was among those who approved of the evil even though she did not participate in it.

Allah showered the people of Prophet Luth with *sijjil* stones from the Hellfire, destroying them with landslides that fell on all of them. The worst rain is the rain that falls on a people threatened by the torment of Allah, because the warning was conveyed firmly, but they denied and turned away and then intended to expel the messenger sent to them. This is the result of the bad behavior of the wicked and unjust.⁶⁰

⁵⁹ Az-Zuhaili, *Tafsir Al Wasith Jilid 2 (Yunus - An-Naml)*, 2:826.

⁶⁰ Az-Zuhaili, 2:827.

Among the fuqaha, this verse is used as evidence that the punishment for people who commit homosexuality is stoning, because Allah rains down stones because of the heinous and immoral acts they commit. It is corroborated by the words of the Prophet Muhammad which were reported by Abu Dawud, At-Tirmidhi, Ibn Majah and Ahmad that 'Kill the perpetrators and those who are treated'. Homosexuality is a plague that must be eradicated because it causes the disease of loss of immunity (AIDS) which eventually causes death.⁶¹

d) QS. Al-Ankabut verses 28-30

قصة لوط عليه السلام

اتجه لوط عليه السلام بعد إيمانه وهجرته مع إبراهيم من العراق إلى بلدة سدوم في غور الأردن بأمر الله إياه من أجل دعوة أهلها إلى توحيد الله، وترك الفواحش ومحاربة الفساد، وقطع الطريق على المارة، وإتيان المنكر، وكان في دعوته جريئاً قوياً، مجاهراً صامداً، لا يفتأ يحذر وينذر، ويوجه ويصلح، ولكن القوم الفاسقين غلب عليهم حب الفاحشة والمنكر، فلم يستجيبوا لدعوته، وقاوموه وحاولوا طرده وإبعاده من ديارهم، علماً بأن لوطاً عليه السلام ليس من هؤلاء القوم، قال الله تعالى واصفاً دعوة لوط عليه السلام⁶²

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ هَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

⁶¹ Az-Zuhaili, *Tafsir Al Wasith Jilid 2 (Yunus - An-Naml)*, 827.

⁶² Az-Zuhaili, *Al-Tafsir al-Wasit*, 1960.

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

(Remember) when Lut said to his people, Surely you are committing an abominable act (homosexuality) which no one before you has ever committed in the universe. (28) Do you not go to men (to fulfill your desires), and commit robbery, and do evil in your meeting places? (29) He (Lut) prayed, O my Lord, help me (by inflicting punishment) on the people who do evil (30)⁶³

المعنى: واذكر أيها النبي لوطاً وقصته مع قومه، حين أرسله الله إلى أهل قرية (سدوم) فأكر عليهم فعلهم، وقال لهم محذراً ومنذراً : أتأتون الفاحشة، ما سبقكم بها أحد قبلكم من الناس؟ والفاحشة : إتيان الرجال في الأدبار، وهي معصية ابتدعها قوم لوط.

ثم أكد لوط الإنكار على جميع أفعالهم القبيحة وهي:

-كيف تأتون الذكران بشهوة من دون النساء؟ فهذا شذوذ في الطبع ودمار لكم.

-ولم تقطعون الطريق على المارة، وتعرضون لهم بالقتل وأخذ المال والإكراه على الفاحشة ؟

ولماذا ترتكبون في ناديكم أو مجلسكم العام والخاص ما لا يليق بكم من الأقوال والأفعال، من صبغ الأصابع بالحناء، والصفير، وخذف الحصى، ولعب الحمام، والتضارط، ونبد الحياء في كل أموركم.

فلما صارهم لوط ونبيهم على ترك هذه القبائح، رجعوا إلى التكذيب واللجاج والعناد، وقالوا : عجل علينا العذاب الذي توعدنا به إن كنت صادقاً فيما تهددنا به، فإن ذلك لا يكون، ولا تقدر عليه، وهم لم يقولوا هذا إلا وهم مصممون على اعتقاد كذبه

⁶³ LPMQ Badan Litbang, "Quran Kemenag."

فقال لوط داعياً على هؤلاء القوم المفسدين مستنصراً بربه : يا رب، انصرنى على هؤلاء القوم المفسدين فى الأرض بابتداع الفاحشة. ولم يصدر منه هذا الدعاء إلا بعد يأسه من صلاحهم، فبعث الله عليهم ملائكة لعذابهم⁶⁴

ولما جاءت الملائكة رسل العذاب مروا على إبراهيم عليه السلام فى هيئة أضياف، فبشروه بولد صالح من امرأته (سارة) وهو إسحاق ومن ورائه يعقوب، أى حفيده، ثم أخبروه بأنهم أرسلوا لهلاك قوم لوط عليه السلام، لأنهم قوم ظلموا أنفسهم بكفرهم وتكذيبهم رسولهم، وتماديهم فى الضلال والفساد. ولفظ البشرى فى هذه الآية تتضمن أمر إسحاق، ونصرة لوط عليهما السلام.

فلما أخبروا إبراهيم بإهلاك قرى قوم لوط على ظلمهم، أشفق إبراهيم عليه السلام على لوط عليه السلام، فسأل عن مصير لوط وهو رسول، وغير ظالم، فقالت الملائكة الرسل : نحن أعلم منك بمن فى البلد من المؤمنين والكافرين، وإنا لننجي لوطاً وأهله، وأتباعه المؤمنين به من الهلاك إلا امرأته، فهي من الهالكين الباقين فى العذاب.

ولما جاءت الملائكة إلى لوط عليه السلام على صورة بشر حسان الوجوه اغتم بأمرهم، وخاف عليهم من فساد قومه، وضاق ذرعاً بهم، أى قصرت طاقته أو قدرته، حفاظاً عليهم وحياء منهم، فقالوا له مطمئن : لا تخف علينا، ولا تحزن بما نفعله بقومك الأخباث، وإنا منجوك وأتباعك المؤمنين من العذاب إلا امرأتك فهي من الباقين فى العذاب. وصفة هذا العذاب أننا سننزل على أهل بلاد سدوم عذاباً شديداً من السماء، بسبب فسقهم وعصيانهم، وكان العذاب زلزالاً خسف بهم الأرض، وقلب ديارهم عاليها سافلها.

⁶⁴ Az-Zuhaili, *Al-Tafsīr al-Wasīṭ*, 1961.

ولقد تركنا من البلدة بعض آثار منازلهم الخربة أو بعض أخبارهم آية :
علامة ظاهرة واضحة وعبرة لقوم يتدبرون الأمور بعقولهم الرشيدة، ويتبصرون
بمصائر المجرمين الذين كذبوا رسولهم.⁶⁵

Wahbah titled the topic of this verse as 'The Story of Luth a.s' by telling how the Prophet Luth after believing and emigrating with the Prophet Abraham left Iraq to the land of Sodom, Urdun cave in accordance with the orders of Allah SWT to call the people there to abandon kekjian, prevent damage and to believe and worship Allah SWT.⁶⁶

According to Wahbah, Allah sent the Prophet Luth to the people of Sodom because they committed an abomination that had never been done by anyone before them. The Prophet Luth firmly said that what the people of Sodom did was bad and vile, because they had sex with men with lust instead of women and this included deviations in the soul and behavior that brought destruction. They robbed passers-by, killed, plundered property and forced others to commit abominations together, uttered bad words, threw dirt, painted nails with lotus leaves, farted and threw away shame in everything.⁶⁷

When Prophet Luth firmly rebuked the Sodomites for their heinous deeds, they disobeyed and denied him. They said to hasten the punishment threatened by Prophet Lot, if what was said was true. They said that the punishment did not exist and Prophet Luth would not be able to do it.

In response to what the Sodomites said, Prophet Luth prayed to Allah SWT to help him from the people who did damage on earth with unprecedented abominations. In desperation, Prophet

⁶⁵ Az-Zuhaili, 1962.

⁶⁶ Wahbah Az-Zuhaili, *Tafsir Al-Wasith Jilid 3 (Al-Qasas-An -Nas)*, trans. oleh Muhtadi Dkk, vol. 3 (Jakarta: Gema Insani, 2013), 49.

⁶⁷ Az-Zuhaili, 3:50.

Luth said this prayer verbally, then Allah SWT sent angels to torture the Sodomites.

An angel came sent by Allah in the form of a guest, passing by Prophet Ibrahim and giving him the good news about his pious son Ishaq from Sarah, his wife. The angel told him that God had sent him to destroy the people of Prophet Luth because they were the ones who wronged themselves by denying the messenger and were always in error. When the angel delivered the news about the people of Prophet Luth who would be destroyed, Prophet Ibrahim felt compassion and asked about the end of the story of Prophet Luth. The angel who was sent answered that Prophet Luth would be saved along with his family and followers who believed, except for his wife who was among those who ended up being destroyed.⁶⁸

⁶⁸ Az-Zuhaili, 3:51.

CHAPTER IV

ANALYSIS OF LGBTQ ACCORDING TO M. QURAISH SHIHAB AND WAHBAH AZ-ZUHAILI

A. LGBTQ According to M. Quraish Shihab and Wahbah Az-Zuhaili

The Qur'an sheds light on LGBTQ (Lesbian, Gay, Bisexual, Transgender, Queer), especially on homosexuality practiced by previous people through its verses. Homosexuality or *liwāt* is a behavior that is vile, bad and harmful to oneself and the people around because of the various bad effects it causes. Homosexuality is referred to as *fahisyah* because it is an act that goes beyond the limits, strictly prohibited by Shariah.

As a bad behavior, homosexuality that was once done by the Sodomites is now widespread and spreading on earth with another name being LGBTQ. According to the Islamic perspective, LGBTQ behavior is not in accordance with religious teachings. Islam emphasizes the importance of family and legitimate relationships between men and women in a halal marriage. LGBTQ behavior is seen as a deviation from the human nature that Allah has created. There are many Muslim scholars and scholars who refer to verses of the Qur'an and hadeeths about avoiding homosexual behavior because it is not in accordance with *fitrah* and is a cursed act.

Therefore, people should understand how bad LGBTQ behavior is, and take lessons to prevent, avoid and distance themselves from LGBTQ behavior. Because homosexuality is an act that does not lead to anything good at all and is not justified from any point of view.

According to M. Quraish Shihab, homosexuality is included as an act of *fahisyah*, where at the time of the previous prophets no one had committed homosexual acts other than the people of the Prophet Luth. Homosexuality is an act that is included as the greatest evil after polytheism, and is considered a violation of the nature that Allah has created, where men were created to pair with women and males with females. Quraish Shihab emphasized that LGBTQ or homosexual behavior must be avoided because it is a behavior that exceeds the

limits and wastes the potential that exists to maintain the continuation of human life. It is explained that homosexuality is a dishonorable act that cannot be justified from any point of view, and if you commit this heinous act there will be sanctions that Allah gives to the perpetrators.¹

Quraish Shihab also explained that this homosexual act has various adverse effects such as sexually transmitted diseases and immune system diseases where the ability to fight infections and diseases slowly becomes weak or commonly referred to as HIV / AIDS.

On the other hand, according to Wahbah Az-Zuhaili, homosexuality began with the people of the Prophet Luth, namely the Sodomites. They committed heinous acts between the same sex, namely men with men, by having sex through their rectums. This behavior has never been done among previous nations and is considered an excessive habit of having fun and exceeding limits in everything.²

Wahbah Az-Zuhaili also explained that this homosexual or LGBTQ act exceeds the limits of conscience and common sense which will cause the deadly disease HIV / AIDS. Homosexual behavior is despicable, disgusting and included as deviant people. Those who commit these heinous acts are like falling into a pit of evil.

Wahbah also added that the *fuqaha* are of the opinion that the appropriate punishment for homosexual offenders is by stoning, as Allah punished the people of the Prophet Luth by raining stones because of their immoral and heinous behavior. Wahbah stated that homosexual acts or LGBTQ and the like are a plague and mentioned from several narrations according to Abu Dawud, At-Tirmidzi and others that the Prophet Muhammad said 'kill the perpetrator and the treated' this is about homosexuals and their partners.³

From these two analyses, it can be concluded that LGBTQ and homosexuality are very bad, vile, dishonorable behavior and cause many bad effects. This behavior is so out of bounds that during the time of Prophet Luth, Allah SWT sent punishment to the people of Sodom for committing this

¹ Shihab, *Tafsir Al Mishbah Pesan, Kesan dan Keserasian Al-Qur'an Jilid 5*, 159–164.

² Az-Zuhaili, *Tafsir Al Wasith Jilid 1 (Al-Faatihah - At-Taubah)*, 598.

³ Az-Zuhaili, *Tafsir Al Wasith Jilid 2 (Yunus - An-Naml)*, 826-827.

disgusting act. People, especially Muslims, need to realize the importance of obeying what Allah SWT forbids and what can be done. The Qur'an and hadeeth are there to guide life, therefore humanity is encouraged to avoid this behavior so as not to fall into the circle of misguidance and evil.

B. Similarities and Differences in Interpretation According to *Tafsir Al-Miṣbāh* and *Tafsir Al-Wasīf*

1. Equation

a. Substance of Interpretation

The similarity between the understanding of homosexuality according to M. Quraish Shihab and Wahbah Az-Zuhaili is that both of them interpret homosexuality as *fahisyah* or bad behavior, a heinous act that exceeds the limits that originated from the habits of the Prophet Luth's people where men liked other men.

Both also agree that if you commit homosexual acts, you will get destruction for yourself by getting a disease that weakens the body's immunity (HIV/AIDS) which is considered a punishment from Allah SWT. Furthermore, M. Quraish Shihab and Wahbah Az-Zuhaili agree that homosexual behavior agrees that the people of Prophet Luth who committed homosexual acts were punished by being showered with *sijjil* stones from hell.

b. Methodology of Interpretation

The interpretation method of M. Quraish Shihab and Wahbah Az-Zuhaili has several similarities, including:

- 1) Both use the *tahlili* semi *maudhu'i* method by grouping verses that have the same theme. Both use the *adabi ijtima'i* style of interpretation.
- 2) Both include the opinions of scholars or hadeeths in interpreting the Qur'an with a global presentation.
- 3) Both of them use sciences such as the science of hadeeth, the science of tafsir and the science of fiqh to interpret the verses of the Qur'an, accompanied by personal *ijtihad*

carried out based on scientific and objective principles, without being influenced by personal opinions or interests.

2. Difference

a. Substance of Interpretation

The difference between the views of M. Quraish Shihab and Wahbah Az-Zuhaili related to LGBTQ in the interpretation of the Qur'an is:

- 1) Approach: Quraish Shihab uses a contextual and holistic approach, while Wahbah Az-Zuhaili uses a literal and thematic approach.
- 2) Definition: Quraish Shihab emphasizes that homosexuality or LGBTQ is a form of violation of human nature, while Wahbah Az-Zuhaili emphasizes that homosexuality or LGBTQ is a deviant and mungkar action.
- 3) Historical and social context: Both mufasssirs were born in the same century with an age difference of 12 years, but the social background of Quraish Shihab who comes from Indonesia has a slight difference with Wahbah Zuhaili who comes from Damascus, Syria.

b. Methodology of Interpretation

The method of interpretation between M. Quraish Shihab and Wahbah Az-Zuhaili in interpreting the Qur'an has several differences, including:

- 1) Approach: *Al-Miṣbāḥ* tends to use an *adabi ijtimā'i* approach accompanied by linguistic and vocabulary studies, while *Al-Wasīṭ* tends to use a mixed approach between *adabi ijtimā'i* and *fiqh*.
- 2) Reference sources: *Tafsir Al-Miṣbāḥ* relies more on contemporary commentaries with few references from classical commentaries, while *Tafsir Al-Wasīṭ* relies on the Qur'an and authentic ḥadīṣ.

- 3) Emphasis on meaning: *Al-Miṣbāḥ* emphasizes the overall and contextual meaning in its interpretation, while *Al-Wasīṭ* focuses on the literal meaning with a global and straightforward meaning.

C. The Relevance of the Interpretations of M. Quraish Shihab and Wahbah Az-Zuhaili tentang LGBTQ in Relation to Social Life and Religious Communities

The Qur'an and hadiths strictly prohibit homosexual acts, which are included in LGBTQ acts, because they are forbidden and deviate from true human nature. This prohibition is based on the story of the Prophet Luth's people who committed *liwāṭ* (homosexual acts) which received strong condemnation from Allah. Same-sex/homosexual or LGBTQ relationships are heinous acts that cause a lot of harm.

Both mufasssirs, Wahbah Al-Zuhaili and Quraish Shihab, interpret the verses related to LGBTQ as an act that violates social and religious norms, and has a negative impact on individuals and society. And emphasizes that homosexuality damages *hifz al-din* (religious protection), *hifz al-nasl* (offspring), *hifz al-'aql* (reason), and *hifz al-nafs* (soul), so there is no benefit in such behavior and must be prevented.⁴

In today's socio-religious context, Qur'anic interpretation is one of the foundations for the majority of Muslims to reject LGBTQ behavior and consider it an act that must be shunned in order to maintain morals and religious norms. In the LGBTQ community, the public response tends to show rejection and avoidance, although there are a small number who disagree with the ostracization. This shows that social tensions have arisen regarding this phenomenon. By providing an understanding of noble Islamic values and conducting counseling with a religious approach to

⁴ Mustaqim, "Homoseksual dalam Perspektif Al-Qur'an Pendekatan Tafsir Kontekstual al-Maqāṣidī."

overcome and prevent this sexual deviation, especially among the younger generation.⁵

This deviant behavior is one of the diseases of society or social disease, namely all forms of action and behavior that are considered inappropriate, violating general norms, customs, formal laws, or cannot be integrated with general behavior patterns. Deviant behavior is a disease for society caused by social symptoms that occur in society and then flare up into an epidemic, so it is said to disrupt the function of the existing social structure.⁶

The LGBTQ phenomenon has become very relevant because of the demands for human rights and the legalization of same-sex marriage in several countries, which has led to debates among Muslims on how to address this phenomenon wisely and humanely. Interpretation of the Qur'an provides a framework for understanding the LGBTQ phenomenon not only in terms of prohibition, but also in terms of humane treatment of the perpetrators, without ignoring religious principles.⁷ The solutions offered include a return to religious teachings, the role of the family, authorities, and society to provide education and support so that this sexual deviation can be prevented and dealt with effectively.⁸

LGBTQ in conservative views is considered part of the lifestyle of modern society, but this does not apply to all societies. The role of the government in addressing LGBTQ issues is really needed so as not to cause the disintegration of the nation. Dissatisfaction in channeling this desire will have a bad impact on humans, both physically, psychologically and intellectually. This ingrained bad habit has become part of their lifestyle.

⁵ Latifatun Nafisah, "Fenomena LGBT Perspektif Al-Qur'an dan Psikologi dan Cara Pengentasannya," *An-Nida'* 45 (2021).

⁶ Soerjono Soekanta, *Sosiologi Suatu Pengantar* (Jakarta: PT. Raja Grafindo Persada, 2004), 237.

⁷ Mustaqim, "Homoseksual dalam Perspektif Al-Qur'an Pendekatan Tafsir Kontekstual al-Maqāṣidī."

⁸ Imasakin, "LGBT Dan Solusinya Menurut Para Mufassir."

Not feeling satisfied with the opposite sex gives rise to abnormal thinking and tries to find a sensation of satisfaction with the same sex.

Quraish Shihab explicitly rejects LGBTQ behavior in Tafsir Al Miṣbāh by calling it deviant behavior that goes against the teachings of Islam and human nature. He considers same-sex relationships as a form of "distorting the truth" that has been clearly regulated in the Qur'an and sunnah, where the distribution of sexual orientation is only justified within the bond of marriage between a man and a woman. Although Quraish Shihab rejects LGBTQ practices, he emphasizes the importance of compassion and not taking arbitrary actions against these perpetrators. For him, they are sick people who need to be pitied and treated, not to be antagonized and hated. Then it is emphasized that the spread of this behavior needs to be stemmed so that it does not become more widespread in society. Quraish Shihab said that this practice is contrary to the nature of humanity that it can bring social damage and rejects the pretext of human rights to legitimize LGBTQ.⁹

On the other hand, Wahbah Az-Zuhaili emphasizes that LGBTQ behavior is strictly prohibited in religion and has various adverse effects on individuals and society at large, this relates to how Allah SWT sent down a painful punishment to all the people of the Prophet Luth a.s who committed this heinous act. In response to such behavior, people need to maintain themselves, ethics, social norms, and still emphasize how religion prohibits LGBTQ behavior.

The interpretations of these two figures strengthen the position of social and religious norms among Muslim communities, the majority of which still view LGBTQ behavior as deviant. Both of them show a firm stance that will then be adopted by the ummah in directing their views to reject the legalization or normalization of LGBTQ in the public sphere. LGBTQ practitioners can be slowly sensitized through a gentle approach,

⁹ Rustam DKA Harahap, "LGBT di Indonesia: Perspektif Hukum Islam, HAM, Psikologi dan Pendekatan Maṣlaḥah," *Al-Ahkam* 26, no. 2 (2016).

with compassion and rehabilitation, not hostility or discrimination.¹⁰ This becomes relevant in the context of modern social life that demands respect for fellow human beings and the avoidance of violence..

Their interpretations are often used as references in the formulation of public policies in Muslim countries, including Indonesia, especially in the phenomena of education, family law, and child protection from LGBTQ influences. Their stance encourages the limitation of LGBTQ movement in state policy, but still demands humane treatment of individual perpetrators.¹¹ The emphasis on non-hate and non-violence will open up space for dialogue and a wiser approach in responding to the LGBTQ phenomenon in Muslim societies.

The rejection of LGBTQ legitimacy in the name of human rights shows the instability between religious values and the development of human rights discourse and poses a challenge for religious believers in responding to demands for inclusivity and pluralism in society.¹²

In principle, no human being is born directly into a homosexual (*liwāṭ*) or lesbian (*siḥāq*), but this behavior is formed from the environmental and social processes around them to make them such individuals. All decrees have been arranged by Allah SWT, but that does not mean that humans only have to be silent and accept everything that happens because Allah also gives humans the opportunity to try and make efforts for their lives. If they know which one is good and which one is bad, then they should be able to try to heal themselves in order to escape from these deviant actions and return to Allah SWT. Among the efforts that can be used as an option to cure themselves of deviant sexual behavior are as follows:

¹⁰ Harahap.

¹¹ Kementerian Agama Republik Indonesia, "Quraish Shihab, LGBT Harus Dibendung," kemenag.go.id, 2016, <https://kemenag.go.id/nasional/quraish-shihab-lgbt-harus-dibendung-fn3wcd>.

¹² Rendi Setiawan, "Quraish Shihab: LGBT Adalah Pemutarbalikan Kebenaran Al-Quran," Minanews.net, 2016, <https://minanews.net/quraish-shihab-lgbt-adalah-pemutarbalikan-kebenaran-al-quran/>.

1. Getting Closer to Allah

According to Quraish Shihab, shirk is an act that violates human nature, as well as LGBTQ or homosexual behavior is a violation of fitrah and includes the greatest evil after shirk. Humans were created by Allah SWT in pairs and accompanied by lust that can be channeled with the opposite sex. Naturally, men are attracted to women, just as male animals are attracted to females because it is an instinct that exists since birth. The pleasure obtained from LGBTQ relationships is only in the form of disgusting and vile physical pleasures, while the pleasure obtained from relationships that are in accordance with their nature will not only get physical pleasure, but also as a way to maintain the continuity of their kind. Therefore, when someone is about to or has fallen into the pit of LGBTQ immorality and wants to return to the fitrah in accordance with what Allah has given, it takes time and intention to repent sincerely for the deeds that have been done and get closer to Allah in the hope of not being tempted to return to committing such deviant acts.

2. Parent and Family Contributions

Parents are important figures in the character building process of children. Children's behavior and habits are formed due to the influence of parenting and the surrounding environment. As an illustration, when children use social media without parental supervision and then see shows of behavior that is not in accordance with gender, it will create opportunities for children to follow this deviant behavior. When the child first sees such a broadcast, the child's reaction will be strange, but after so many times seeing it, the child will feel that the broadcast is a normal and natural thing.

Behavior and environment have a bond that affects each other. When one individual is distracted by LGBTQ behavior

because of the many adverse effects that follow, there will be an attitude of rejection, caution and wiser in addressing the phenomenon. Therefore, parents and the environment have a role to direct children to stay away from such deviant behavior. By teaching early on what roles the child can take according to the child's gender. Here are some ways Prophet Muhammad SAW in teaching sexual education in Islam, among others:

6. Separating beds, so that children know where the boundaries are between women and men and as a way of learning to maintain good morals.
7. Teach and instill shame in children from an early age.
8. Give understanding and teach how to dress according to gender and how to behave in accordance with their nature.

3. Contributions from Religious Leaders

As in the story of Prophet Luth and his people immortalized in the Qur'an, where Prophet Luth had given warnings and advice to abandon homosexual behavior but his people turned their faces away and refused to listen to his advice. In this modern era, religious leaders who better understand this issue can easily contribute to prevent and warn people to stay away from LGBTQ behavior and invite those who have fallen into it to return to their nature, one way is by spreading it through social media. Because we know that social media users come from all walks of life.

4. Contribution from Leaders or Government

Following up on LGBTQ behavior, leaders have an important contribution to make. As in one narration where Abu Bakr summoned the sahabt to discuss the punishment for two people who were caught committing homosexual acts, some companions suggested that they be killed, then some suggested that they be cut with a sword, and some suggested that they be thrown

from a high hill. Then the decision was made by Umar bin Khattab and 'Uthman bin 'Affan, which was to throw the two homosexuals from a high hill.

Leaders can take and decide policies for their people, considering that the decision has a good impact. Therefore, leaders or the government must take firm action on LGBTQ perpetrators and behaviors that are increasingly widespread and trigger public anxiety, because this deviant behavior can be a threat and challenge for future generations.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS

A. Conclusion

The conclusions that can be drawn from this research are as follows:

1. According to the view of M. Quraish Shihab in *Tafsir Al-Miṣbāh*, LGBTQ or homosexuality can be concluded as *fahisyah* or an abominable act that exceeds the limit, the greatest evil (after shirk) which is so unjustified that it is included as a violation of fitrah, wasting the potential to maintain the continuation of mankind and actions that have many adverse effects on offspring and health. Meanwhile, according to Wahbah Az-Zuhaili's view in *Tafsir Al-Wasīṭ*, LGBTQ or homosexuality can be concluded as a deviant act, a heinous act that is excessive to exceed the limits of reason and conscience that brings destruction by having sex with fellow men.

2. Similarities and Differences

- a. Similarities

- 1) Substance of Interpretation

The similarity between the interpretation of LGBTQ or homosexuality according to M. Quraish Shihab and Wahbah Az Zuhaili is that both interpret homosexuality as a heinous act, *fahisyah*, behavior that exceeds the limit. Both mufasssirs agree that homosexual offenders will get destruction for themselves and bring bad effects such as HIV/AIDS immunity disease.

- 2) Methodology of Interpretation

Both *Tafsir Al-Miṣbāh* and *Tafsir Al-Wasīṭ* use the semi *maudhu'i tahlili* method by grouping verses with the same theme. Both also include hadiths or scholars' opinions in interpreting the Qur'an with a global delivery. The two commentaries also have similarities in their writing systematics which use the style of writing verses and chapters according to the Qur'anic mushaf.

b. Difference

1) Substance of Interpretation

M. Quraish Shihab emphasizes that homosexuality is a form of violation of human nature and is included as the greatest evil after shirk. Meanwhile, Wahbah Az-Zuhaili emphasizes that LGBTQ behavior is a deviant act and makes the perpetrator trapped in a pit of evil.

2) Methodology of Interpretation

In terms of interpretation methodology in Tafsir Al Mişbāh, Quraish Shihab often explains the meaning of vocabulary and important terms in the Qur'an to clarify the meaning of the verse being discussed. While in Tafsir Al Wasīṭ, Wahbah Az-Zuhaili gives a general explanation by eliminating israiliyat history with nuances of the fiqh approach.

3. The relevance of M. Quraish Shihab and Wahbah Az-Zuhaili's interpretation of LGBTQ to social life and religious people today

The interpretations of M. Quraish Shihab and Wahbah Az-Zuhaili on LGBTQ are very relevant in shaping the social and religious attitudes of Muslims today. Both affirm the prohibition of LGBTQ practices based on the Qur'an and Sharia, but also emphasize the importance of humane treatment and rejection of violence. This attitude reflects an effort to maintain religious and social norms, while responding to the challenges of modernity and the demands of human rights with an approach that still prioritizes human values.

B. Recommendations

Research on the interpretation of the Qur'an will never end because the Qur'an is a vast and unlimited source of knowledge to be studied. One way of studying the Qur'an is by interpretation. Scholars continue to seek new methods in interpreting the Qur'an so that interpretation continues to develop. The study of

comparative interpretation is not something new in the world of interpretation. However, the research that the author has done is expected to provide benefits in the academic field.

The research conducted by the author is not final, thus providing an opportunity for further research with different approaches. The author suggests conducting further studies on homosexuality in the Qur'an using thematic interpretation methods, or by continuing to conduct comparative interpretation studies but with different interpreters. In addition, researchers can also continue the research by using the same approach and interpretation as the author, and looking for other problems that require more in-depth research. In this way, the understanding of homosexuality and LGBTQ in the Qur'an can be further developed and continue to contribute to the academic field.

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