

What is the Qur'an?

The Qur'an is the Holy Book for the Islamic world. For Muslims Qur'an contains the Word of the Only God (Al-lâh) that was revealed through its prophet Muhammad. The "revelations" are compiled in 114 chapters divided into verses. Qur'an is Al-lâh's "eternal" word. Therefore it should be transmitted in the original tongue, the classical Arabic. Translations have a didactic value for those who do not speak Arabic, but these are not considered as a holy book.

Sexuality in the Qur'an

Islam considers sexuality as a treasure, a gift of God for all the creatures. There are a lot of references where the Prophet sings the praises about sexuality. Sexual practice is considered delightful and restful among <<the good things that Al-lâh has permitted us>>. On the other hand, celibacy and abstinence are considered as <<violation of Al-lâh's Law>>.

"Believers! Do not prohibit the good things that Al-lâh has permitted you!

Do not violate the law, as Al_lâh does not love those who violate it!

Eat of the things which Allah hath provided for you, lawful and good;

but fear Allah, in Whom you believe" (Qur'an, 5:87-88).

Is it possible to be muslim and homosexual, bisexual or transgender?

Yes, no doubt on this. Living the life in relation with Al-lâh is the important thing for a muslim, in peace with the rest of people and contributing to a fair society. Being homosexual is not an obstacle.

There is the hadeeth – oral Prophetic tradition - often quoted saying: " When two men have sex as did the people of Lut, the throne of the Merciful is shaken" (S. Kugle (2010). « Homosexuality in Islam ». Oneworld Publications, London). This hadeeth is apocryphal, which means it was added to the Arabo-Islamic tradition long after the death of the Prophet Muhammad who never claimed that the universe can shake simply because of a sexual relation between two consenting individuals. So why do some Muslims, often dogmatic, still repeat this apocryphal hadeeth, if it was so obvious from the Qur'an that homosexuality is sinful by nature!?

Moreover at the time of the Prophet Muhamma mukhanathun were men effeminate, androgynous men, who had no desire to women, who did not marry women, before whom the Prophet's wives did not veil with their hijab. Today mukhanathun could have been described as "gay" or "transgenders". The Prophet defended, proactively, one of these mukhanathun that Abu Hurairra – one of the Prophet's companions - wanted to kill because of his effeminate manners and way of dressing.

The Prophet of Islam who defended proactively these individuals belonging to what we call today "sexual minorities" against the homophobia of some of his companions (Sunan Abu Dawud, Book of Adab, no 4928 (4:282) ; see also Rowson, E., K.: "The effeminate of early Medina", Journal of the American Oriental Society, Vol. 111, No. 4. (Oct. - Dec., 1991), pp. 671-693; see also Sunan Abu Dawud, Book 41, number 4910).

Qur'an and LGBTQB reality

For more detailed references see HM2F's article "Homosexuality is not a sin by nature according to Islam, neither a crime, nor a perversion, nor a pathology"

http://www.homosexuels-musulmans.org/homosexualite-n-est-pas-un-crime-perversion-desequilibre-peche-selon-islam__homosexuality-is-not-a-sin-perversion-according-to-islam.html



What does the Qur'an say about homosexuality, bisexuality and transgender people?

There are several references that supposedly deal about homosexuality. However, the current concept on homosexuality has nothing to do with that mentioned in the Holy Book. Sodomy is not a term that appears in the Qur'an and references to same sex relationships are related to a sexual relationship based on power and submission between two men or a male adult and a child. It is definitively meaning rape and pedophilia. Qur'an constantly condemns this kind of power relationships in sexual relationships even in marriage. These sexual practices have been described by the ancient historian, Herodotus: "... Once in a lifetime to sit in the temple of love [dedicated to the goddess Ishtar] and ... have sex with a stranger ... men pass and make their choice. Whatever the money, the woman never refuses, because that would be a sin, the money being by this act made sacred" (Denig, S. (1996). « The Mythology of Sex », Chapter 3, Macmillan General Reference, New York).

On the contrary, homosexuality is accepted between adults mostly as an expression of love. And human love is just an expression of the divine love, a sign from Al-lâh. Besides, diversity is a concept that appears in Qur'an. "Say: Everyone acts according to its kind - in Arabic shakilat, ذلِكش - but your Lord knows best who follows the best path. They ask you about the soul.

"Say: "The soul comes under the command of my Lord, and indeed of knowledge ye have been vouchsafed but little." If We willed We could withdraw that which We have revealed, and then you will not find anyone to defend you against Us." (Coran : 17.84-86). Here shakilat could be translated as "deep nature on which the individual was shaped" or "gender identity".

The respect to the personal integrity as we humans form part of Al-lâh creation. "We all have been created by Al-lâh; if you renounce who you are you are assuming that He is wrong. But Al-lâh is Perfection in His Creation; you cannot renounce what you are".

In some chapters the Qur'an refers to marriage as the union between men and women as a complementary pair. However, other chapters deal with the fundamental nature of the human relationships as a duality with no presence of gender dichotomy. Likely, duality would exist inside of every being. This states the fundamental equality of the spouses and gives a way to a no-gender conception of the human relationships.

"O, people! Care about your commitments with your Lord, Who created with an only soul and from it He created its couple, and from the union of both multitude of men and women were born" (Qur'an 4:1)

"And among His Signs you may find this: that He created couples for you from yourselves to live in peace with them, blowing love and mercy in your hearts. Certainly there are signs in for those who want to see" (Qur'an 30:21).

The most relevant condemnatory interpretation is the one of the Sodom passage, that about the city being destroyed due to the transgressions carried by its inhabitants and its sexual perversions. A more accurate reading allows us to unveil that there is no explicit mention to homosexuality but more related to rape, pedophilia or failure to comply with hospitality laws; a way of life, violent and dominative, invented by the people of that place in Sodom and Gomorrah.

"How dare you practice a vice than any people before you had practiced" (Qur'an: 7.80). And we know today that homosexuality has not been "invented" by the people of Sodom and Gomorrah.

Notwithstanding interpretation will depend on each individual and on what we want to understand in what we read. Qur'an shows how to illustrate justice, mercy and compassion. If lived from the perspective of love, it would be pleasant for Al-lâh. If lived with prejudices, it would be condemned in the name of Al-lâh.