



Original Article

Deviant behavior of lesbian, gay, bisexual and transgender (LGBT): Analysis from *Hadith Sahih* and *fiqh al-Hadith*

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ABSTRACT

Of late, there are people who violate their laws of nature and are more apparent in asserting their deviant behaviour to the society. This group is known as the LGBT (Lesbian, Gay, Bisexual and Transgender) group. Islamic sources namely *al-Qur'an* and *al-Hadith* explicitly condemn such deviant group. However, some Muslim scholars argued that LGBT in the West are inclined to base their arguments without any valid evidence from the *Hadith*. In fact, they also present wrong interpretation of the Islamic source to justify their deviant behaviour. This article aims to examine authentic traditions regarding the LGBT behaviour and analyze *fiqh al-Hadith* for evidence and arguments to dismiss claims and misinterpretations by LGBT proponents who justify their act. The analysis also focuses on the study of the *sanad* (chain) and *matan* (text), to ensure the authenticity of *Hadith* that is being relied to refute the LGBT argument. The methodology used in this study consists of literature review and content analysis. Results show that there are eight *Hadiths* that clearly mention the LGBT group of people. Aspects covered in the *Hadith* are the legal aspect, the type and position of the LGBT group in Islam, and the appropriate action to stop this group from spreading within the Muslim community. Through this analysis, it is hoped that this study would position the *Hadith* of the Prophet in the legislation as a significant argument to proscribe LGBT behaviour.

Keywords: *Hadith Sahih*, lesbian, gay, bisexual, transgender, Muslim LGBT, *fiqh al-Hadith*

Introduction

Al-Hadith is another prominent source after *al-Qur'an* on the prohibition of same-gender sexual behaviour. The act of homosexuality (sodomy and *al-sihaq*), the act of women resembling men, and the act of women resembling men (*al-mutasyabbih*) are deemed as major sins in Islam. The jurists view that sodomy is a sex offense, but they differ on the punishment for the offense. According to Imam Abu Hanifah, sodomy is not considered under adultery category. Therefore, *hudud* is not imposed on the offender, and instead *ta'zir* is prescribed. While Imam Malik viewed that *hudud* would apply to sodomy offenders. His argument is supported by the *Hadith* of the Prophet peace be upon him

(p.b.u.h.) which means, "If you find someone to practice the action of people of Lut (homosexuality), kill those individuals who commit above and below."¹

Thus, any problems that afflict mankind should be referred to the *Qur'an* and *Hadith* as their primary guidance. This is because the *Hadith* as the second source in Islam plays a major role in the culture of Islamic civilization since the time of Prophet Muhammad p.b.u.h. and his companions until now, whether in the aspect of belief, worship, morals and *mu'amalat*.² In fact, Imam Ahmad stressed that the only way to study Islamic law and rulings is through the *Hadith*. For some people who feel that it is only sufficient to depend on the *Qur'an* alone to understand the *Qur'anic* verses and learn its rulings without the support from the *Hadith*, obviously their life is misguided and will not reach the life purpose that they desire.³

Sexual disorders and gender issues, which specifically refers to the community of Lesbian, Gay, Bisexual, and Transgender (LGBT) is not a new issue. Instead, Allah has explained about the homosexual problems that occur among people of Lut. Homosexuality is clearly a despicable act as mentioned in verses 80-84, Surah al-Araf, which means: "And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people. "But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure." So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].And We rained upon them a rain [of stones]. Then see how the end of the criminals was."

The above verse clearly describes how the people of Lut suffered from sexual disorder whereby they had the tendency for sexual intercourse with partners of the same gender, i.e. between man and man, and woman and woman. Same gender sexual orientation or homosexuality is mentioned in the *Hadith* under the term *liwat* (sodomy) and *al-sihaq* (lesbian).⁴ From the *Qur'anic* verses, Allah describes the punishment that befell the people of Lut as the people of Sodom and Amoro, districts in the state of Syria.⁵

Definition of LGBT and perceptions on the *Qur'an* and *Hadith*

According to Blanch Consulting, lesbian refers to women who are attracted (sexually or romantically) to other women. Gay refers to men who are interested (sexually or romantically) to other men. Meanwhile, bisexual refers to someone who is interested (sexually or romantically) for both men and women. Transgender refers to a person whose gender identity or expression is against with the norms of tradition and his/her sexual physical feature.⁶

¹ Abdur Rahman I. Doi. 1995. *Undang-Undang Syariah* trans. by Rohani Abdul Rahim. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 312-313.

² Abdul Hayei Abdul Sukor, 2003. *Islam Dalam Sabda*. Kuala Lumpur: Al-Amani Publishers. p.V.

³ Mustafa Abdul Rahman, 2008. *Hadith 40: Terjemahan dan Syarahnya*. Selangor: Dewan Pustaka Fajar. p. 12.

⁴ Abdul Mustaqim. 2011. *Kisah al-Qur'an: Hakikat, Makna dan Nilai-Nilai Pendidikannya*. Yogyakarta. *Jurnal Ulumuna*, Volume XV, No.1.2. p.265-290.

⁵ Abu Ja'far Muhammad Ibn Jarir al-Tabari. 1995. *Jam' al-Bayan 'an Ta'wil Ayat al-Qur'an*, Juz 1. Beirut : Dar al-Fikr, p. 304.

⁶ Blanch Consulting. 2003. *Definition of LGBT*. Sage pub UK : Journal of Homosexuality, p.2.

Throughout the study, it is found that there was a tendency among scholars and practitioners of Muslim LGBT in the West who support homosexual acts, using *Qur'anic* verses that tell the story of Prophet Lut for them to provide new interpretation, which totally deviate from the interpretation of prominent scholars. This is evidenced by Jamal's view who criticizes the established interpretation of the relevant *Qur'anic* verses about the people of Lut. The *Qur'anic* verses are mentioned at 14 places in the *Qur'an* (e.g., 6:85-87, 38:11-14, 54:33-40) that forbid homosexuality, insisting on sexual violence as the cause for the punishment of people of Lut.⁷ This view is supported by Malik⁸, Nahas⁹, and Shahrur¹⁰.

Meanwhile, they rejected the *Hadith* as the source of Islamic law that prohibits LGBT behaviour. They argued that compilation of the *Hadith* during the time of Prophet Muhammad p.b.u.h. and his companions can still be disputed by progressive Islamic thinkers today. Uncertainty and conflict that take place in the *Hadith* has resulted to its validity as source of law in Islam is still questionable. According to the LGBT proponents, it is not surprising to see that hatred-based punishment on LGBT behaviour, including those of homosexuals and transgenders, which are taken from the *Hadith* seem to dominate the situation.¹¹

This was seen by scholars and proponents of Muslim LGBT as against the Prophet's noble virtues as depicted in the *Qur'an*. Therefore, they question whether the Prophet ever issued such a directives pertaining to punishment for LGBT behaviour.¹²

There are numerous *Hadiths* concerning the prohibition LGBT behaviour that are disputed by scholars and proponents of Muslim LGBT. Nevertheless, researchers of this study will only examine a number of *Hadiths* related to prohibition of homosexuality (sodomy), lesbian (*al-sihaq*), and transgender (*al-mutasyabbih*) being claimed as inconsistent with the teachings of Islam, whereas the *muhaddithin* confirms that the *Hadiths* are all authentic, and become a prominent source in Islamic law after the *Qur'an* which proscribe the LGBT behaviour.

***Hadiths* in relation to LGBT**

In examining the *Hadiths* related to LGBT, there are many *Hadiths* which clearly explain the prohibition and threat of this group. To facilitate the discussion, the researchers have

⁷ A. Jamal. 2001. *The Story of Lot and the Qur'ans Perception of the Morality of Same-sex Sexuality*. UK : Journal of Homosexuality 41 (1). p.1-88.

⁸Malik. 2004. *Queer Sexuality and Identity in the Quran and Haditp*. URL: <http://www.well.com/user/aquarius/Qurannotes.htm>. He pointed out that traditional interpretations related to prohibition of homosexuals should be evaluated and given new interpretation, in line with the openness of present society that begins to accept homosexual behavior.

⁹O.Nahas, 2004. *Islamic Studies on Homosexuality*. URL :http://www.yoesuf.nl/engels/islamic_studies.html) He emphasized that the sin of homosexuality is not as heavy as the sin of adultery and causes people of Lut were punished because of sexual violence.

¹⁰ M Shahrur. 2009. *The Quran Morality and Critical Reason : The Essential Muhammad Shahrur*. Translation and ed. By A. Christmann. Leiden:Brill. p.204. He emphasized that the *Qur'an* does not clearly state the prohibition of homosexual behaviour that are carried out secretly. He even feels that it is rightful for couple of same gender to have feelings and relationship with one another, as long as the sexual behaviour are not being done in public.

¹¹ Muhsin Hendricks. 2010. *The Equal Rights Review*, Vol.Five, p. 33. He is an Imam in Africa and the founder of The Inner Circle organization that aims to defend the rights of Muslim LGBT communities in Cape Town, South Africa. He also admitted that he is gay. Please refer to Bjorn Krondorfer. 2011. *Diversity of Sexuality in Islam*, p. 2

¹² *ibid*. p.33.

listed the *Hadiths* and explain the focus of the *Hadiths* discussion related to LGBT. Refer Table 1 below.

Table 1
Sahih *Hadith* on LGBT

No.	<i>Atraf Hadith</i>	Focus on Discussion of <i>Hadith</i> (Deviant Group)				
		Lesbian	Gay	Bisexual	Transgender	Animal
1.	لَا تُبَايِسُ الْمَرْأَةُ الْمَرْأَةَ إِلَّا وَهُمَا زَانِيَتَانِ، وَلَا يُبَايِسُ الرَّجُلُ الرَّجُلَ إِلَّا وَهُمَا زَانِيَانِ	/	/			
2.	مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ، وَالْمَفْعُولَ بِهِ		/			
3.	لَعَنَ اللَّهُ مَنْ عَمَلَ عَمَلِ قَوْمِ لُوطٍ		/			/
4.	لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ				/	
5.	لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ وَأَخْرِجْ فُلَانًا وَأَخْرِجْ عَمْرُ فُلَانًا				/	
6.	الْمُخَنَّثُ لِأَخِي أُمِّ سَلَمَةَ عَدُوُّ اللَّهِ بِنِ ابْنِ أَبِي أُمَيَّةَ إِنْ فَتَحَ اللَّهُ لَكُمْ الطَّائِفَ عَدَاً أَذْلَكَ عَلَى بِنْتِ غَيْلَانَ				/	
7.	لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ				/	
8.	مَنْ وَقَعَ عَلَى دَاتِ مَحْرَمٍ فَاقْتُلُوهُ، وَمَنْ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةَ					/

Source and status of LGBT *Hadiths*

Before further explanation are given on a number of *Hadiths* quoted above, it is highly appropriate to study the source and position of the *Hadiths* in details. Based on the research and references to primary sources of *Hadiths*, it is found that there are many sources that can be consulted for clarification of *Hadiths* concerning the LGBT groups. Table 2 below briefly mentions the sources of the *Hadiths* quoted earlier.

Table 2
Clarification on Sources and Status of *Sahih Hadith* Concerning LGBT

No.	<i>Atraf Hadith</i>	Sources of <i>Hadith</i>	Status of <i>Hadith</i>
1.	لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ إِلَّا وَهُمَا زَانِيَتَانِ، وَلَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ إِلَّا وَهُمَا زَانِيَانِ	<i>Al-Mu'jam al-Awsat</i> oleh al-Tabarani	<i>Sahih</i>
2.	مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لوطٍ، فَاقْتُلُوا أفاعِلَ، وَالْمَفْعُولَ بِهِ	<i>Sunan Abu Dawud, al-Jami' Tirmidhi, Sunan Ibn Majah, Al-Mu'jam al-Kabir</i> oleh al-Tabarani, <i>Musnad Imam Ahmad</i> dan <i>al-Mustadrak</i> oleh al-Hakim	<i>Sahih</i>
3.	لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لوطٍ	<i>Musnad Imam Ahmad & al-Mustadrak</i> oleh al-Hakim	<i>Sahih</i>
4.	لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَسَيِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَسَيِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ	<i>Sahih al-Bukhari, Sunan Abi Dawud, Sunan Ibn Majah</i> dan <i>Musnad Imam Ahmad</i>	<i>Sahih</i>
5.	لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلاتِ مِنَ النِّسَاءِ وَقَالَ أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ وَأَخْرِجْ فَلَانًا وَأَخْرِجْ عُمَرَ فَلَانًا	<i>Sahih al-Bukhari</i> dan <i>Musnad Imam Ahmad</i>	<i>Sahih</i>
6.	الْمُخَنَّثُ لِأَخِي أُمِّ سَلَمَةَ عَبْدُ اللَّهِ بْنِ أَبِي أُمَيَّةَ إِنْ فَتَحَ اللَّهُ لَكُمْ الطَّائِفَ عَدَا ذَلِكَ عَلَى بِنْتِ غَيْلَانَ	<i>Sahih al-Bukhari</i>	<i>Sahih</i>
7.	لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ	<i>Sunan Abi Dawud</i> dan <i>Sunan al-Nasa'i</i>	<i>Sahih</i>
8.	مَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ، وَمَنْ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةَ	<i>Sunan Ibn Majah</i> dan <i>Musnad Imam Ahmad</i>	<i>Sahih</i>

As shown from Table 2 above, the researchers observed that the *Hadiths* concerning LGBT can be obtained from various sources or prominent books of *Hadith* that are already certified with regard to their authenticity and status.

Takhrij and fiqh of *Sahih Hadith* on LGBT behaviour

Following the discussion of the *Hadiths*, the researchers will briefly explain on the focus of discussion for each *Hadith* listed. Some of the *Hadiths* explain a few issues related to the LGBT group. In fact, there is a *Hadith* that solely focuses on particular issues only.

First *Hadith*:

From Abu Musa al-Ash'ari r.a., the Prophet p.b.u.h. states that:

لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ إِلَّا وَهُمَا زَانِيَتَانِ، وَلَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ إِلَّا وَهُمَا زَانِيَانِ

Meaning: "If a woman comes upon a woman, they are both adulteresses, if a man comes upon a man, then they are both adulterers."¹³

The *Hadith* above is mentioned in the work of *al-Mu'jam al-Awsat*,¹⁴ and *Musnad Ahmad*.¹⁵ According to Shu'ayb al-Arna'ut, the *Hadith* is *sahih* (authentic) in status despite the broken *sanad* (chain).¹⁶ Therefore, the *Hadith* is *sahih* in status, and although the *sanad* is broken, this does not affect its status as *sahih Hadith* on its text.

The *Hadith* provides explanation on lesbian (between woman and woman) and gay (between man and man) sexual relationship, or homosexuality. Both sexual behaviours are considered as adultery according to this *Hadith*.

Second *Hadith*:

مَنْ وَجَدْتُمُوهُ يَعْْمَلُ عَمَلَ قَوْمِ لُوطٍ فَأَقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ.

Meaning: "Whoever is found conducting himself in the manner of the people of Lut, kill the doer and the receiver."

The *Hadith* above is found in the work of *Sunan al-Bayhaqi*,¹⁷ *al-Mustadrak 'Ala al-Sahihayn*,¹⁸ *al-Muntaqa Li Ibn al-Jarud*,¹⁹ *Sunan Abi Dawud*,²⁰ *Sunan Ibn Majah*,²¹ *Sunan al-Tirmidhi*,²² *Sunan al-Daraqutni*,²³ *Musnad Abi Ya'la*,²⁴ and *Musnad Ahmad Bin Hanbal*.²⁵

According to al-Hakim, the *Hadith* mentioned above contains a *sahih sanad*, but it is not narrated by al-Bukhari dan Muslim. Nonetheless, the *Hadith* has *shahid* (witness) that supports it. According to al-Dhahabi,²⁶ the status of the *Hadith* is *sahih*. Al-Albani states that status of the *Hadith* is *hasan sahih*.²⁷ However, when the hadith is reviewed, in the work of

¹³ Hadith narrated by al-Tabarani in *al-Mu'jam al-Awasat* [no.hadith 4157] and al-Bayhaqi in *Su'ab al-Iman* [no.hadith 5075]. See Sulayman bin Ahmad bin Ayyub Abu al-Qasim al-Tabarani (1415H), *al-Mu'jam al-Awsat* is verified by Tariq bin 'Aud Allah bin Muhammad and 'Abd al-Muhsin bin Ibrahim al-Husaini, al-Qahirah: Dar al-Haramain, j.4, p.266 and Abu Bakr Ahmad bin al-Husain al-Bayhaqi (1410H), *Shu'ab al-Iman*, is verified by Muhammad al-Sa'id Basyuni Zaghlul, Beirut: Dar al-Kutub al-'Alami, j.7, p.324.

¹⁴ Sulayman bin Ahmad bin Ayyub Abu al-Qasim al-Tabarani (1415H), *op.cit.*, no. hadith 4157,j.4, p.266.

¹⁵ Ahmad Bin Hanbal Abu 'Abd Allah al-Shaybani (t.t.), *Musnad al-Imam Ahmad Bin Hanbal*, no. hadith 10460, j. 2. al-Qahirah: Mu'assasah Qurtubah, p. 497.

¹⁶*Ibid.*

¹⁷ Sulayman bin Ahmad bin Ayyub Abu al-Qasim al-Tabarani (1415H), *op.cit.*, j. 2, p. 469.

¹⁸ Muhammad Bin 'Abd Allah Abu 'Abd Allah al-Hakim al-Naysaburi (1990), *al-Mustadrak 'Ala al-Sahihayn, Kitab al-Hudud*, no. hadith 8047, j. 4. Bayrut: Dar al-Kutub al-'Ilmiyyah, p. 395.

¹⁹ 'Abd Allah Bin 'Ali Bin al-Jarud Abu Muhammad al-Naysaburi (1988), *al-Muntaqa Min al-Sunan al-Musannadah, Bab Fi al-Hudud*, no. hadith 820. Bayrut: Mu'assasah al-Kitab al-Thaqafiyah, p. 208.

²⁰ Sulayman Bin al-Ash'ath Abu Dawud al-Sajistani al-Azdi (n.d.), *Sunan Abi Dawud, Kitab al-Hudud*, no. hadith 4462, j. 2. (n.p.): Dar al-Fikr, p. 564.

²¹ Muhammad Bin Yazid Abu 'Abd Allah al-Qazwayni (n.d.), *Sunan Ibn Majah, Kitab al-Hudud*, no. hadith 2561, j. 2. Bayrut: Dar al-Fikr, p. 856.

²² Muhammad Bin 'Isa Abu 'Isa al-Tirmidhi al-Sulami (n.d.), *al-Jami' al-Sahih Sunan al-Tirmidhi, Kitab al-Hudud*, no. hadith 1456, j. 4. Bayrut: Dar Ihya' al-Turath al-'Arabi, p. 57.

²³ 'Ali Bin 'Umar Abu al-Hasan al-Daraqutni al-Baghdadi (1966), *Sunan al-Daraqutni, Kitab al-Hudud Wa al-Diyat Wa Ghayrihi*, no. hadith 140. Bayrut: Dar al-Ma'rifah, p. 124.

²⁴ Ahmad Bin 'Ali Bin al-Muthanna Abu Ya'la al-Musili al-Tamimi (1984), *op.cit.*, j. 4, p. 348.

²⁵ Ahmad Bin Hanbal Abu 'Abd Allah al-Shaybani (n.d.), *Musnad al-Imam Ahmad Bin Hanbal*, no. hadith 2732, j. 1. al-Qahirah: Mu'assasah Qurtubah, p. 300.

²⁶ He is among the scholars who analyze the status of the *Hadith* contained in the work of *al-Mustadrak*. Lihat Muhammad Bin 'Abd Allah Abu 'Abd Allah al-Hakim al-Naysaburi (1990), *op.cit.*, j. 4, p. 395.

²⁷ He is the scholar who analyzed the collection of *Hadith* contained in the work of *Sunan Abi Dawud*. See

Sunan Ibn Majah, al-Albani²⁸ the *Hadith* becomes *sahih* in status. From Husayn Salim Asad,²⁹ he states that all the *rijal* that are contained in the *sanad* of the *Hadith* falls under *sahih* category. Meanwhile Shu'ayb al-Arna'ut³⁰ has analysed the hadith in the work of *Musnad Ahmad*, and claims that status of the *Hadith* is *da'if* however.

The researchers of this article feel that the possibility of the *Hadith* is *da'if* in status is caused by a narrator named 'Amru bin Abi 'Amru on the *sanad* of the *Hadith* that is narrated by Imam Ahmad, have been criticized by some *ulama'* because the *Hadith* is *dabit* in nature.³¹ The researchers also found that despite the narrator is criticized by some *ulama'*, there are other *ulama'* who accepted his narration of the *Hadith*.³² Therefore, the *da'if* status of the narrator is still in dispute among some *ulama'*. The difference of the *da'if* status without *khilaf* (dispute) among the *ulama'* is lighter compared to the *da'if* status with *khilaf*. Thus, the researchers conclude that the *Hadith* above is *sahih* in status, after considering that the *sanad* and *matan* of the *Hadith* is *sahih* by majority of the *ulama'*.

The *Hadith* above states the prohibition of homosexual behaviour such as those committed by the people of Lut, and the death penalty executed on both individuals who practise this homosexual behaviour.

Al-Khattabi in the work of *Ma'alim al-Sunan* claims that the act committed by the people of Lut is punished severely because it seems that the *fiqh* jurists refer to the meaning behind the punishment imposed by Allah through storm of stones that showered the people of Lut that resulted to their total destruction. Whereas death penalty is executed to person who lures other people towards homosexual act is being referred to the meaning in the Islamic law, i.e. death, because of the execution of being stoned to death for a married adulterer. For an adulterer who is unmarried, the punishment is 100 lashings but not killed. The view is referred from the view of Sa'd bin al-Musayyab, 'Ata' bin Abi Rabah, al-Nakha'i, al-Hasan dan Qatadah. In fact it is a prominent view in the mazhab of al-Shafi'i.³³

Third *Hadith*:

Narrated from Ibn 'Abbas r.a. that the Prophet Muhammad p.b.u.h said:

لَعَنَ اللَّهُ مَنْ وَقَعَ عَلَىٰ بَهِيمَةٍ، لَعَنَ اللَّهُ مَنْ عَمَلَ قَوْمَ لُوطٍ، لَعَنَ اللَّهُ مَنْ عَمَلَ قَوْمَ لُوطٍ "ثَلَاثًا..."

Meaning: "...cursed is the one who has intercourse with an animal, cursed is the one who does the action of the people of Lut." (The Prophet mentioned three times).³⁴

Sulayman Bin al-Ash'ath Abu Dawud al-Sajistani al-Azdi (n.d.), *op.cit.*, j. 2, p. 564.

²⁸He is the scholar who analyzed the collection of *Hadith* contained in the work of *Sunan Ibn Majah*. See Muhammad Bin Yazid Abu 'Abd Allah al-Qazwayni (n.d.), *op.cit.*, j. 2, p. 856.

²⁹ He is the scholar who verified (*tahqiq*) the work of *Musnad Abi Ya'la*. See Ahmad Bin 'Ali Bin al-Muthanna Abu Ya'la al-Musili al-Tamimi (1984), *op.cit.*, j. 4, p. 348.

³⁰He is the scholar who analyzed the collection of *Hadith* contained in the work of *Musnad Ahmad*. See Ahmad Bin Hanbal Abu 'Abd Allah al-Shaybani (n.d.), *op.cit.*, j. 1, p. 300.

³¹ For example Yahya bin Ma'in states that the *Hadith* which is narrated by 'Amru bin Abi 'Amru is *da'if*. Lihat Yusuf Bin al-Zaki 'Abd al-Rahman Abu al-Hujjaj al-Mizzi (1980), *Tahdhib al-Kamal*, j. 22. Bayrut: Mu'assasah al-Risalah, p. 168-169.

³² For instance Imam Ahmad bin Hanbal who narrates the *Hadith* himself stated that it is permissible to accept the *Hadith* narration by the particular narrator. See *ibid.*, p. 168.

³³ Abu Sulayman Hamad bin Muhammad bin Ibrahim bin al-Khattab al-Busti al-Khattabi (1351H/1932M), *Ma'alim al-Sunan*, Halab: al-Matba'ah al-'Ilmiyyah, j.3, p.332.

³⁴ *Hadith* narration by Ahmad in *al-Musnad* [no.hadith 2913], and al-Hakim in *al-Mustadrak* [no.hadith 8052].

The *Hadith* is narrated by al-Bayhaqi in his work *al-Sunan*³⁵ and *Sha'b al-'Iman*,³⁶ al-Tabrani in his work *al-Mu'jam al-Kabir*,³⁷ al-Nasa'i in his work *al-Sunan al-Kubra*,³⁸ Abu Ya'la in his work *Musnad Abi Ya'la*,³⁹ Imam Ahmad in his work *Musnad Ahmad*,⁴⁰ and 'Abdun bin Humayd in his work *Musnad 'Abdun Bin Humayd*.⁴¹

For *sanad* of the *Hadith* narrated by al-Nasa'i, he claims that there is a narrator named 'Amru who is not strong in his narration of the *Hadith*. However according to al-Nasa'i, the *sanad* is *mutaba'ah* through the *sanad* from Khalid bin Makhlad from Sulayman bin Bilal from 'Amru.⁴² However, Husayn Salim Asad⁴³ and Shu'ayb al-Arna'ut,⁴⁴ during their analysis on the *sanad* of the *Hadith* contained in the work of *Musnad Abi Ya'la* and *Musnad Ahmad* claim that the *sanad* is *sahih*. Possibility of the *sahih* status is because of 'Amru as the *Hadith* narrator who was criticized by al-Nasa'i, is disputed by some ulama in terms of his *thiqah*. For example Abu Zur'ah al-Razi claims that the narrator is *thiqah* (trusted).⁴⁵ Therefore the view of Abu Zur'ah al-Razi many others are different from the view presented by al-Nasa'i about 'Amru. Thus, the accurate view is the one that supports the *sahih* status on the *sanad* of the *Hadith*.

The *Hadith* also mentions on the punishment on the people of Lut, i.e. homosexuality (sodomy). However, the Prophet p.b.u.h. in the *Hadith* mentioned the curse of Allah on the group of people or anyone who indulge such lewd act as committed by the people of Lut it. In fact, the curse of Allah also inflict on those who have sex with animals.

It can be summarized that all the three *Hadiths* clearly mentioned gay or homosexual behaviour as committed by the people of Lut. From the explanation of the three *Hadiths*, it is found that there are variety of threats and punishment that can be executed on those who commit such act. Among others, getting cursed from Allah S.W.T. and His Messenger. In fact the third *Hadith* mentions that the doers and those who lure to such actions shall be sentenced to death.

See Ahmad bin Hanbal (1421H/2001M), *op.cit.*, j.5, p.83, and al-Hakim (1411H/1990M), *op.cit.*, j.4, p.396.

³⁵ Abu Bakr Ahmad Bin al-Husayn Bin 'Ali al-Bayhaqi (1344 H), *op.cit.*, *Kitab al-Hudud*, no. hadith 17473, j. 2, p. 466.

³⁶ Abu Bakr Ahmad Bin al-Husayn al-Bayhaqi (1410 H), *op.cit.*, no. hadith 5373, j. 4, p. 354.

³⁷ Sulayman Bin Ahmad Bin Ayyub Abu al-Qasim al-Tabrani (1983), *al-Mu'jam al-Kabir*, c. 2, *Bab al-'Ayn*, no. hadith 11546, j. 11. al-Musil: Maktabah al-'Ulum Wa al-Hikam, p. 218.

³⁸ Ahmad Bin Shu'ayb Abu 'Abd al-Rahman al-Nasa'i (1991), *Sunan al-Nasa'i al-Kubra*, *Kitab al-Rajm*, no. hadith 7337, j. 4. Bayrut: Dar al-Kutub al-'Ilmiyyah, p. 322.

³⁹ Ahmad Bin 'Ali Bin al-Muthanna Abu Ya'la al-Musili al-Tamimi (1984), *op.cit.*, no. hadith 2539, j. 4, p. 414.

⁴⁰ Ahmad Bin Hanbal Abu 'Abd Allah al-Shaybani (t.t.), *Musnad al-Imam Ahmad Bin Hanbal*, no. hadith 2817, j. 1. al-Qahirah: Mu'assasah Qurtubah, p. 309.

⁴¹ 'Abdun Bin Humyad Bin Nasr Abu Muhammad al-Kassi (1988), *al-Muntakhab Min Musnad 'Abdun Bin Humayd*, no. hadith 589. al-Qahirah: Maktabah al-Sunnah, p. 203.

⁴² Ahmad Bin Shu'ayb Abu 'Abd al-Rahman al-Nasa'i (1991), *Op.cit.*, j. 4, p. 322.

⁴³ Ahmad Bin 'Ali Bin al-Muthanna Abu Ya'la al-Musili al-Tamimi (1984), *Op.cit.*, j. 4, p. 414.

⁴⁴ Ahmad Bin Hanbal Abu 'Abd Allah al-Shaybani (t.t.), *Op.cit.*, j. 1, p. 309.

⁴⁵ Ahmad Bin 'Ali Bin Hajar Abu al-Fadl al-'Asqalani al-Shafi'i (1984), *Tahdhib al-Tahdhib*, j. 8. Bayrut: Dar al-Fikr, p. 72.

Fourth Hadith:

Narrated by Ibn 'Abbas RA:

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

Meaning: "The Prophet cursed effeminate men and those women who assume the similitude (manners) of men."⁴⁶

The *Hadith* above is mentioned in the work of *al-Mu'jam al-Awsat*,⁴⁷ *Sunan Abi Dawud*,⁴⁸ *Sunan Ibn Majah*,⁴⁹ and *Sunan al-Tirmidhi*.⁵⁰ Al-Tabrani states that the *Hadith* is only narrated by Zakariyya from 'Umar. While Ruh bin 'Ubadah is alone in narrating the hadith from Zakariyya.⁵¹ Al-Albani claims that the *Hadith* is *sahih* in status.⁵² Thus the *Hadith* falls under *sahih* category.

Transgenders are cursed by the Prophet p.b.u.h. whether man who resembles woman or vice versa. In this case, it refers to a man who resembles a woman in many aspects that totally turned a man into a woman. The group is known by the term transgender or transvestite. The same case also goes to a woman who resembles a man, known as a tomboy or *pengkid* in the country.

According to Al-Tabari, the meaning of (لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ): "Should not be for a man to look like a woman in the aspect of clothing and adornment that is devoted to women and vice versa." While Ibn Hajar added, the resemblance also goes to the way they talk and move (walking). Form or type of clothing is different according to the custom and culture in each state or territory. Sometimes, at a particular place, there is no significant difference on the way they dress between men and women, the only thing that distinguished the women is through hijab or veil or cover of their heads. Sheikh Abu Muhammad ibn Abi Hamzah said: *Zahir* narration of the *Hadith* is a prohibition of resembling in any situation, but more often it is similar to the clothing, some characters, movement and so forth, but there is nothing good about resemblance.⁵³

Fifth Hadith:

Narrated by Ibn 'Abbas r.a:

لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ أَخْرَجُوهُمْ مِنْ بُيُوتِكُمْ وَأَخْرَجَ فُلَانًا وَأَخْرَجَ عُمَرُ فُلَانًا

⁴⁶ Hadith al-Bukhari [Kitab al-Libas, Bab (الْمُتَشَبِّهُونَ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتُ بِالرِّجَالِ), no.hadith 5435], Abi Dawud [Kitab al-Libas, Chapter (فِي لِبَاسِ النِّسَاءِ), no.hadith 3574], Ibn Majah [Kitab al-Nikah, Bab (فِي الْمُخَنَّثِينَ), no.hadith 1894] and Ahmad in his musnad [no.hadith 2910 and 2150] along with other addition to matan that is (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْوَاحِلَةَ وَالْمُؤْصُولَةَ وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ). See al-Bukhari (1407H/1987M), *op.cit.*, j.18, p.239, Abu Dawud (t.t), *op.cit.*, j.11, p. 136, Ibn Majah (t.t), *op.cit.*, j.6, p. 18, and Ahmad bin Hanbal (t.t), *op.cit.*, j.6, p. 434.

⁴⁷ Abu al-Qasim Sulayman Bin Ahmad al-Tabrani (1415), *op.cit.*, no. hadith 1435.j. 2, p. 117.

⁴⁸ Sulayman Bin al-Ash'ath Abu Dawud al-Sajistani al-Azdi (n.d.), *op.cit.*, *Kitab al-Libas*, no. hadith 4097, j. 2, p. 458.

⁴⁹ Muhammad Bin Yazid Abu 'Abd Allah al-Qazwayni (n.d.), *op.cit.*, *Kitab al-Nikah*, no. hadith 1904, j. 1, p. 614.

⁵⁰ Muhammad Bin 'Isa Abu 'Isa al-Tirmidhi al-Sulami (n.d.), *op.cit.*, *Kitab al-Adab*, no. hadith 2784, j. 5, p. 105.

⁵¹ Abu al-Qasim Sulayman Bin Ahmad al-Tabrani (1415), *op.cit.*, no. hadith 1435.j. 2, p. 117.

⁵² Sulayman Bin al-Ash'ath Abu Dawud al-Sajistani al-Azdi (n.d.), *op.cit.*, j. 2, p. 458.

⁵³ *ibid.* p.345.

Meaning: “The Prophet cursed effeminate men and those women who assume the similitude (manners) of men. He also said, “Evict them out of your houses.” Ibn ‘Abbas further added: “He turned out such-and-such person, and ‘Umar turned out such-and-such person.”⁵⁴

The *Hadith* above is a continuation of the previous four *Hadiths* that mentioned the Prophet p.b.u.h. who cursed men who resemble women, and vice versa. However, there are additional issues in the *Hadith* above, whereby there is action and punishment that were executed by the Prophet p.b.u.h. to the group. The Prophet p.b.u.h. decided that imposition to be acted out to the group is by evacuating them from the homes of Muslims. The imposition is further strengthened by the actions of ‘Umar al-Khattab, who chased away one of them from home.

What does it mean by “evicting” the group from your homes? Based on discussion of *ulama’* like Ibn Hajar al-‘Asqalani, the term refers to keep the group from associating with Muslims.⁵⁵ The possibility of removing the individual from the county or state is to prevent the individual from getting any closer with the doer’s surrounding communities that he/she is familiar with.

The “*fulan*” or individual in the *Hadith* refers to a transvestite man who often mingles with women and have close association with them. The man prefers to resemble as a woman in character and habit with a tendency to speak gently, able to illustrate about a woman, talking and mingling and spending time more with women than men. Such preferences and actions would give an adverse effect on women if they stay close together because they can cause a lot of *fitnah* and lead to negative consequences.⁵⁶

Sixth *Hadith*:

Narrated by Ummu Salamah:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي النَّبَيْتِ مُحَنَّتٌ فَقَالَ الْمُحَنَّتُ لِأَجِي أُمِّ سَلَمَةَ عَبْدُ اللَّهِ بْنِ أَبِي أُمِّيَّةَ إِنْ فَتَحَ اللَّهُ لَكُمْ الطَّائِفَ غَدًا أَذُوكَ عَلَى بِنْتِ غَيْلَانَ فَإِنَّهَا تُقِيلُ بِأَرْبَعٍ وَتُدْبِرُ بِتَمَانٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلَنَّ هَذَا عَلَيْكَ

Meaning: “Umm Salama reported that the Prophet, peace be upon him, was at her house, and in the house there was an effeminate man, and the effeminate man said to the brother of Umm Salama, Abdullah bin Abi Umayya: ‘If God makes you all conquer Ta’if tomorrow, I will point out to you the daughter of Ghailan, for surely she has four when coming towards you and eight when she turns her back.’ Then the Prophet, peace be upon him, said: ‘This one shall not call upon you.’”⁵⁷

⁵⁴Sahih hadith narrated by al-Bukhari [Kitab al-Libas (Clothing), Chapter of Evicting the Effeminate Men Out of the House { إخراج المتشبهين بالنساء من البيوت }, no.hadith 5436], and [Kitab al-Hudud, Chapter of Denying Men with Immoral Behaviour and Resembling Women { نفي أهل المعاصي والمخنئين }, no.hadith 6331], also narration by Ahmad in his musnad [Musnad Bani Hashim, Bidayah Musnad ‘Abd Allah bin ‘Abbas r.a., no.hadith 1878]. Lihat al-Bukhari (1400H), *op.cit.*, j.18, p. 241 dan j.11, p. 111 serta Ahmad bin Hanbal, (1421H/2001M), *op.cit.*, j.4, p. 140.

⁵⁵ Ibn Hajar, Ahmad bin ‘Ali bin Hajar al-‘Asqalani (1379H), *Fath al-Bari Sharh Sahih al-Bukhari* (ed.) Muhammad Fuad ‘Abd al-Baqi, Beirut: Dar al-Ma’rifah, v.12, p.159.

⁵⁶Majlis Tertinggi Urusan Keislaman Mesir (2000), *Sunnah Rasulullah Dari Kupasan Hadis*, (trans.) Thinker's Library, Batu Caves, Selangor: Thinker's Library, p. 176.

⁵⁷Sahih *Hadith* narration by al-Bukhari [Kitab al-Nikah, Bab { ما يُنهى من دُحُولِ الْمُتَشَبِّهِينَ بِالنِّسَاءِ عَلَى الْمَرْأَةِ }, no. hadith 4834]. See al-Bukhari (1400H), *op.cit.*, j.16, p. 262.

The *Hadith* also mentions about transgender group at the time of the Prophet p.b.u.h. where there was a transvestite man who resembled a woman. Then the Prophet warned not to bring the person to the houses of the Muslims. What is meant by the Prophet p.b.u.h. is to forbid Muslims from mingling with such group of people.

Prohibition of the Prophet p.b.u.h. to keep this group from the homes of Muslims are similar to the previous *Hadith* that is to protect the families and to prevent them from any negative incidents that would result to greater defamation. In fact, when such group get together it is difficult to guarantee their sincerity as Muslims and ensure they are safe from defamation.

Seventh *Hadith*:

Narrated from Abu Hurairah r.a.:

"أَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ"

Meaning: "The Apostle of Allah (peace be upon him) cursed the man who dressed like a woman and the woman who dressed like a man."⁵⁸

The *Hadith* above is found in the work of *al-Mustadrak 'Ala al-Sahihayn*,⁵⁹ *al-Mu'jam al-Awsat*,⁶⁰ *Sunan Abi Dawud*,⁶¹ *Sunan al-Nasa'i al-Kubra*,⁶² *Sahih Ibn Hibban*,⁶³ and *Musnad Ahmad bin Hanbal*.⁶⁴ According to al-Hakim, the *Hadith* is *sahih* and meets the criteria as Muslim.⁶⁵ Al-Albani claims that the *Hadith* is *sahih* in status.⁶⁶ Thus, the *Hadith* can be used as argument because of its *sahih* status.

The *Hadith* also mentions that the Prophet p.b.u.h. also cursed group of men who resemble women, and vice versa. This *Hadith* complements the explanation given to the previous *Hadith* discussed because the previous *Hadith* mentioned only on general resemblance not specific resemblance in particular. Therefore, the *Hadith* above mentions on specific resemblance in terms of the dressing aspect.

Apart from the LGBT group, those who went to (have sex) animals also received the wrath and anger of Allah as mentioned in the next *Hadith*.

⁵⁸Hadith narration by Abu Dawud [Kitab al-Libas, Chapter on Woman Attire, no.hadith 3575] and al-Nasa'i in his sunan [Kitab 'Ashrah al-Nisa', Bab { لعن المتبرجات من النساء } , no.hadith 9253]. See Abu Dawud (1424H), *op.cit.*, j.11, p. 137 and Abu 'Abd al-Rahman Ahmad bin Shu'aib bin 'Ali al-Nasa'i (1417H), *Sunan al-Nasa'i*, al-Riyad: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi', j.5, p.397.

⁵⁹ Muhammad Bin 'Abd Allah Abu 'Abd Allah al-Hakim al-Naysaburi (1990), *op.cit.*,*Kitab al-Libas*, no. hadith 7415, j. 4, p. 215.

⁶⁰ Abu al-Qasim Sulayman Bin Ahmad al-Tabrani (1415), *op.cit.*, no. hadith 984, j. 1, p. 296.

⁶¹ Sulayman Bin al-Ash'ath Abu Dawud al-Sajistani al-Azdi (n.d.), *op.cit.*,*Kitab al-Libas*, no. hadith 4098, j. 2, p. 458.

⁶² Ahmad Bin Shu'ayb Abu 'Abd al-Rahman al-Nasa'i (1991), *op.cit.*,*Kitab al-Siyar*, no. hadith 9253, j. 5, p. 397.

⁶³ Muhammad Bin Hibban Bin Ahmad AbuHatim al-Tamimi al-Busti (1993), *op.cit.*,*Kitab al-Hazr Wa al-Ibahah*, no. hadith 5751, j. 13, p. 62.

⁶⁴ Ahmad Bin Hanbal Abu 'Abd Allah al-Shaybani (n.d.), *op.cit.*, no. hadith 8292, j. 2, p. 325.

⁶⁵ Muhammad Bin 'Abd Allah Abu 'Abd Allah al-Hakim al-Naysaburi (1990), *op.cit.*,*Kitab al-Libas*, no. hadith 7415, j. 4, p. 215.

⁶⁶ Sulayman Bin al-Ash'ath Abu Dawud al-Sajistani al-Azdi (n.d.), *op.cit.*,*Kitab al-Libas*, no. hadith 4098, j. 2, p. 458.

Eighth Hadith:

وَمَنْ وَجَدْتُمُوهُ فَذَأْتِي بِهِيمَةً فَأَقْتُلُوهُ وَأَقْتُلُوا الْبَهِيمَةَ مَعَهُ

Meaning: “If you find the one who has intercourse with an animal, kill that animal and the doer.”

The *Hadith* above is found in the work of *al-Mustadrak ‘Ala al-Sahihayn*.⁶⁷ and *Sunan Ibn Majah*.⁶⁸ The phrase is an addition to the previous *Hadith*. The *Hadith* is *sahih* in status according to al-Dhahabi.⁶⁹

This *Hadith* mentions that the death penalty be executed to bestial doers who have sexual intercourse with animals. In this matter, not only are the doers sentenced to death, but the animal should also be killed.

As quoted from *Hashiyah al-Sanadi*, it was once narrated by Ibn ‘Abbas r.a.; “What offence can it be attributed to the animal that (it got killed?) He replied: I think he (the Prophet) disapproved of its flesh being eaten when such a thing had been done to it.” What I heard from the Prophet p.b.u.h. Did he hate (dislike) to eat the meat (which was consummated) or taken advantage of it? He also said that the wisdom behind it is the fear of animals killed to bring out a baby that is half-part human and half-part animal. Most jurists as mentioned by al-Khattabi view that this *Hadith* cannot be put into practice and both the doer and the animal are not to be killed, except for *ta’zir* sentence only. That is the *tarjih* of al-Tirmidhi narrated from Ibn ‘Abbas r.a. said: “Anyone who commits bestiality with animals, there is no *hudud* imposed upon him.” Al-Tirmidhi said that this *Hadith* is more *sahih* (authentic) than the previous *Hadith* (*Hadith* under discussion), and *Hadith* scholars who take this *Hadith* into practise.⁷⁰

Discussion

Having looked into detail on the *takhrij*, *matan* and status of the *Hadith* by researchers of this study, it can be summed up that all the eight *Hadiths* presented in this article are authentic (*sahih*) in status. Of the eight *Hadiths* mentioned, three of them (first, second and third *Hadiths*) have touched upon sexual intercourse by gay and lesbian, four of them (fourth, fifth, sixth and seventh *Hadiths*) touched on transgender sexual intercourse and one (eighth *Hadith*) concerned itself on sexual intercourse with animal. The *ulama’* view that *sahih Hadith* can be used as arguments. Thus all the eight *Hadiths* which are *sahih* in status obviously forbid LGBT acts that certainly result in the wrath of Allah SWT and curse from Prophet Muhammad p.b.u.h.

Scholars and proponents of Muslim LGBT should realize and repent for all the misconceptions that the Prophet p.b.u.h. never stated any *Hadith* that forbid the LGBT sexual behaviour is misleading. In fact the Prophet p.b.u.h. never compromised with such despicable acts that is totally cursed and proscribed by Allah SWT. Furthermore, the description of the behaviour and the punishment that befell the people of Lut is stated in

⁶⁷ Muhammad Bin ‘Abd Allah Abu ‘Abd Allah al-Hakim al-Naysaburi (1990), *op.cit.*, j. 4, p. 395.

⁶⁸ Hadith Ibn Majah [Kitab al-Hudud, Bab (مَنْ أَتَى ذَاتَ نَحْرٍ وَمَنْ أَتَى بَهِيمَةً), no.hadith 2564]. Ibn Majah (1417H), *op.cit.*, j.2, p.856.

⁶⁹ Ibid.p. 856.

⁷⁰ Muhammad bin ‘Abd al-Hadi al-Sanadi, (t.t), *Hashiyah al-Sanadi ‘ala Sunan Ibn Majah (Kifayah al-Hajah fi Sharh Sunan Ibn Majah)*, Beirut: Dar al-Jalil, j.2, p.119.

the *Qur'an* as much as 18 times, including the story of Lut and his people, are also an indication on immoralities by the people of Prophet Lut.⁷¹

In relation to prohibition of transgender sexual behavior, all the presented *Hadith* are *thabit*. This is because the transgender group has long existed during the time of the Prophet p.b.u.h., and accordingly, guidance on how to handle such group is already provided by the Prophet p.b.u.h.

Thus, what is described by Muhsin Hendricks about the nature of the Prophet's *Hadith* as being not consistent and does not reflect the personality of the Prophet p.b.u.h, which is solely to show compassion and being tolerate enough in dealing with immoral sexual behaviour is rejected altogether. In fact, Hendrick's image as an Imam in Cape Town, South Africa, who declares himself as gay after 60 days of fasting, reflects a very tarnished image of Islam. It absolutely does not represent the image of Islam, which totally forbids homosexual behaviour.⁷²

Conclusion

It is with great hope for this article that the findings concerning the *Hadiths* of the Prophet p.b.u.h. which forbid the LGBT behaviour, could refute all the misconceptions among scholars and practitioners of Muslim LGBT proponents. Accordingly, this study could serve as a guide for such group to make them aware and understand that their deviant behaviour is totally unacceptable in Islam.

Fear for torment from Allah as what had happened to the people of Lut should be taken as serious reminder and contemplation to stay away from LGBT behaviour altogether. All the *Hadiths* discussed on forbidding such acts should be shared and disseminated to prevent the act of LGBT from becoming more widespread particularly among Muslims. At the same time, the study affirms the position of the *Hadith* that is always relevant and significant as the second source of Islamic law after the *Qur'an* in proscribing the behaviour of LGBT.

⁷¹ Solah al-Khalidi, 2007. *al-Qasas al-Qur'ani 'Ardu Waqa'i ' wa Tahlil Ahdat*, jil. 1, Damsyiq : Dar al-Qalam. p. 473.

⁷²Op.cit. Bjorn Krondorfer *Diversity of Sexuality in Islam*. p.2.

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