

The Impact of Homosexuality on Islamic Belief, Values, and Cultures

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Abstract

Homosexuality is one of the most common illicit types of sexualities produced by modernity. Most people must be familiar with terms such as homosexual, transsexual, and bisexual, but these are not the only sexual orientations that are produced by modernity in this world. There are as many as sixteen types that exist in the world. However, insufficient discourse and attention have been given by the government, social actors, and Islamic scholars in identifying the menace, and its escalation is worrisome. Therefore, this article examines the impact of homosexuality on Islamic beliefs, values, and culture, employing a qualitative method that combines historical, documentary, and analytical approaches. The findings reveal that homosexuality as a product of modernity has an impact on the Islamic belief systems, social values of Islam, and cultures. The article further systematically pin pointed the strategies deployed by the modernists in inculcating these notorious and illicit acts in the minds of the Muslim youth in the disguise of colonialism, neo-colonialism, and secularism. This article, therefore, recommends that the marriage institution should be preserved from the Islamic perspective for the obliteration of these illicit modern sexualities, with a particular focus on homosexuality.

Keywords: impact; homosexuality; Islamic beliefs; values; cultures

Introduction

Modernism is a style and movement in art, architecture, and literature popular in the middle of the 20th Century in which modern ideas, methods, and materials were used rather than

traditional ones. Modernity is the condition of being new and modern.¹ Anything modern is of the contemporary present time or recent times. On the other hand, the *jahiliyyah* period or the age of ignorance is an Islamic concept used to refer to the period and situation in Arabia before the advent of Islam in 610 C.E. (i.e., the pre-Islamic Era). It is a period that witnessed the widespread prevalence of various forms of moral injustice, heedlessness, lack of awareness, idiocy, and foolishness. The period was branded with ignorance of Allah SWT, irreligiousness, lawlessness, cruelty, selfishness, arrogance, inequity, ethnicity, tribalism, and immorality.

Going by the above two definitions of both modernism and the *jahiliyyah* periods have resurrected in our contemporary modern life. Turning this era to what Sayyid Qutub called “the new Jahiliyyah period.” Hence, homosexuality as a product of modernity is gaining ground in our contemporary world and is posing a threat to the smooth running and preservation of the family system; therefore, proper investigations need to be carried out to find a befitting and lasting solution to the threat.

Islamic Beliefs, Values and Cultures

Islamic belief (Iman) is a guiding principle of Islam closely related to the concept of *al-Tawhid*, its compliment and a manifestation of the impact of *al-Tawhid* which is its essence. While value is a belief about what is right and wrong and what is important in life: moral values and traditional values in education, such as firm discipline.² Nevertheless, culture is a way of life, the customs and beliefs, arts and social organization of a particular country, etc. In other words, it is the beliefs and attitudes about something that people group or organization share.³

To be candid, some religious doctrines are ambiguous, unknowable mysterious, unreasonable, unrationalised, and secretive and some are meredogmatism. But the doctrines and cultures of Islam has been subjected to doubt, debate and falsification; while it has remained untainted, knowable

¹ Hornby, A.S., *Oxford Advanced Learner's Dictionary of Current English*, ed. Sally Wehmeier et. al. (New York: Oxford University Press, 2006), 946.

² Hornby, *Oxford Advanced Learner's Dictionary*, 1632.

³ Hornby, *Oxford Advanced Learner's Dictionary*, 357.

understandable, logical and rational. Therefore, Islamic beliefs and cultures call on man, after accepting the concept of *al-Tawhid* and after having been convinced, to belief in Allah SWT, His reality and His essence, such belief must be borne out of conviction; the conviction of which must not be as a result of coercion, compulsion or intimidation.

The Qur'an directs us to look at the evidence of created things and to use our faculty of reasoning to decide whether these things came into existence by chance and accident or by design and plan. The Qur'an says:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (35) أَمْ خَلَقُوا
السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ (36) أَمْ عِنْدَهُمْ خَزَائِنُ
رَبِّكَ أَمْ هُمُ الْمُصَيِّطُونَ (73)

Translation: Do they deny the existence of Allah? Or were they created by nothing that might have caused their creation? Or did they create the heavens and the earth? Nay, but they have no firm Belief. (al-Tur 52:35-36)

Commenting on the above two verses, the Qur'an says: Were they created by nothing, of nothing, or for nothing? Three possible alternative meanings are suggested by the commentators. Marrying the three alternative meanings, Allah is challenging the children of Adam (AS) that were they created by nothing? Did they come into existence of themselves? Was it a mere chance or by accident that they came into existence? Or were they created as men out of nothing? Was there not a wonderful seed, from which their material growth can be traced, as a wonderful handwork of your creator? Must they not seek the will of such a wise and wonderful creator? Or were they thinking that they were created for nothing sake and without a purpose? If they think so, then nay, but they have no firm belief or in other words, nay! They believe not! But if they were convinced that they were created for a purpose, then must they not try to learn that purpose by understanding Allah's revelation and have a firm belief and conviction?!

Oh men! We have to acknowledge that we as human beings did not create the heavens, did not create ourselves, and certainly did not create the heavens and the earth. Indeed, we must recognize that as human beings we cannot “create” anything in the sense in which Allah created things out of nothing by His divine command. The Qur’an says:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ كُلٌّ لَهُ قَانِثُونَ (116) بِدْيَعِ السَّمَاوَاتِ وَالْأَرْضِ
وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (117)

Translation: And they (Jews, Christians and Pagans) say: Allah has begotten a son. Glorified is He. Nay, to Him belong all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him. The originator of the heavens and the earth; when He decrees a matter, He only says to it: “Be!” and it is. (al-Baqarah 2:116-117)

The above two verses clearly and emphatically vindicated that the origination of life, universe, animal, vegetable, mankind and everything is originated a new by Allah. After the origination of these creations, the development, growth, survival, reproduction and multiplication of these creations took shape through the concept of “Kun Fa Yakun” – i.e. “Be! And it is.”

The western scientist theory of evolution, a product of modernity belief that living things evolved, grew, developed and took shape on their own and only survived by chance or by accident in the name of what they called natural selection or mutation. But according to the Islamic teachings, beliefs and cultures vindicated above, the Qur’an emphatically pin - pointed that the origination, design, formation, shaping, structuring, nourishment, fashioning, finishing and reproduction are all not taking place by accident but pre-planned, work out determined, fashioned and designed by Allah SWT. While, talking about the origination and fashioning of creation mentioned at the beginning of (Q. 2: 117) above, it is necessary to enquire above the activities

involved in the Islamic beliefs. The questions one might ask are as follows; how is the origination carried out? How does the fashioning in the Islamic concept of creation take place? What is the Islamic belief on the method of origination and creation? Aptly, (Q. 2: 117) quoted above provides an answer to all these set of questions with a very simple short and concise expression. The method, processes involved in the phenomenon of creation is severally mentioned in the Qur'an and summaries every bit as follows:

i. مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (35)

Translation: It is not befitting (the Majesty of) Allah that He should beget a son. Glorified (and exalted) is He. When He (Allah) determines a matter, He only says to it: "Be!" - And it is! (Maryam 19: 35)

ii. إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (82)

Translation: Verily, His command, when He (Allah) intends a thing, is only that He says to it, "Be!" - And it is! (Yasin 36: 82)

iii. هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (68)

Translation: It is He (Allah) who gives life and causes death. And when He decides upon an affair He says to it: "Be!" - And it is! (Ghafir 40: 68).

The summary of these verses is simply that origination and creation according to the Islamic Beliefs depends on Allah's command of "Be!" - And it is! It does not need the performance of any role or action on the part of Allah. And its actualization (i.e. the time gap) between the command and when the command takes

place, is just like the gap between the twinkle of an eye; says by the Qur'an.

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (50)

Translation: And our commandment is but one as the twinkling of an eye. (al-Qamar 54: 50)

Hence, Islamic culture and value teaches us to belief in this divine commandment of “Be!” And it is (i.e. Kun Fa Yakun). The actualization of which is unknowable and beyond human understanding and experience. As we also belief that as human beings we cannot ‘create’ anything in the sense in which Allah SWT created things out of nothing by His divine command. But Human beings can re-arrange things that already exist to make and provide some things. For instance, a cook joins flour, yeast and water to make bread. More so, a carpenter cuts up and re-arranges wood to provide a chair. But they cannot issue the divine commandment for something to “Be!” And it comes into being from nothing. Consequently, with the existence of the created things via this divine command of Allah SWT, indicates the existence of a Creator who can create out of nothing. This creator is nothing but Allah SWT!!! Such is the Islamic beliefs, values and cultures.

Homosexuality a Modern Threat to Islamic Beliefs, Values, and Cultures

Homosexuality is a state of being sexually attracted primarily to persons of the same sex. It is said to mean sexual activity with a person of the same sex. Aptly, homosexuality is a state of a person, usually a man, who is being sexually attracted to people of the same sex.⁴ These are two types of homosexuality; *Liwat* - the person involve is called ‘the Gay’. Then, the second type is *Sihaq* which involves a woman being sexually attracted to female sex.

⁴ Hornby, *Oxford Advanced Learner's Dictionary*, 717.

***Liwat* as a Modern Threat to Islamic Beliefs, Values, and Cultures**

As earlier hinted, *Liwat* literally means anal penetration of a male or a female anal. However, it is widely used to refer and regarded as only anal penetration of a male. Hence, *Liwat* is commonly referred to homosexual practice among male, caused by erotic attraction of people to one's own gender. This erotic attraction has been in humanity for an immemorial time. The act of Liwaat was firstly recorded in the history of people of Prophet Lot (AS). The Qur'an says:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (80) إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (81) وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ (82) فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَائِبِينَ (83) وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (84) وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ (85)

Translation: And remember Lut (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the Aalameen (mankind and jin)? Verily, you practice your Lusts on men instead of women. Nay, but you are a people transgressing beyond bounds." And the answer of his people was only that they said: "Drive them out of your town; these are indeed men

who want to be pure!” Then we saved him and his family, except his wife; She was of those who remained behind (in the torment). And we rained down on them a rain (of stones). Then see what the end of the Sinners and criminals was. (al-A’raf: 80-84).

Going by the above five verses, it has been emphatically pinning pointed that the people of Lot are the first criminals that indulged themselves into this act of anal penetration being sexually attracted by their same male sex. But the word ‘homosexual’ was coined as a product of modernism in 1869 by Hungarian Doctor Karolyn Masia Bankert. Frankly speaking this atrocity is the most unspeakable and most dangerous evil carnal vice ever practiced on the earth, contrary to the nature of human health. As described above, Prophet Lot (AS) has condemned the act and called it indecencies as well as those involved indeed are transgressors and criminals. Thus, is the position of Islam right from the inception as regard to this act of *Liwat*. Hence, the above descriptions given by the Qur’an is enough to serve as evidence of the prohibition of this impure act to the people of Lot and the subsequent nations after them in the name of Modernity. Therefore, Islamic Shari’ah did not approved it in anywhere at any time for anyone; be it an erotic attraction of people to one’s own gender (such as male to male or female to female; called Gay or Lesbian). Islamic Shari’ah has also condemned and disapproved the anal penetration of a female by a man even by her husband. To be candid a man to penetrate the anal of an animal or an animal to penetrate the anal of a woman is emphatically prohibited.

Thus, the Qur’anic injections and the prophetic traditions are enough to serve as a great deterrent to Muslims to shun away from the calamity of destructions of the people of Sodom and Gomorrah, whom cannot be exactly located in the global map of recent geographical location, but it may be supposed that they were somewhere in the plain east of the Dead Sea. The story of their destruction is also biblically told in the 19th chapter of Genesis.⁵ Frankly speaking the generation of the prophet and his

⁵ The Bible, Revised Standard Version (Glasgow: The British and Foreign Bible Society and Caledonian International Book Manufacturing Ltd., 1967), Gen. 19:24–26.

companions were emphatically Law-abiding people shunning homosexuality and preventing themselves from falling into the pit of dangerous illicit acts such as adultery fornication and homosexuality. The Qur'an says:

وَقُلْ لِلْمُؤْمِنَاتِ يَعْصُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ
عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ
أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ
الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيُعْلَمَ مَا يَخْفَيْنَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيَّهَ
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

Translation: Tell the believing men to lower their gaze and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is well - Acquainted with what they do. And the believing women to lower their gaze, and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent. (al-Nur 24: 30-31)

The above two verses are a general commandment of Allah SWT unto every believing mankind to respect the virtue of privacy in the houses and homes with dignity and decorum. Guard their eyes, thoughts and their faculties of reasoning with rules of modesty in their dress and their manners. They should also learn from these to keep their spiritual gaze and glance from illicit acts of glances; so as to keep society pure and clean from the danger of homosexuality, the product of modernism. These are the virtues

and the Lights of Islamic teachings and beliefs which illuminate the world right from the time immemorial.

Consequently, the companions of the prophet, their followers and the followers of the followers in general did lower their gaze to avoid temptation. It was said that Imam Malik bn Anas used to caution his students against keeping company of boys to the extent that he forbade boys from joining his study circle.⁶ Mores so, al-Hassan ibn Zakwan was reported to have said: “Do not keep in company with the male children of the rich and wealthy people, they have fascinating figure fashioning that of women kind.” Thus, their yield to temptation is more succumbing than that of the women kind.⁷

Furthermore, it has been reported that a man came to the study circle of Ahmad ibn Hanbal (May Allah have mercy on him); in the company of a handsome boy with pretty good looking and charming stature or figure. Then the Ahmad said unto him: “What is the relationship between you and the boy? The man responded by saying; “He is my nephew!” Then the Ahmad response was “You must not come here with him again! And you must not walk with him on the street! To protect yourself from the suspicion and accusation of the accusers unknowingly.”⁸

In a nutshell, homosexuality is anal intercourse, an illicit sexual relation and also a sexual deviation which was an act of public transgression of morality capable of ruining the social order of the family and society at large. Hence, the Qur'an has emphatically pin pointed how Allah SWT dealt with the first generation of homosexuals in the past and exemplified to us the need to punish the perpetrators of this offence severely nowadays. This is evident from the prophetic traditions and scholastic Islamic perspectives of which we are going to vindicate soon after a little expression on *Sihaq* (Lesbianism).

Lesbianism (السحاق)

Sihaq is a verbal noun, its stem, from a verb ‘sahaqa’ meaning ‘rub together’ or ‘pound strongly’ otherwise is called ‘tribadism’ in

⁶ Ibn Taymiyyah, *al-Tafsir al-Kabir* (Beirut: Dar al-Kutub al-Ilmiyyah, n.d.).

⁷ Al-Jazeera, Abd al-Rahman, *al-Fiqh ala al-Mazahib al-Arba'ah*, vol. 5 (Cairo: Dar al-Fajr lil Turath, 2000), 134.

⁸ Al-Jazeera, *al-Fiqh ala al-Mazahib al-Arba'ah*, 135.

English. Aptly, *sihaq* is commonly used to indicate ‘lesbianism’. It literally refers to ‘rubbing and pounding’. But technically, it refers to the homosexuality which is define as; “السحاق: إتيان المرأة” “Lesbianism: is the performance of sexual intercourse of a woman on a woman.” In other words, “السحاق: هو أن تدلك المرأة” “Lesbianism refers to the homosexual practice among women in which the external genitalia of a woman is rubbed to that of her counterpart.”⁹ Frankly speaking, *sihaq* is a way of permitting someone other than a woman’s husband to touch her genitalia as act of transgressing limit which is contrary to the commandment of Allah SWT. The phenomenon of this term is that the two women involved rub and pound their private part against the other for sexual stimulation during their bodily intercourse.¹⁰

The Impact of Homosexuality on Marriage and Preservation of Family

The prophet of Islam- Muhammad (PBUH) set up a rare and unique Islamic civilization, approach revealed unto him by Allah SWT, he builds a unique nation with unique civilization upon such marvelous manners.¹¹ Thus, he said, “I was but sent to compliment and perfect the human manner and values.” It is a special and sufficient honour for him Muhammad (PBUH) that Allah SWT the Almighty stated a witness of his perfection of the manners when saying; “and verily, you (O Muhammad) are on an exalted (standard of) character.” Therefore, in Islam we valued standard character and virtues, good behaviour and culture, as well as we preach monotheism in Islamic beliefs. Henceforth this section is purposely prepared to shed lights on how homosexual can be a threat to Islamic beliefs, values and culture with special emphasis on preservation and protection of marriages and Muslim families.

⁹ Ismail, M.B., *al-Fiqh al-Walīh min al-Kitābi wa al-Sunnah ‘ala al-Mazāhib al-Arba‘ah*, vol.2 (Cairo: Dar al-Manar, 1997), 227.

¹⁰ Bishara, Hanan, “Classical and Modern Arabic Bed literature: The Saudi Arabian Women Write Seba al-Harz as a Sample,” *European Journal of Literature, Language and Linguistics Studies* 3.3 (2019), 49.

¹¹ Amin, M. H. M., “Solidification of Worldview, Liberation Strategy and Revival of Sunnism Leading to the 12th Century AD/6th Century AH Muslim Liberation of Jerusalem,” *Afkar: Jurnal Akidah & Pemikiran Islam* 26.1 (2024), 121-166.

Homosexuality is one of the sticky issues that are affecting the smooth running of the family in the contemporary world. It is the very awkward menace silently killing marriages and many homes in the present time period. One of its satanic ways through which it hinders the realization of the objectives of marriage or even kills the marriage in totality, is its way of establishing another marriage contract and a family between same sex partners. Sayyid Sabiq quoted Dr. Muhammad Wasafy Saying in his book titled; *al-Islam Wa al-Tib*”:

من شأن اللواط أن تصرف الرجل عن المرأة، وقد يبلغ به الأمر إلى حد العجز عن مباشرتها، وبذلك تتعطل أهم وظيفة من وظائف الزواج، وهي إيجاد النسل. ولو قدر لمثل هذا الرجل أن يتزوج، فإن زوجته تكون ضحية من الضحايا، فلا تظفر بالسكن، ولا بالمودة، ولا بالرحمة التي هي دستور الحياة الزوجية، فتقضى حياتها معذبة معلقة، لا هي متزوجة ولا مطلقة.

Translation: It is the side effect of homosexuality (or lesbianism on marriage and the family) that it makes a man to shun his wife in revulsion (so also the wife to shun her husband in revulsion in the case of lesbian). To the extent that he will not even care to embrace her and cannot be able to get married to her directly. Hence, this will cripple, paralyze and counter act against the most important function and vital function among the functionalities of marriage, which is the procreation and reproduction of progeny. While in a situation whereby this kind of man (Homosexual) succeeded in contracting a legal marriage, you will find out that he is incapacitated to fulfill the sexual desires of his wife. Consequently, his wife will be left aside in his victimization;

sacrificing her right of tranquility, cordiality, love or compassionate sympathy which are the constitutional rights of the couples in Islamic marriage circle. Subsequently, her marriage life will end up tortured, disrupted and suspended in between two ranks of status. She neither a full-time couple in marriage, nor a repudiated divorced woman!

Going by the above contribution and vindication of Dr. Muhammad Wasafy, it is worth noting that one of the major impacts of homosexuality is an erotic apathy towards the other gender. Most gay men and lesbians always find it difficult to cohabit with their heterosexual spouses. While the unmarried ones among them always feel reluctant to marry. This attitude is common in a society where homosexuality is prohibited.¹² Such men and women had a peculiar problem of hiding their erotic sexuality couple with the societal requirement. Hence, they feel reluctant to get married at a given time period.¹³

Sterile sexual practice is another harmful effect of homosexuality which further makes a man unable to produce children or young generation. Due to the fact that his attitude of indulging himself in homosexuality weaken and blocked off his central spot of discharge during sexual intercourse and hence, making him incapacitated to produce a child.¹⁴ Islam regard procreation as a major objective and basis of marriage for systematization of family; therefore, any marriage with entirely fruitless and unproductive intimacy with a person of the same sex is socially menace leading to the falling standard of moral virtue and population of the society.¹⁵ The prophet ordered men to marry the fruitful women for the purpose of precreation and multiplying, while homosexuality as a product of modernity aims at reducing the population of the contemporary world and lowering the socio-

¹² Muhammadin, F. & Mohd Kamal, M. H., "The Western Universalism v. Cultural Relativism Debate on Human Rights and Islam-An 'Aqidah-Based Approach," *Afkar: Jurnal of Aqidah and Islamic Thought* 21.2 (2019), 175-216.

¹³ Ismail, *al-Fiqh al-Walīh min al-Kitābi wa al-Sunnah*, 224.

¹⁴ Ismail, *al-Fiqh al-Walīh min al-Kitābi wa al-Sunnah*, 225.

¹⁵ Michael, Roche, *Forbidden Friendships, Homosexuality and Male Culture in Renaissance Florence* (New York: Oxford University Press, 1996), 45.

political and economic development of the society. Another harmful effect of homosexuality is that marriage and lawful sexual activities are purposely significant for the wellbeing of the family and in turn earn the pleasure and reward of Allah SWT. But homosexuality will turn the supposed pleasure and reward to health risk, sinful acts and a means of attracting punishment of Allah SWT. The prophetic hadith said:

"...وفي بضع أحدكم: صدقة" قالو: يا رسول الله: أيأتي
أحدنا شهوته ويكون له فيها أجر؟ قال: "أرايتهم لو
وضعها في الحرام أكان عليه وزر؟ فكذلك إذا وضعها في
الحلال: كان له أجر."

Translation: ...And in a man's sexual intercourse there is a reward of Sadaqah." They (The companions) said: "O messenger of Allah would a reward be given for satisfying one's passion?!" He said: "Tell me; if he were to devote it to something forbidden, would it be a sin on his part? Similarly, if he were to devote it to something lawful, he would have a reward. (Transmitted by Muslim).¹⁶

Subsequently, homosexuality did not just pose a threat to marriage alone, but it is an epic threat to children in general. It exposes children to school difficulties, forced sex, sexual transmitted diseases, HIV AIDs, emotional trauma, scarring, depression, deceitful predators and mental confusion. It is a common fact that children are naive and ignorant about sexual expression, sexual relationship and sexual act; hence the presence of homosexuals among them is therefore a dangerous scenario for their psychological wellbeing and their training in the schools. Since homosexuals are really pedophiliacs that inflict stigma in teenagers live by abusing them to series of other social vices and

¹⁶ Al-Mundhery, Abu al-'Adheem, *The Abridgment for the Authentic Copy of Sahih al-Bukhariy and Muslim*, vol.1, trans. Rizq Wahid Sadiq Muhammad (Egypt: Dar al-Manarah, 2010), 464.

menace. Hence, homosexuals are in one way or the other, the initiators of the everlasting continuing sexualized violence in the world.¹⁷

Another salient effect connected with homosexual act are “substance misuse and emotional health issues” like drug abuse, alcoholism and subsequent suicide in Homo social community. These two atrocities are so rampant in a gay and lesbians’ population due to the societal alienation, isolation and oppression.¹⁸ Therefore, because of this act, societal sentiment erupted, antigay violence including discrimination at schools, places of works and in the neighborhood emerged injectable drugs, cocaine, smoking marijuana and tobacco even before adulthood. Thus, expose them to emotional health issues like complete suicides or attempting to it.

In a nutshell, it has been rightly observed that the wide spread of majority of these social vices in the name of modernity is attributed to the impact of colonialism and neo-colonialism on the colonized nations. The colonialists were said to be found of using government authority as a privilege to secure Lawless zones in most of all the capital cities of their colonized countries. With these, they were able to institutionalize various vices and illicit acts such as gambling, adultery, fornication, homosexuality, Lesbianism and alcoholism to mention but a few. Ahmad Ibrahim Khader has this to say:

The colonialist created cultural Island of the western style in all the cities of the countries they occupied, especially, in the capital suburbs and sea beaches and considered these Islands as safe sky for sex, gambling and other immoral activities. The colonialists obtained privilege from the government authorities that enabled them to spread these vices in every

¹⁷ Sedgwick, Eve Kosofsky, *Between Men, English literature and Male Homosocial Desire* (New York: University Press, 1985), 6.

¹⁸ Stall, R. & Wiley, J., “A Comparasion of Alcohol, Drug and Drug use Patterns of Homosexual and Heterosexual Men: The Samfrancisco Men’s Health Study,” *Drug Alcohol Depend* 22 (1988), 63; Rita Lee, “Health Care problems of Lesbianism, Gay, Bisexual and Transgender Patients,” *Western Journal of Medicine* 172.6 (2000), 403-408.

corner of the country and the spread of corruption in it.¹⁹

The above quotation shows that the genesis of Muslims' moral decadences is rooted in colonial and neo-colonial system of secularism launched to deteriorate Islamic moral values and to indoctrinate immorality into the common Muslims homes and their lives in general via the forces of media houses, cinema houses, theaters and internet, these were made to blocked Muslims' sense of reasoning and awakening. Hence, they instantly accept their ways under the disguise of civilization, global development and modernity. The predicament of Muslims societies does not end there, due to the fact that it has corrupted moral values and cultures of the Muslim society to the core. Ali Marzui has this to say:

The greatest threat to Islam is not the passion on the cross but the ectacy of western materialism; it is not the message of Jesus but the gospel of materialism; it is not the church with a European face but capitalism in Western robe. As young Nigeria, Muslims are mesmerized by disco music and night clubs, their faith is endangered more than when they listen to a Christian preacher reaffirming Christian love and the resurrection. Western materialism is a great threat to African Islam than Western Christianity.²⁰

The above quotation is not exonerating Christianity as against Islamic culture and values, rather it is vindicating that the western materialism is more harmful and most devilish to the proper implementation of Islamic beliefs, values and cultures.

¹⁹ Ahmad, Ibrahim Khader, "Prostitution is the West's Best Weapon of Fighting Islam: Banglادish as a Model," accessed on 2021, 2nd March, <https://www.alukah.net/worldmuslims>.

²⁰ Ali, A. Marzui, African Islam and Competitive Religion: Between Revivalism and Expansion," *Third World Quarterly* 10.2 (1988), 506.

Islamic Position on Homosexuality, Lesbianism and Other Illicit Sexual Deviations

Islamic shari'ah provides to humanity complete code of life, conduct and guiding principles covering all aspects of human life such as '*aqa'id* (beliefs), *ibadat* (rituals) and *mu'amalat* (transaction/interactions). The institution of marriage is an aspect of *mu'amalat* called *ahwal al-shakhsiyyah* (i.e. personal affairs) of which Islam legalized based on certain rules and regulations governing the establishment of Muslim family as well as the relationship among members of the family. Apart from that Islam also provides the way and manner of managing the interest of the family to the satisfaction of its members to the pleasure of Allah SWT. Hence, the issue of marriage arouses to satisfy such interest. In the Glorious Qur'an, the terms *al-Nikah* and *al-Ziwaj* are used interchangeable as synonyms which mean marriage.

The concept of marriage has two basic interpretations: the literal meaning (*lughatan*) of the term and the shari'ah interpretation (*istilahan*). 'Entering something into another thing', is the meaning of marriage literally. But technically, marriage is a contract legalizing sexual enjoyment between couples.' In other words, it is a contract which seeks to legalise cohabitation between the married couple.²¹ Marriage has also been defined as a contract with the objectives of the right of sexual enjoyment, procreation of children as well as provision of comfort and solace (happiness) in a moment of distress or disappointment.²²

Aptly, marriage is one of the oldest human institutions. It is as old as man himself. The history of marriage can be traced back to the story of Prophet Adam (AS), the first human being and his wife Hawwa' as narrated in the Qur'an. In fact, all human species originated from the marriage between Adam (AS) and his wife Hawwa'. That marriage is regarded as the first marriage contract to have taken place in the world and is the only means legalized for humanity with the objectives of sexual enjoyment, procreation of children as well as provision of comfort except for the captives whom their right hands possess. Therefore, sexual enjoyment is

²¹ National Teachers' Institute, Kaduna, *Islamic Religious Studies: NCE/DLS Course Book, Cycle 4, Module 9: Intellectual Contributions of Ulama in the Western Sudan* (Kaduna: National Teachers' Institute, 1990), 4.

²² National Teachers' Institute, Kaduna, *Islamic Religious Studies*, 4.

restricted to only two means: namely (i) marriage and (ii) captivity. Any sexual enjoyment that emanated from any other means contrary to the above mentioned two is a trespass and transgression. The Qur'an says:

وَالَّذِينَ هُمْ لِأُفْرُوجِهِمْ حَافِظُونَ (29) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ
مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (30) فَمَنْ ابْتَغَىٰ وَرَاءَ
ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (31)

Translation: And those who (guard/preserve) their chastity, except with their wives and those whom their right hands possess, for thus they are not blameworthy; but whoever seeks more than that, those are they who are transgressors. (al-Ma'arij 70: 29-31)

اللواط (Liwat) Islamic Position on Homosexuality

Homosexuality is the most dangerous, illicit, corrupt and detrimental evil carnal vice ever practiced on earth. It has been condemned in the Qur'an and hadith as well as been unanimously agreed by the Jurist as an unnatural sinful act and forbidden.²³

The jurists have divergent views and opinions as regard to the punishment of homosexuality. The scholars looked upon the crime of homosexuality differently from different angles of elevation to give²⁴ different verdict as follows:

i. قال جماعة: يقتل الفاعل والمفعول به سواء كان محصنا أم كان
بكرًا. روى هذا القول عن كثير من فقهاء الصحابة والتابعين.
واستدلوا على ذلك بما يأتي:

Translation: The collective multitudes of the jurist's verdict and their opinions after their deep

²³ M. Marmaduke Pickthall, *The Qur'an Translated: Message for Humanity*, revised ed. (Washington, DC: International Committee for the Support of the Final Prophet, 2005), 594.

²⁴ Ismail, *al-Fiqh al-Walid min al-Kitabi wa al-Sunnah*, 226.

consideration is that active and the passive sodomites shall be both killed whether married or unmarried done prematurely. This verdict was carefully considered and narrated as a decision and opinion of many jurists among the *sahabah* and *tabi'un* (companions and the followers of the companions).²⁵ They backed and supported their opinions with the following:

عن عكرمة عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: "من وجدتموه يعمل عمل قوم لوط فاقتلوا الفاعل والمفعول به" (رواه أصحاب السنن إلا النسائي).

Translation: It has been reported by 'Ikrimah on the authority of Ibn Abbas (may Allah be pleased with them) who said: The messenger of Allah (peace be upon) said: "Whoever found committing Lewdness of sodomy (practicing homosexuality) Execute by killing both the active and the passive sex offenders." (Abu Dawud, Al-Tirmidhy and Ibn Majah).

واختلفوا في كيفية قتله كما يأتي:

Translation: Although the jurists among the Sahaabah and Tabi'un differ on the way to execute the sex offenders as follows:

a. فروى عن أبي بكر وعلى أنه يقتل بالسيف، ثم يحرق لعظم المعصية.

Translation: It was reported on the authority of both Abu Bakar (RA) and Ali (RA) pass a verdict that a sodomite should be slain with a sword and burned in a burning fire for the magnitude of the offense.

²⁵ Ismail, *al-Fiqh al-Walid min al-Kitabi wa al-Sunnah*, 226.

b. وذهب عمر وعثمان إلى أنه يلقي من أعلى بناء في البلد.

Translation: While Khalifah Umar and Uthman were with the opinion that a sodomite should be executed by throwing the sex offender from the highest building of the town.

ج. وحكى البغوى عن الشعبي، والزهرى، ومالك، وأحمد وإسحاق: أنه يرحم. وحكى ذلك الترمذى عن مالك، والشافعى، وأحمد، وإسحاق.²⁶

Translation: It has been also reported by al-Baghwiyy, from al-Sha'biy that al-Zuhriy, Malik, Ahmad and Ishaq have unanimously agreed with the stoning of sodomite to death. More so, al-Tirmidhy also reported same opinion from Malik, Shafi'i, Ahmad and Ishaq.

ii. ويرى جماعة من الفقهاء أنه يحد حد الزنا، فيجلد مائة جلدة إن كان بكرا، ويرجم إن كان محصنا. ومن هؤلاء سعيد بن المسيب، وعطاء بن أبي رباح، والحسن البصرى، وقتادة، والنخعى، والثورى، والأوزاعى، والشافعى فى أحد قوليه.²⁷

Translation: Consequently, another mass of Islamic jurist upheld the view that a person who commits a homosexual act should be punished with the punishment of a man guilty of adultery or fornication. Unmarried sex offender is punishable to one hundred stripes or lashes. While, as for married person his punishment according to the Sunnah is stoning to death. The advocates to this view are Sa'idu ibn al-Musayyib, 'Ata' ibn Abi Rabah, al-

²⁶ Ismail, *al-Fiqh al-Walid min al-Kitabi wa al-Sunnah*.

²⁷ Ismail, *al-Fiqh al-Walid min al-Kitabi wa al-Sunnah*, 226.

Hassan al-Basriy, Qatadah, al-Nakh'iy, al-Thawriy, al-Awza'iy and al-Shafi'iy as one of his two different views.

iii. وقال أبو حنيفة وطائفة من الفقهاء: يؤدب بالحبس والضرب الشديد حتى يظهر توبته وتطهر نفسه من هذا الخيث.²⁸

Translation: But on the other hand, Abu Hanifah and some other collective mass of the Islamic jurists upheld the view of punishing the crime of homosexuality ethically by imprisonment, jailing and incarceration. While in jail, the sex offender shall be severely penalizing with lashes till he repents from such dubious act.²⁹

السحاق (al-Sihaq) Islamic Position on Lesbianism

Lesbianism is nothing but rubbing and pounding together the external genitalia of two women. It refers to the homosexual practice of women.

السحاق: هو أن تدلك المرأة فرجها بفرج الأخرى، وهو حرام عند جمهور الفقهاء. لما رواه أحمد و مسلم، وأبو داود، والترمذى: أن رسول الله صلى الله عليه وسلم قال: "لا ينظر الرجل إلى عورة الرجل، والمرأة إلى عورة المرأة ولا يفيض الرجل إلى الرجل في ثوب واحد، ولا تفيض المرأة إلى المرأة في الثوب الواحد."³⁰

Translation: Lesbianism been a rubbing together the external genital organs of a woman to that her counterpart and is declared prohibited by most of the jurists.³¹ The reason of the jurists for passing the above verdict is

²⁸ Ismail, *al-Fiqh al-Walīh min al-Kitābi wa al-Sunnah*, 227.

²⁹ Ismail, *al-Fiqh al-Walīh min al-Kitābi wa al-Sunnah*, 227.

³⁰ Ismail, *al-Fiqh al-Walīh min al-Kitābi wa al-Sunnah*.

³¹ Ismail, *al-Fiqh al-Walīh min al-Kitābi wa al-Sunnah*.

the report of Ahmad, Muslim, Abu Dawud and al-Tirmidhy that the messenger of Allah (peace be upon him) said: “A man should not look at private parts of another man. So also, a woman should not sight at genitalia of another woman. More so, a man should not lie down with another man under one single covering blanket, gown or garment. So also, a woman should not lie down with another woman blanketing with a single blanking dress.”³²

Finally, the above criminal barbaric act is punishable for reprehension (التعزير).

Islamic Position on Sodomy Between the Two Married Spouses (إتيان النساء في أدبارهن)

Islamic scholars have unanimously agreed that the act of anal penetration of a wife by a husband is detestable in Islamic Shari’ah. Due to the fact that a lot of traditions were reported from the Apostle of Allah (may benediction and salutation of Allah be upon him) forbidden the penetration of female anal as follows:

- i. روى خزيمه بن ثابت، وأبو هريرة وعلي بن طلق رضي الله تعالى عنهم كلهم عن رسول الله صلى الله عليه وسلم أنه قال: "لا تأتوا النساء في أدبارهن."³³

Translation: Khuzaimah ibn Thaabit has reported on the authority of Abu Hurairah [may Allah be pleased with him] and Ali ibn Talaq (RA) that the messenger of Allah [peace be upon him] said: “Do not perform intercourse with your wives through their anus.”

³² Ismail, *al-Fiqh al-Walid min al-Kitabi wa al-Sunnah*.

³³ Al-Jazeera, *al-Fiqh ala al-Mazahib al-Arba'ah*, 137.

.ii "لا ينظر الله إلى رجل يأتي امرأته في دبرها."³⁴

(أخرجه النسائي، والترمذی وابن حبان بسند حسن).

Translation: "Allah will never put His glance on a man who intercourse with his wife through her anal cavity." (al-Nasa'i, al-Tirmidhy and Ibn Hibban with good chain of narrators).

.iii "ملعون من يأتي النساء في محاشهن. يعني: أدبارهن."³⁵ (أخرجه ابن عبيد بسند حسن).

Translation: "Cursed is he, who cohabits with his wives through their buttocks." (Ibn 'Addiy with good chain of narrators).

.iv من أتى حائضاً، أو امرأة في دبرها، أو كاهناً فصدقه بما يقول؛ فقد كفر بما أنزل على محمد."³⁶ (أخرجه أبوداود، والترمذی وابن ماجه وسنده صحيح).

Translation: "Whoever cohabits with a woman during her menstruation period or intercourse with a woman through her anus or present himself before the priest or clergyman and believe in what he says, then he disbelieves in what was revealed unto (prophet) Muhammad (PBUH)."

.v وسئل ابن عباس عن الذي يأتي امرأته في دبرها؟ فقال: هذا يسألني عن الكفر! (وسنده صحيح).³⁷

Translation: Ibn Abbas has been asked about a person who penetrated his wife through her anal cavity? Ibn

³⁴ Al-Baniy, M.N., *Adab al-Zifaf fi al-Sunnah al-Mutahharah* (Beirut: al-Maktabu al-Islamiy, 1989), 33.

³⁵ Al-Baniy, *Adab al-Zifaf fi al-Sunnah al-Mutahharah*.

³⁶ Al-Baniy, *Adab al-Zifaf fi al-Sunnah al-Mutahharah*.

³⁷ Al-Baniy, *Adab al-Zifaf fi al-Sunnah al-Mutahharah*, 34.

Abbas responded by saying that it is infidelity! (The hadith's chain of narrators is genuine).

والمراد بالكفر هنا إنما هو كفر النعمة وهي النساء الاتي
احلهن الله عز وجل.

Translation: Though the meaning of 'infidelity' mentioned here is 'Ungrateful' for the benefit, grace or blessings of Allah bestowed for mankind by providing them rights of marrying women as mates for men.

Furthermore, al-Zahbiy said: "We have certainty of mind, sight and knowledge that the prophet has certainly forbade the intercourse through the anal cavity of women and I have a huge publication on it."³⁸

Analytically, the words of the renowned scholars are inconformity on the prohibition of anal intercourse between the spouses. Thus, the scholars of the school of thought such as Hanafi schools, Maliki, Shafi'i, and Hanbali schools were unanimously agreed with the prohibition. So also, is the view of Sa'eed ibn al-Musayyib, Abi Salamah, 'Ikrimah, Taawuus, Ata', Sa'id ibn Jubair, 'Urwat ibn al-Zubair, Mujahid ibn Jabar, al-Hassan al-Basariy and many others among the predecessors (al-Salaf) and jurisprudential forefathers. All of them denounce and repudiate the act of anal intercourse among the spouses as infidelity and disbelief; such is the view of majority of the scholars (جمهور العلماء).³⁹

Islamic Position on 'Homosexual Animality' (Having Sex with an Animal) وطء البهيمة

Having sex with an animal has been regarded as a repudiated and detestable act Islamically. Islamic scholars have unanimously regarded the act as a prohibited act. But they differ as regards the

³⁸ Al-Baniy, *Adab al-Zifaf fi al-Sunnah al-Mutahharah*.

³⁹ Al-Jazeery, *al-Fiqh ala al-Mazahib al-Arba'ah*, 138.

punishment of a person who indulges in such an act of having sex with an animal as follows:

- i. Hanafi School of Jurisprudence: Upheld that a person who indulges in an act of intercourse with an animal shall be punished to the degree of reprehension (التعزير) based on the view of a judge; whether imprisonment, flogging, or any other penalty that will serve as deterrent to him and his likes.⁴⁰
- ii. Maliki School of Jurisprudence: According to the Maliki school of Law, the punishment of a person guilty of sexual intercourse with an animal is the same as that of a man or a woman guilty of adultery or fornication, flogging each of them with a hundred stripes for fornication as an unmarried bachelor. But for an adulterer or adulteress, which implies that one who is married before his laid down punishment here, according to the Sunnah, is stoning to death.⁴¹
- iii. Shafi'i School of Jurisprudence: The opinion of Shafi'i School of Law on this case has been divided into three categories.
 - a. The manifested and demonstrated view of the school is the term of Islamic punishment for adultery and fornication as vindicated by the Maliki School of law mentioned above.
 - b. The second view is the unanimity of the punishment; whether a married or unmarried sex offender guilty of having sex with an animal shall be killed unfailingly. Due to the saying of the Apostle of Allah (peace be upon him) where he says:

⁴⁰ Al-Jazeera, *al-Fiqh ala al-Mazahib al-Arba'ah*, 140.

⁴¹ Al-Jazeera, *al-Fiqh ala al-Mazahib al-Arba'ah*, 140.

"من وقع على بهيمة فقتلوه واقتلوا البهيمة." (رواه الإمام

أحمد، وأبو داود، والترمذى عن ابن عباس).⁴²

Translation: "Whoever has intercourse with an animal shall be killed with an animal."
(Transmitted by Ahmad, Abu Dawud, and al-Tirmidhy on the authority of Ibn Abbas).

- c. The third view conforms with the opinion of the Hanafi school of Law, which vindicated the punishment of intercourse with an animal as a reprehensible penalty (التعزير) depending on the view of the judge.⁴³
- iv. Hanbali School of Jurisprudence: The crime of sex with an animal is prohibited in the Hambali School of Law. It has been unanimously agreed in the Hambali School that the minimum punishment of a sex offender is extended to the degree of the death penalty as a standard punishment (الحَد). But they differed on the way of castigation of the offender (كيفية الحد) into two:
 - a. He shall be castigated as a homosexual offender (كاللواط).
 - b. He shall be castigated as a form of repressive penalty which is the predominant, superior and popular opinion among the Hanbali school of Law!⁴⁴

⁴² Al-Jazeera, *al-Fiqh ala al-Mazahib al-Arba'ah*.

⁴³ Al-Jazeera, *al-Fiqh ala al-Mazahib al-Arba'ah*.

⁴⁴ Al-Jazeera, *al-Fiqh ala al-Mazahib al-Arba'ah*, 140.

Islamic Position on Masturbation (الإستمناء باليد)

الإستمناء: هو إخراج المنى باليد ونحوها. وقد اختلف أهل العلم في حكم الإستمناء باليد وإن كانت محرمة، وذنب كبير، وإثم عظيم.

Translation: Masturbation: Is passing out of semen by a man via a means of massaging, rubbing and embroccating his masculinity (penis) to vomit his sexual discharge, Lust and appetite with his hand or something else. The scholars differ contradictory on the position of masturbating in Islam. It has been regarded as a forbidden act, reprehensible offence and a great crime.

فَقَالَ الْمَالِكِيَّةُ: هُوَ حَرَامٌ بِمَقْتَضَى قَوْلِهِ تَعَالَى: وَالَّذِينَ هُمْ يُفْرُوهُمْ حَافِظُونَ (5) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (6) فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (7)

Translation: Thus, the Maliki school of Law says: Masturbation is a prohibited act for the requirements and requisites demanded in the saying of Allah the exalted as follows: Although, those who guard their chastity (i.e. private parts, from illegal sexual acts). Except for their wives or (the slaves) that their right hands possess, for them, they are free from blame; but whoever seeks beyond that, those are the transgressors. (al-Mu'minun: 80-84).

So, they said: Whoever seeks any other way to vomit his sexual discharge, Lust or appetite behind his wife or beyond his concubine he is among the transgressors and nothing but are those

who trespass beyond the limit. So also, is the opinion of both Shafi'i school of law and Zaydiyyah. But the opinion of Hanafi and Hambali schools of law as regard to masturbation is lawful when needful or in necessity.

Conclusion

This study aims to examine the negative impact of modernity in general, and the sexual orientations produced by modernity with particular reference to homosexuality and its escalation worldwide. The researcher purposely focuses on the young stars and how these modern sexualities were inculcated in their minds, affecting their beliefs, social values, cultures and virtues. Thus, the paper exposes the satanic machinations of colonialism, neo-colonialism and secularism met on our youth as regards sexualities. The controversies associated with the Islamic position of these illicit sexualities are strategically analyzed to help the young Muslims learn productively and effectively. Hence, the paper is limited to only homosexuality but further research on other modern sexualities may be conducted in the near future.

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