

The minds of people can be manipulated with two strategies : crowd their minds with too much negative news, so that they become numb, and too many desires, verbal and physical. Then they can be directed to whichever direction needed.

The Messenger of Allah ﷺ said :
مَنْ يَضْمِنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا
بَيْنَ رِجْلَيْهِ أَضْمِنْ لَهُ الْجَنَّةَ
Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him.
صحیح البخاری ، حدیث # 6474

Desires are very powerful driving forces. The nation of Lut عليه السلام was consumed by their physical desires. They were the maximum example of immorality, fulfilling their physical desires in an illegal and impure way. The one who is exposed to this and falls into it, will see the innocent people as too pure to bear. So they said : أَخْرُجُوا آن لُوطٍ مَنْ قَرِيتُمْ بِهِ إِنَّهُمْ أَنَاسٌ يَنْظَهِرُونَ
Expel the family of Lot from your city. Indeed, they are people who keep themselves pure. (27:56)

The impure is portrayed by the media as attractive. Human beings love perfection, but the media manipulates the brain. This

is why we see people wearing torn clothes so proudly in the name of fashion. The media will advertise a car or a phone or even a chocolate bar in such a way that it will arouse physical desires. This makes the people become ignorant, they will take anything. They will not use their brain. This is why Lut عليه السلام told his people : بل أَنْتُمْ قَوْمٌ تَجْهَلُونَ - rather, you are a people behaving ignorantly (27:55). Physical desires are like a drug for the person.

Immorality in any form, be it adultery or homosexuality, is dirty and impure. Homosexuality is worse than adultery. It is not normal or natural, contrary to what the media and the so called modern countries would like us to believe, and legalize it.

This matter must be addressed in da'wah, but not in great detail. Don't hide it, but don't elaborate upon it either.

The nation of Lut عليه السلام were the first to invent this sin. Lut عليه السلام was the nephew of Ibrahim عليه السلام. Both of them made hijrah together. Lut عليه السلام was sent to the towns of Sudoom and Umoorah (Sodom and Gomorrah). Their sin is called الطواع in Arabic. His full name was Lut ibn Haran ibn Tarikh.

The Messenger of Allah ﷺ said :
مُرُّوا أَوْلَادَكُمْ بِالصَّلَّةِ وَهُمْ أَبْنَاءُ سَبْعَ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرَ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.

سنن أبي داود ، حدیث # 495

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked :
What admits most people into Paradise?
He said : تَقْوَى اللَّهُ وَحْسُنُ الْخُلُقِ
Fear of Allah and good character.
It was asked : What condemns most people to Hellfire?
He said : الْفُمُّ وَالْفَرْجُ

The mouth and the genitals.
سنن الترمذی ، حدیث # 2004

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said :
مَنْ وَجَدَنِمُوهُ يَعْمَلُ عَمَلَ قَوْمٍ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمُفْعُولَ به
Whoever you find doing the action of the people of Lut, kill the one who does it, and the one to whom it is done.
سنن ابن ماجة ، كتاب # 20 ، حدیث 2658

The people of Lut were mushrikeen as well as indulging in the sin. They were situated in modern day Jordan, near the Dead Sea. The sea died because of their abhorrent sin. The family of Lut عليه السلام, his wife and two daughters, were the only household who were pure in these towns. This sin was unheard of at that time. Nowadays it is so common place.

How did they invent this sin? Because they didn't cover their awrah in front of each other. The beginning of the sin is to uncover the private parts in front of the same gender. There is a boundary which must be observed even with members of the same gender.

Our deen teaches us to take precautions when with mahram relations. This is why we are told to separate the beds of siblings when they reach the age of 10 years. Public baths are taboo for women, and

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said :
مَنْ كَانَ تُؤْمِنُ بِإِلَهٍ وَالْيَوْمِ الْآخِرِ فَلَا تَخْلُ حَمَاماً
The woman who believes in Allah and the Day of Judgement must not enter public baths.
الراوی : عمر بن الخطاب | المحدث : ابن كثير | المصدر : مسند الفاروق
الصفحة أو الرقم: 1/411
(Part of a longer hadith)

although the men are allowed to go, they must keep themselves covered. Care must be taken in changing rooms. The beautician cannot be allowed to see your awrah. There are no excuses, these boundaries must be maintained.

Imagine the challenge that Lut عليه السلام had to face to live among these people and preach to them. This is a contagious sin, and there must be separation.

صلى الله عليه و سلم عليه السلام chose prison to escape the gang of women who were pursuing him to seduce him. Lut عليه السلام had to face even more fitnah. The whole town was corrupt and wanted to harm him. He could only withstand this trial by relying on Allah.

الMessenger of Allah عليه السلام said :
إِنَّ الْكَرِيمَ بْنَ الْكَرِيمِ بْنَ الْكَرِيمِ
يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ قَالَ
وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثْتُ ثُمَّ جَاءَنِي
الرَّسُولُ أَجْبَتْ . ثُمَّ قَرَأَ : (فَلَمَّا جَاءَهُ الرَّسُولُ
قَالَ ارْجِعْ إِلَيِّ رَبِّكَ فَأَسْأَلَهُ مَا بِالنِّسْوَةِ
الَّتِي قَطَعْنَ أَيْدِيهِنَّ) قَالَ : وَرَحْمَةُ اللهِ عَلَى
لُوطٍ إِنْ كَانَ لَيَاوِي إِلَى رُكْنٍ شَدِيدٍ إِذْ قَالَ :
(لَوْ أَنْ لَيْ بِكُمْ قُوَّةٌ أَوْ أَوْيَ إِلَى رُكْنٍ شَدِيدٍ)
فَمَا بَعْثَ اللهُ مِنْ بَعْدِهِ نَبِيًّا إِلَّا فِي ذِرْوَةٍ مِنْ
قُوَّمٍ

"Indeed, the honorable, the son of the honorable, the son of the honorable, the son of the honorable: Yusuf bin Ya'qub bin Ishaq bin Ibrahim." He said: "And if I were to have remained in the prison as long as Yusuf, then the messenger came, I would have accepted." Then he recited: When the messenger came to him, he said: "Return to your king and ask him: 'What happened to the women who cut their hands? (12:50)' He said: "May Allah have mercy upon Lut, certainly he used to lean toward powerful support, since he said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support (11:80)." So Allah did not send a Prophet after him except among a high ranking family (Dhirawah) among his people."

جامع الترمذى ، كتاب #47، حديث #3404

The nation of Lut عليه السلام denied all the measures. Although they only came in contact with Lut عليه السلام, all the messengers had one message, so when they belied one, they belied them all.

The people of Lot denied the messengers. إِذْ قَالَ لَهُمْ أَخْوَهُمْ لَوْطُ أَلَا
تَتَّقُونَ

When their brother Lot said to them, "Will you not fear Allah ?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
Indeed, I am to you a trustworthy messenger
فَاتَّقُوا اللهَ وَأَطِيعُونَ

So fear Allah and obey me
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ
أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

And I do not ask you for it any payment. My payment is only from the Lord of the worlds

26:160-164

Allah calls Lut their brother as well. He was not from among them, he came from a different place, there was not connection between them. But he was so caring to them, so kind and concerned, advising them, like a brother would. Their actions were so bad, they needed someone very understanding to stand by them.

He also assured them that he was trustworthy. The command for taqwa and obedience is important, because if they wouldn't follow the messenger, they would follow the shaitan. This command enriches the society and the individual. You never feel enriched when you follow your desires, you never get enough, and are not satisfied. The da'wah must be based in taqwa. It must also be made clear that the messenger, the da'ee, doesn't want anything in return from the people. He is seeking his reward from Allah.

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ
Do you approach males among the worlds
وَتَذَرُّونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ
أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ
And leave what your Lord has created for you as mates? But you are a people transgressing

26:165-166

The specific message is very precise and to the point. The focus is on their actions. Lut عليه السلام showed them that their way of fulfilling their desire is wrong, by addressing them in the form of a question. Then he gave than a lawful alternative. This shows why he is called their brother, he was so kind and polite to them, when he must really want to shout at them and shake sense into their brains. He was special, because he was pure, yet he could bear to be close to them. He didn't say their actions were haram and dirty. This is the strategy when talking to someone indulging in haram. He used very proper vocabulary, which would not make anyone feel disturbed and discomforted. It would not create any negative feelings.

They chose to have relations with men. This is a universal issue. The Qura'an is for all times. This was mentioned many thousand years ago. They had a choice to choose a legal and pure relation, but they made the wrong choice. They had wives, but they went to other men. There was halal available, but they went to haram. When you learn all this, it makes you feel disgusted. You must hate the sin.

The one indulging in this sin doesn't see it as wrong. The correct term for them is what Allah says, they are عادون، transgressors. They violated the boundaries.

Allah says again and again that the majorly will not believe. The believer accepts the signs of Allah, and His nurturing. In Surah Al-Mu'minoon, Allah mentions the characteristics of the believers, those who will inherit the highest place in Jannah, Al-Firdaus Al-A'la'. They protect their tongue, **وَالَّذِينَ هُمْ عَنِ اللُّغُو مُعْرَضُونَ - وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ**.

Whoever indulges in anything else but what is halal is transgressing. It is not personal freedom, or a natural inclination, as they would like you to believe, it is transgression - **فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ**. It is an unnatural act. Allah has honoured the human being, and this behaviour dishonours him. Those who indulge in homosexuality are not harmless, they are violators. They are very dangerous.

The da'wah of Lut عليه السلام was enough. He gently and gradually showed them their sins. Someone may I'm, and you overreact, shouting and accusing, and they leave the sin for you, not because they are convinced they are wrong; this is not the right intention. The correct way is to make them think for themselves. With this approach, if the sinner has any truth in his heart, the message will make him turn around 180 degrees.

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَنَكُونَنَّ مِنَ الْمُخْرَجِينَ

They said : If you do not desist, O Lot, you will surely be of those evicted
26:167

The message was 100% effective, even if no one followed it. Numbers don't equate success in deen.

The people gave only one reaction. They were **لَفِي سُكْرَتِهِمْ يَعْمَهُونَ** - *in their intoxication, wandering blindly* (15:72). They were so immersed in their sin, nothing affected them.

Their words were the same as the people of Nuh عليه السلام, when his people threatened him with stoning : **قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَنَكُونَنَّ مِنَ الْمُرْجُومِينَ** : They said : If you do not desist, O Noah, you will surely be of those who are stoned (26:116). This shows that idol worship and homosexuality are both overwhelming sins. The sinners don't want anything to disturb them.

The people of Nuh عليه السلام defended their shirk, and threatened him with stoning. As for the people of Lut عليه السلام, they threatened to exile him. He was too pure for them to bear. His purity irritated them, and they wanted to remove him. We see these people staying within their groups, they have their own places where they hang out, because this makes them feel comfortable. Sins of immorality are contagious, so you must be careful.

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ

He said : Indeed, I am, toward your deed, of those who detest [it]
26:168

They told him we don't want you, and Lut عليه السلام also couldn't bear them, but he pinpointed their sins, their actions were bad, not them. Not everyone can be so considerate. This makes your approach truthful, hate the sin, not the sinner.

When we read of their behaviour, we hate them, even their faces and mannerisms. But Lut عليه السلام was a messenger, he detached their actions from them. For the messenger, the message is the focus. He said he hated their actions. He didn't even call them their sins, or crimes, he called them their actions. He really was أَخْوَهُمْ so kind and caring. The word **فَلَى** is derived from **فَلَى**, to hate, forsake, dislike.

Even though this was such a difficult situation for Lut عليه السلام, he showed so much care for them. They wanted him out, and he still wanted them to be guided. They detached from him, but he detached from their sinful actions.

Then Lut عليه السلام made du'a, asking Allah to save him and his family, from their actions. He was caring to the end. Da'wah is not a personal attack. This is only possible with a good heart. This way, your emotions will be held in check. Isolate the sins from the sinners. Allah sent him to these people, he didn't hate them, he hated their sin. To make du'a is actually tawakkul. Your du'a shows your tawakkul, and it makes you move forward.

Both Nuh and Lut asked Allah for salvation. Both shirk and liwat are

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Certainly will the believers have succeeded

الَّذِينَ هُمْ فِي صَلَاتِهِمْ حَاسِبُونَ

They who are during their prayer humbly submissive

وَالَّذِينَ هُمْ عَنِ اللُّغُو مُعْرَضُونَ

And they who turn away from ill speech

وَالَّذِينَ هُمْ لِلرِّكَاةِ فَاعْلُونَ

And they who are observant of zakah

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

And they who guard their private parts

إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكُتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مُلَوِّنِينَ

Except from their wives or those their right hands possess, for indeed, they will not be blamed

فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ

But whoever seeks beyond that, then those are the transgressors

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاغُونَ

And they who are to their trusts and their promises attentive

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يَحَافِظُونَ

And they who carefully maintain their prayers

أُولَئِكَ هُمُ الْوَارِثُونَ

Those are the inheritors

الَّذِينَ يَرِثُونَ الْفَرِدَوْسَ هُمْ فِيهَا خَالِدُونَ

Who will inherit al-Firdaus. They will abide therein eternally

سورة المؤمنون

23:1-11

رَبِّ نَجَّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

My Lord, save me and my family from [the consequence of] what they do

26:169

contagious and dangerous.

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ
So We saved him and his family, all
إِلَّا عَجُوزًا فِي الْغَابِرِينَ
Except an old woman among those who remained behind
26:170-171

Allah responded to his du'a, and saved Lut and his household, the members who were worthy of being saved. His wife was not saved. She is mentioned as عجوزاً, an old woman. She was old, and still behaved in a reprehensible manner. She was the one who divulged the presence of the angels in her house. They had come in the guise of handsome men, to bring the punishment to the people of Lut. No one knew, but she went to the town and told the transgressors about them.

Her sin is worse because she didn't have any desires, lawful or otherwise. She encouraged the sin by her announcement, and promoting the sin is as bad as indulging in it. There was no excuse for her. She was included in the punishment.

They all left together, at night, and they were instructed not to look back. But she did, and the punishment seized her. The instructions were strange, leave the sin, go forward. Don't look back at the indecency of the past. She looked back, and this shows that she had some desire for the sin in her.

Lut عليه السلام and his two daughters were saved. The wife was destroyed.

فَأَخْذَنَاهُمُ الصَّيْحَةُ مُشْرِقِينَ
So the shriek seized them at sunrise
فَجَعَلْنَا عَالِيَّهَا سَاقِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً
من سجيل
And We made the highest part [of the city] its lowest and rained upon them stones of hard clay
سورة الحجر
15:73-74

Allah knew her heart. They were all destroyed, the people, and their dwellings. Their sin affected their surroundings as well as themselves. Their houses, their beds, their vessels, their belongings all were contaminated. They all had to be destroyed.

ثُمَّ دَمَرْنَا الْأَخْرَيْنَ
Then We destroyed the others
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ
مَطَرُ الْمَذَرِّيْنَ
And We rained upon them a rain [of stones], and evil was the rain of those who were warned
26:172-173

They were given multiple punishments to purge the earth of their sin. A shriek overtook them. They were stoned with clay pellets, stamped with the name of each individual, which entered their heads and exited from their backs, cleansing their bodies. Their towns were flipped over, turned upside down, by the wing of Jibreel. They had turned the fitrah upside down, and their punishment was the same as their sin.

They had been warned, and they disregarded the warning given to them by their messenger.

Allah shows His might, in order to shower His mercy upon His slaves.

إِنَّ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
Indeed in that is a sign, but most of them were not to be believers
وَإِنْ رَبُّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
And indeed, your Lord - He is the Exalted in Might, the Merciful
26:174-175

