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

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. This view is supported by Malik, Nahas, and Shahrur.

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.

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.

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

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8 Malik. 2004. *Queer Sexuality and Identity in the Quran and Hadith.* URL: [http://www.well.com/user/aquarius/Qurannotes.htm](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.
9 O. Nahas, 2004. *Islamic Studies on Homosexuality.* URL: [http://www.yoesuf.nl/engels/islamic_studies.html](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 Sharur. 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.
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. | Atraf Hadith                                                                 | Focus on Discussion of Hadith  
 | (Deviant Group) | Lesbian | Gay | Bisexual | Transgender | Animal |
|-----|-----------------------------------------------------------------------------|---------|------|----------|-------------|--------|
| 1.  | لا تباشر المرأة المرأة إلا وهم زانيتان، ولا تباشر الرجل الرجل إلا وهم زانيان        | /       | /    | /        | /           | /      |
| 2.  | من واجئمها يعمل عمل قوم لوط، فأقلوا الفاعل، والمفعول به                      | /       | /    | /        | /           | /      |
| 3.  | لعن الله من عمل قوم لوط                                                  | /       | /    | /        | /           | /      |
| 4.  | لعن رسول الله صلى الله عليه وسلم المتشين من الرجال بالنساء والمتشينين من النساء بالرجال | /       | /    | /        | /           | /      |
| 5.  | المتشين لأناي أم سلمة عبد الله بن أبي أمية أن تفح أنت كم الطائف عن ذلك على يدي غيران | /       | /    | /        | /           | /      |
| 6.  | لعن رسول الله صلى الله عليه وسلم الرجل يلبس لباسة المرأة والمرأة تلبس لباس الرجل | /       | /    | /        | /           | /      |
| 7.  | من وقع على ذات محرم فأقلوا، ومن وقع على هيئة فاقلوها، وأقلوا الهيئة     | /       | /    | /        | /           | /      |

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 LBGT groups. Table 2 below briefly mentions the sources of the Hadiths quoted earlier.
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:

لا تباشر المرأة المرأة إلا وهما زابتان، ولا تباشر الرجل الرجل إلا وهما زابتان

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<table>
<thead>
<tr>
<th>No.</th>
<th>Atraf Hadith</th>
<th>Sources of Hadith</th>
<th>Status of Hadith</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>لا تباشر المرأة المرأة إلا وهما زابتان، ولا تباشر الرجل الرجل إلا وهما زابتان</td>
<td>Al-Mu’jam al-Awsat oleh al-Tabarani</td>
<td>Sahih</td>
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<tr>
<td>3.</td>
<td>لعن الله من عمل قوم لوط</td>
<td>Musnad Imam Ahmad dan al-Mustadrak oleh al-Hakim</td>
<td>Sahih</td>
</tr>
<tr>
<td>4.</td>
<td>لعن رسول الله صلى الله عليه وسلم المختشتين من الرجال والنساء والأحداثات من النساء باليقين</td>
<td>Sahih al-Bukhari, Sunan Abi Dawud, Sunan Ibn Majah dan Musnad Imam Ahmad</td>
<td>Sahih</td>
</tr>
<tr>
<td>5.</td>
<td>لعن النبي صلى الله عليه وسلم المختشتين من الرجال والنساء والقتل أخرجوه من بيوتهم وأخرج فلانًا وأخرج عمه فلانًا</td>
<td>Sahih al-Bukhari dan Musnad Imam Ahmad</td>
<td>Sahih</td>
</tr>
<tr>
<td>6.</td>
<td>المختش لله لأيام السرقة الله نين أي أمية إن فتح الله لكم الطائف غداً ذلك على بنت غيلان</td>
<td>Sahih al-Bukhari</td>
<td>Sahih</td>
</tr>
<tr>
<td>7.</td>
<td>لعن رسول الله صلى الله عليه وسلم الرجل يلبس لباس المرأة المدينة النساء تلبس لباس الرجل</td>
<td>Sunan Abi Dawud dan Sunan al-Nasa’i</td>
<td>Sahih</td>
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<tr>
<td>8.</td>
<td>من وقع على ذات محرم فأغلقوه، ومن وقع على هيئة فأغلقوه، وأغلقو الهيمة</td>
<td>Sunan Ibn Majah dan Musnad Imam Ahmad</td>
<td>Sahih</td>
</tr>
</tbody>
</table>
Meaning: “If a woman comes upon a woman, they are both adulteresses, if a man comes upon a man, then they are both adulterers.”

The Hadith above is mentioned in the work of al-Mu’jam al-Awsat, and Musnad Ahmad. According to Shu’ayb al-Arna’ut, the Hadith is sahih (authentic) in status despite the broken sanad (chain). 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:

من وجدت نساء يعملن عملاً فقوم أو فاتنوا الفاعل والفعلون به.

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


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, the status of the Hadith is sahih. Al-Albani states that status of the Hadith is hasan sahih. However, when the hadith is reviewed, in the work of


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.


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 lures other people towards homosexual act is being referred to the meaning in the Islamic law.

Third Hadith:

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

"لَعْنَ اللَّهِ مَنْ وَقَعَ عَالَى بِهِمَا، لَعْنَ اللَّهِ مَنْ عَمِلَ عَمَلَ قُوُّمٍ لَوْطٍ، لَعْنَ اللَّهِ مَنْ عَمِلَ عَمَلَ قُوُّمٍ لَوْطًََا"

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

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.
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.
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 and Sho’b al-’Iman, al-Tabrani in his work al-Mu’jam al-Kabir, al-Nasa’i in his work al-Sunan al-Kubra, Abu Ya’la in his work Musnad Abi Ya’la, Imam Ahmad in his work Musnad Ahmad, and ‘Abdun bin Humayd in his work Musnad ‘Abdun Bin Humayd.

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. However, Husayn Salim Asad and Shu’ayb al-Arna’ut, 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). 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.
Fourth Hadith:

Narrated by Ibn ‘Abbas RA:

"Laun Rasool Allah صلى الله عليه وسلم المتشهين من الرجال والمتجزهات من النساء والرجال".

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

The Hadith above is mentioned in the work of al-Mu’jam al-Awsat, Sunan Abi Dawud, Sunan Ibn Majah, and Sunan al-Tirmidhi. 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. Al-Albani claims that the Hadith is sahih in status. 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 (Laun Rasool Allah صلى الله عليه وسلم المتشهين من الرجال والمتجزهات من النساء): “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.

Fifth Hadith:

Narrated by Ibn ‘Abbas r.a:

"Laun Rasool Allah صلى الله عليه وسلم المتشهين من الرجال والمتجزهات من النساء وقال أخرج فلنا وأخرج عمر فلنا."
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."  

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. 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.  

Sixth Hadith:

Narrated by Ummu Salamah:

أنا النابِيا صلى الله عليه وسلم كان عندها وفي البيت مختلث فقال المختلث لأخي أمينة إن كنت اللهُ لعْبَاكِ يا علي ولسَلم عِنْدَاكِ إن كنت اللهُ لعْبَاكِ يا علي

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.’"  

54 Sahih hadith narrated by al-Bukhari [Kitab al-Libas (Clothing), Chapter of Evicting the Effeminate Men Out of the House {إِخْرَاجِّ الْمُتَشَبِّهِ بِِّلنَّسَاءِ مِّنْ الْبَيُوت}, no.hadith 5436], and [Kitab al-Hudud, Chapter of Denying Men with Immoral Behaviour and Resembling Women {نَفْيِّ أَهْلِ الْمَعَاصِي وَالْمُخَنَّثِيَ}, 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.


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.:

"لاعانا رسول الله صلى الله عليه وسلم الرجل ليس بجسنس المرأة والمرأة ليس بجسنس الرجل"

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.

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

ومن وجدتهما قد أتى بهما فاقتلاوه بأثمانهما فاقتلاوه معهما

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, and Sunan Ibn Majah. The phrase is an addition to the previous Hadith. The Hadith is sahih in status according to al-Dhahabi.

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.

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

69 Ibid.p. 856.
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.\(^7\)

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 tolerant 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.\(^7\)

**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.

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References


