

## CHAPTER III

### MORAL MESSAGES AND LESSONS FROM THE STORY OF LUTH IN AL-QUR'AN

#### A. Verses of Luth's story in Al-Qur'an

The story of prophet Luth is a story that should be a lesson in life. In this story, Allah is not only telling about the struggle of prophet Luth in facing his people, but he is also explaining about the attitude of prophet Luth himself in preaching the religion of God. Allah has given the description about this story in some verses in the holy Qur'an in the different chapters. It is like an obligation for us to see, overview, and contemplate those verses, so that we will be able to take out the lesson of what's happening to the people of Prophet Luth.

In searching the verses that talk about the story of prophet Luth, the writer return back to the book of *Mu'jam al Mufahrasy li Alfazi al-Qur'an* written by Munahhid Fadhul Razi about the story of prophet Luth, then the writer used the word **لُوطٌ**. After the writer reviewed that word to that book, then writer found some verses in the different chapters talk about Luth's story, those verses are as follow

Table 3.1  
The Verses about Prophet Luth in Al-Qur'an

NO	CHAPTER	MAKKIYAH/MADANIYAH	VERSES	PAGE
1	Al A'raf	Makkiyah	80-84	160-161
2	Hud	Makkiyah	69-83	229-231
3	Al Hijr	Makkiyah	51-77	264-266
4	Asy Syu'ara	Makkiyah	160-175	374
5	An Naml	Makkiyah	54-77	381-384
6	Al Ankabut	Makkiyah	28-35	399-400
7	As Shofat	Makkiyah	133-138	451
8	Adz Zariyat	Makkiyah	31-37	522
9	Al Qamar	Makkiyah	33-40	530
10	Al Hijr	Makkiyah	51-77	338
11	Shod	Makkiyah	13	453
12	At Tahrim	Makkiyah	10	561
13	Al An'am	Makkiyah	86	138
14	Qaf	Makkiyah	13	518
15	Al Anbiya'	Makkiyah	71	327

Based on the analysis that writer done on the book of *Mu'jam al Mufahrasy li Alfadzi Al-Qur'an* written by Muhammad Fuad Abdul Baqi, writer found that they are 15 chapters that talk about prophet Luth. In this research writer only input 9 chapters with 96 verses, those chapters are al A'raf/7: 80-84, Hud/11: 69-83, al Hijr/15: 51-77, asy-Syuara'/26: 160-175, 175, an-Naml/27: 54-77, al Ankabut/29: 28-35, as Shofat/37: 133-138, adz Dzariyat/51: 31-37, al Qalam/68: 33-40. The writer choose those verses because it's quite long and it includes the sequence of the story of prophet Luth, meanwhile some other chapters, they only consist of one verse, for example, as explained by M. Quraish Syihab related to the chapter of Shod verse 13. This verse explains about the experiance of punishment accepted by the previous people, they are the people of Tsamud, the people of Luth the people of Aikah, and the people of Ahzab.<sup>1</sup> The other chapters which consist of one verse also talk about the same thing, it is the experience of punishment of the previous people, they are in the chapter of al Hajj/2: 43, Shod/38: 13, at Tahrim/66: 10, al-An'am/6: 16, Qod/50: 13, Al-anbiya'/21: 11.

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Here in this reseach the writer wants to give a glance on the chapters that talk longer about the story of prophet Luth, they are consist of 9 chapters, those chapters are as follow.

### 1. The story of Prophet Luth in the chapter of al-A'raf

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<sup>1</sup> M.Quraish Syihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2012), Vol.12, p. 121.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٦٨﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٦٩﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنْاسٌ يَّتَطَهَّرُونَ ﴿٧٠﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ﴿٧١﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٧٢﴾

"We also (sent) Luth: he said to his people: "Do ye commit lawdness such as no people in creation (ever) committed before you?. For ye practice your lusts on men in preference to women: you are indeed a people transgressing beyond bounds." And his people gave no answer but this they said, "drive them out of your city: these are indeed men who want to be clean and pure!" but we saved him and his family, except his wife: behind. And we rained down on them a shower of (brimstone): then see what was the end of those who indulged in sin and crime."

## 2. The story of Prophet Luth in the chapter of Hud

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾ فَلَمَّا رَآهُمُ أَيَّدِيهِمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَكُفَّ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ ۖ فَتَبَسَّرَتْهَا أُولَٰئِكَ بِأَسْحَاقٍ ۖ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبُ ﴿٧١﴾ قَالَتْ يَوَيْلَتَىٰ ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۖ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ ۖ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۚ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ

الْبَشَرَىٰ تُجَدِّلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾  
 يَتَابَرَاهِمُ أَعْرَضَ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ  
 مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ يَوْمٍ ﴿٧٧﴾ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا  
 يَوْمٌ عَصِيبٌ ﴿٧٨﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ  
 السَّيِّئَاتِ قَالَ يَنْقُومِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي  
 ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٩﴾ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ  
 مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٨٠﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَىٰ إِلَىٰ رُكْنٍ  
 شَدِيدٍ ﴿٨١﴾ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ  
 بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْفُتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتُكَ إِنَّهَا مُصِيبُهَا مَا  
 أَصَابُهُمْ إِنَّا مَوْعِدُهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٢﴾ فَلَمَّا جَاءَ أَمْرُنَا  
 جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْضُودٍ ﴿٨٣﴾  
 مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٤﴾

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"Then came four messengers to Abraham with glad tidings. They said: "Peace" He answered, "Peace!" and hastened to entertain them with a roasted calf. But when he saw their hands went not toward the food, he felt some mistrust of them, and convinced a fear of them. They said: "Fear not, we have been sent against upon a people of Lut." And his wife was standing (there), and she laughed: but we gave her glad tidings of Isaac, and after him, of Jacob. She said: "Also for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" They said: "Dost thou wonder at God's decree? The grace of God and his blessings on you, O ye people of the house! For How is indeed worthy of all praise, full of all glory!" when fear had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with us for Lut's people. For Abraham was, without doubt, forbearing (his faults), compassionate, and given to look to God. O Abraham! Seek not this. The decree of



thy Lord hath gone forth: for them there cometh a penalty that can not be turned back. When our messengers come to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "this this a distressful day." And his people came rushing toward him, and they had been long in the habit of practicing abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear God, and cover me not with shame about my guests! Is not there among you a single right-minded Man?" They said: "well dost you know we have no need of thy daughters: indeed you knowest quite well what we want!" He said: "would that I had power to suppress you or that I could betake myself to some powerful support. (The Messengers) said: "O Lut! We are Messengers of thy Lord! By no mean shall they reach thee! Now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remind behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning night?" when Our decree issued, we turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer. Marked as from thy Lord: nor are they ever far from those who do wrong."

### 3. The story of Prophet Lut in the chapter al-Hijr

وَنَبِّئَهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَالِمٍ ﴿٥٣﴾ قَالَ أَبَشْرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا بَشْرَتِكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾ قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

﴿٥٦﴾ قَالَ فَمَا خُلْبِكُمْ ﴿٥٧﴾ الْمُرْسَلُونَ ﴿٥٨﴾ قَالُوا إِنَّا رُسُلُ رَبِّكَ

مُجْرِمِينَ ﴿٥٩﴾ إِلَّا آلَ لُوطٍ إِنَّا لَمُجْرِمُونَ ﴿٦٠﴾ فَلَمَّا جَاءَ آلَ لُوطِ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ﴿٦٢﴾ قَالُوا بَلْ جَعَلْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوهَا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَا إِلَيْهِ

ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٢١﴾ وَجَاءَ أَهْلُ الْمَدِينَةِ  
 يَسْتَبْشِرُونَ ﴿٢٢﴾ قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٢٣﴾ وَاتَّقُوا اللَّهَ وَلَا  
 تُخْزُونِ ﴿٢٤﴾ قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَلَمِينَ ﴿٢٥﴾ قَالَ هَٰؤُلَاءِ بَنَاتِي إِنْ  
 كُنْتُمْ فَعِلِينَ ﴿٢٦﴾ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٢٧﴾ فَأَخَذْتَهُمْ  
 الصَّيْحَةُ مُشْرِقِينَ ﴿٢٨﴾ فَجَعَلْنَا عَلَيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ  
 سِجِّيلٍ ﴿٢٩﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُتَوَسِّمِينَ ﴿٣٠﴾ وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٣١﴾  
 إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٣٢﴾

"Tell them about the guests of Abraham. When they entered his presence and said: "peace!" He said, "We feel afraid of you!". They said: "fear not! We give thee glad tidings of a son endowed with wisdom". He said: "do ye give me glad tidings that old age has seized me? Of what, then, is your good news?". They said: "we give thee glad tidings in truth: be not in despair!" He said: "and who despairs of the mercy of his Lord, but such as go astray?". Abraham said: "what then is the business on which ye (have come), O ye messengers (of God)?" they said: "we have been sent to a people (deep) adherents of lut: them we are certainly (charged) to save from (harm),-all-. Except his wife, who, we have ascertained, will be among those who will lag behind." At length when the messengers arrived among the adherents of lut. He said: "ye appear to be uncommon folk". They said: "yea, we have come to thee to accomplish that of which they doubt. We have brought to thee that which is inevitably due, and assuredly we tell the truth. Then travel by night with thy household, when a portion of the night (yet remains), and do thou bring up the rear: let no one amongst ye look back, but pass on whether ye are awake!" And we made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning. The inhabitants of the city came in (mad) joy (at news of the young men). Lut said: "these are my guests: disgrace me not: but fear God, and shame me not". The said: "did we not forbid thee (to speak) for all and sundry?" he said: they are my daughters (to marry), if ye must act (so)". Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro. But the (mighty) blast overtook them before morning, and we have turned (the cities) upside down, and ruined down them on brimstones hard as baked clay. Behold! In this are signs for those who by tokens do understand. And the (cities were) right on the high-road. Behold! In this is a sign for those who believed."

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4. The story of Prophet Luth in the chapter of asy-Syu'ara'

كَذَبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾  
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٦٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ  
 أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ  
 الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ  
 عَادُونَ ﴿١٦٦﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾  
 قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾  
 فَنجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾ ثُمَّ دَمَرْنَا  
 الْأَخْرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾ إِنَّ فِي  
 ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

"The people of Luth rejected the messengers. Behold, their brother Luth said to them: "will ye not fear (God)? I am to you a messenger worthy of all trust. So fear God and obey me. No reward do I ask of you for it: my reward is only from the lord of the worlds. All of the creatures in the world, will ye approach males, and leave those whom God has created for you to be your mates? Nay, ye are a people tangressing (all limits)!".

The said: "If thou desist, O Luth! You will be surely be cast out!". He said: "I do not desist from what I do". "O my Lord, deliver me and my family from such things as they do!". So we delivered him and his family-all, except an old woman who longed to be behind. But the rest we destroyed utterly. We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)! Verily in this is a sign: but most of them do not believe. And verily thy Lord is He, the Exalted in Might Most Merciful."

5. The story of prophet Luth in the chapter of an-Naml

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَيْنَكُمْ  
 لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾ فَمَا



كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ  
أُنَاسٌ يَّتَطَهَّرُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ



“(We also sent) Luth (as a messenger): behold, he said to his people, “Do ye do what is shameful though you see (its iniquity)? Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!” but his people gave no other answer but this: they said, “drive out the followers of Luth from your city: hese are indeed men who want to be clean and pure!”. But we saved him and his family, except his wife; her we destined to be of those who lagged behind. And we rained on them a shower (of brimstone): and evil was the shower on those who were admonished but heeded not!”

#### 6. The story of prophet Luth in the chapter of al-Ankabut

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ  
مِّنَ الْعَالَمِينَ ﴿٥٧﴾ أَبْيَنُكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقَاطَعُونَ السَّبِيلَ  
وَتَأْتُونَ فِي بَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٥٨﴾ قَالَ رَبِّ انصُرْنِي عَلَى  
الْقَوْمِ الْمُفْسِدِينَ ﴿٥٩﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا  
مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٦٠﴾ قَالَ رَبِّ  
فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَجْيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ  
كَانَتْ مِنَ الْغَابِرِينَ ﴿٦١﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ  
وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُوكَ وَاهْلِكَ إِلَّا  
امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٦٢﴾ إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ

الْقَرْيَةِ رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿١٢٥﴾ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿١٢٦﴾

*“And (remember) Lut: behold, he said to his people: “Ye do commit lewdness, such as no people in creation (ever committed) before you. Do ye indeed approach man and cut off the highway? And practice wickedness (even) in your councils?” but his people gave no answer but this: they said: “Bring us the wrath of God if thou tellest the truth.” He said: O my Lord! Help thou me against people who do mischief. When Our messengers came to Abraham with the good news, they said: “we are indeed going to destroy the people of this township: for truly they are (addicted) to crime.” He said: “But there is Lut there.” They said: “well do we know who is there: we will certainly save him and his following, except his wife: she is not of those who lag behind!” And when our messengers came to Lut, he was grieved on their account, and felt himself powerless (to protect) them: but they said: “fear thou not, nor grieve: we are here to save thee and thy following, except thy wife: she is of those who lag behind. For we are going to bring down on the people of this township a punishment from heaven, because they have been wickedly rebellious.” And we have left thereof an evident Sign, for any people who (care to) understand.”*

#### 7. The story of prophet Luth in the chapter of as-Shofat

وَإِنَّ لُوطًا لِّمَنِ الْمُرْسَلِينَ ﴿١٢٧﴾ إِذْ أَخْبَيْنَاهُ وَأَهْلَهُ بِأَمْعِيكَ ﴿١٢٨﴾ إِلَّا عَجُوزًا فِي الْغَدِيرِ ﴿١٢٩﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٠﴾ وَإِنَّمَا لَكُمْ تَمْرُونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣١﴾

**UIN IMAM BONJOL PADANG** ﴿١٣٢﴾ وَيَالَيْلِ أَفَلَا يَعْقِلُونَ ﴿١٣٣﴾

*“So also was Lut, among those sent (by Us). Behold, we delivered him and his adherents, (the) except an old woman who was among those lagged behind: then we destroyed the rest. Verily we pass by their (sites), by day and by night: will ye not understand?”*

#### 8. The story of Prophet Luth in the chapter of adz-Dzariyaat

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿١٣٤﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿١٣٥﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿١٣٦﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿١٣٧﴾

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ  
الْمُسْلِمِينَ ﴿٦٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ تَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٦٧﴾

“(Abraham) said: And what, O ye Messengers, is your errand (now)?”. They said, “we have been sent to a people (deep) in sin. To bring on, on them, (a shower of) stones of clay (brimstone), marked as from ye Lord for those who trespass beyond bounds”. Then we evacuated those of the believers who were there, but we found not there any just (Muslim) person except in one house. And we left there a sign for such as fear the grievous penalty.”

#### 9. The story of Prophet Luth in the chapter of al-Qamar

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٢٧﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالَ لُوطٍ  
نَجَّيْنَاهُمْ بِسَحَرٍ ﴿٢٨﴾ نِعْمَةٌ مِّنْ عِندِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٢٩﴾ وَلَقَدْ  
أَنْذَرَهُمْ بَطْشَتْنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٠﴾ وَلَقَدْ رَاودُوهُ عَنْ صَيْفِهِ فَطَمَسْنَا  
أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣١﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ  
فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٢﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدْكِرٍ ﴿٣٣﴾

“The people of Luth rejected his warning. We sent againsts them a violent  
onrado with the howr of stone which destroyed them except Luth  
household. then we delivered by early dawn, as a grace from Us: those  
do We reward those who give thanks. And Luth did wrn them of Our  
punishment, but they disputed about the warning. And they even sought to  
snatch away his guests from him, but we linded their eyes. (They heard)  
“now taste ye My Wrath and My Warning”. Early on the morrow an  
abiding punishment seized them: “se taste ye My Wrath and My  
Warning”. And We have indeed made the Qur’an easy to understand and  
remember: then is there any thet will receive admnition?”

## B. Moral Messages Contained in The Story of Prophet Luth

As has been said in the definition of morals that if we talk about morals then it will closely relate to the quality of human's action, so that it will refer to the good, bad, right and wrong. The value of human morality is divided into two, namely good moral values (praised) and bad moral values (reprehensible).

Moral values contained in the story of prophet Luth are divided into two classifications. Namely good moral values and bad moral values. According to Khalid bin Jum'ah bin Ustman al Khorroz in his book *al Mausu'atu al Akhlak*, *akhlak* is divided into two classifications, they are *akhlak hasanah* and *akhlak sayyiah*. *Akhlak hasanah* is good and praised manner, such as honest, brave, 'iffah, trustworthy, and others. *Akhlak sayyiah* is bad and reprehensible manner, such as lie, treacherous, stingy, and others.<sup>2</sup>

In this reseach, the writer wants to classify the good and bad Moral from the story of prophet Luth in a large scope.

### 1. Good moral values (praised)

#### a. The value of good morality (praised) toward God

##### 1) *Tawakkal* (having trust to Allah)

*Tawakkal* is an attitude of surrender to Allah SWT, but *tawakkal* does not mean surrender to God without accompanied by efforts and endeavors. People who initially perform an activity but

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<sup>2</sup> Khalid Jum'ah bin Ustman al Khoroz, *Mausu'ah al-Akhlak*, (Kuwait: Maktabah Ahlul Atsar, 2009 M/1430H), p. 26.



do not accompany it with effort and endeavor, hence, it can't be said as *tawakal*. *Tawakal* is one of morality to Allah SWT. This can be seen in the QS. Asy-Syuara '160-169

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٦٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ؕ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا لَنْ لَّمْ تَنْتَه يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

*"The people of Luth rejected the messengers, behold, their brother Luth said to them, 'will ye not fear (God)? I am to you a messenger worthy of all trust. So fear God and obey me. No reward do I ask of you for it: my reward is only from the lord of the worlds. All of the creatures in the world, will ye approach males, and leave those whom God has created for you to be your mates? Nay, ye are a people transgressing (all limits)!'. The said: 'How can we do that O Luth! You will assuredly be cast out!'. He said: 'I do detest your doings'. 'O my Lord! Deliver me and my family from such things as they do!'"*

M. Quraish Shihab explains that *"The people of Luth have*

*belied the apostles"* They denied them when their brother, Prophet Luth once said *why do you not fear Allah, fear Allah, avoid His punishment by carrying out His command and stay away from His prohibition. I am specifically commanded by God to be an apostle, the trusted messenger of God as you know me. So if that is the*

case, fear Allah and obey me in my religious affairs. After explaining and reminding his people of his apostolate, his belief and his message, just like the previous prophet and the prophet after him, Prophet Luth reinforces this statement by denying the negative allegations that may have occurred to their mind of the worldly motives behind his activities (*dakwah*). He said: *"Besides that, I do not ask for any wages to you or others than you, which mean my effort in conveying the teaching of this religion is none the least: My reward is none other than from Lord of the ruler and the controller of the universe."*<sup>3</sup>

The greatest and the unfathomable ugliness of the people of Prophet Luth after idolatry is homosexuality, that is, you come to vindicate your lust and desire among men around you, it is obviously a contradicted and different act from all people all over the world, you left behind what your Lord has created for you as a mean for having lawful sex intercourse, that is your wives or the women. Even with these deus and the bad deed, you are the limits of the humans, those are the people who have entrenched inside themselves lawlessness and transgression.<sup>4</sup>

Hearing and seeing the attitude of Prophet Luth against his people, they said with an oath: *"Surely if you do not stop-Luth-to*

<sup>3</sup>M.Quraish Syihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2012), Vol.10, p. 90

<sup>4</sup>Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, (Jakarta: Gema Insani Press, 2003), translated by. As'ad Yasin (dkk), Vol. 4, p. 347.

forbid us to do what we have been doing and you are constantly being self-righteous, so you are going to be one of the members of the group of people that will be expelled. Prophet Luth did not stop his condemnation advice upon hearing their threats, in fact *against your filthy and disgusting deeds*, you belong to one of the people I hate the most. Then he looked up at the sky while praying: *"My God, save me and my family from the terrible disaster that can befall them for what they have always done."*<sup>5</sup>

Based on the above verse, it can be seen that Prophet Luth has tried his best to convince his people that he is one of the messengers of Allah, calling on them to fear Allah and His Messenger, remind and preach them that what they do is a cruel act even no previous creatures do that deed. But after a long time He preaches his people, they do not want to believe him, it can be said that his efforts are not yielding results, they even challenge him to lower the punishment if he is truly among the righteous. So, then Prophet Luth prayed to Allah to Him to keep his Apostle from the broken people.

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The attitude of piety from a piece of this story lies in the endeavors and the efforts that must be done. As exemplified by the effort and endeavors done by Prophet Luth maximally, so that Allah

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<sup>5</sup>M. Quraish Syihab, *Tafsir al-Misbah*, Vol.10, h. 123

ultimately also answered the prayer of his apostle by lowering the doom to his people.

## 2) *Amar Ma'ruf Nahi Munkar*

The morality of *Amar Ma'ruf Nahi Munkar* is contained in the QS. Hijr 70-71.

*They said: "And have we not forbidden you from (protecting) men. Luth said: these are my daughters (marry them), if ye will do (lawfully)"*

In this verse al-Qurtubi explains that the intent of the sentence *they said: "And have we not forbidden you from (protecting) men"* which mean forbidding from accepting the guests because they want to commit the abomination with them. They intend to do that evil act with strangers. In another verse which is also on the same theme with this verse al-Qurtubi explains the purpose of the phrase *"They always commit a heinous act"* is their habit of having sex with men. When they came to Prophet Luth and wanted his guests, he immediately prevented them. He said هؤلاء

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*هؤلاء "These are my daughters"* In this verse Luth said: these are my daughters (marry them), if you will do it (lawfully). Al-Qurtubi explains his point, marry them and do not you tend to the unlawful (like the same-sex).<sup>6</sup>

<sup>6</sup>Imam al-Qurtubi, *al-Jami' li Ahkamil-Qur'an*, (Lebanon, Dar al-Kotob al-Ilmiyah, 2010), Vol. 10, h. 67. See also Imam al-Qurtubi, *tafsir al-Qurtubi*, translated by. Muhyiddin Masridha (dkk), Vol. 10, p. 94.



Meanwhile Sayyid Quthb explained that prophet luth continually protected the dignity of his people, he kept trying to insert the character of maturity and manliness to the chest of his people. He also tried his best to increase their tendency to fear God, he knew that they are going to be stubborn and will deny his invitation, but he never moved backward, he kept inviting his people to worship God as much as he can do.<sup>7</sup>

Sayyid Quthb explains that instead of the statement of prophet Luth awake them up or evoke the feelings of humanity and life, they became even more proud and arrogant, then they blamed Luth for his willingness to accept male guests. It is as if Luth is the one who provides the means of depravity and encourages them to do so, while they are not strong enough to withstand their passions.<sup>8</sup>

Nevertheless, Prophet Luth continues to preach them by directing the healthy nature of them to get attracted to the opposite sex. Women created by God to channel this passionate appetite according to the system of life, so that it will be born the offspring that will continue the generation of man. God made this passion with the opposite sex as a pleasure which is healthy and calming for

<sup>7</sup>Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, (Jakarta: Gema Insani Press, 2003), translated by. As'ad Yasin (dkk), Vol. 7, p. 150.

<sup>8</sup>Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, (Jakarta: Gema Insani Press, 2003), translated by. As'ad Yasin (dkk), Vol. 7, p. 150.

both of the opposite sex together according to the nature of humanity.<sup>9</sup>

Whereas Sha'rawi argues that the intent of the phrase "have we not forbidden you concerning the whole of nature" which mean don't we have warned you not to accept the handsome young men, but because you have received them, we will do what we love them.

According to some interpretation, Prophet Luth offered his virgin daughters so that they would end up marry these two virgins ladies in a holly and clean way, so that they will not go on and on to make such a nasty and cruel act.

According to the commentary of Ibn Abbas, Mujahid and Said bin Jubair, he meant not merely offering them to marry his daughter alone, but he also signal his statement to other women because a prophet is like a father for his followers or a teacher; he also spoke to his disciples with the so called daughters and sons, then the meaning of his saying is, "That's my daughter. You may choose to marry which one you like among them. It is better than to continue this vile manner, to waste the semen, and from it is the origin of humanity on the face of the earth, "then fear ye God, and do not be disgraced in the presence of my guests."

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<sup>9</sup>*Ibid.*

That is, Prophet Luth ordered his people to worship, in order to fear Allah. To cultivate the piety of Allah is by marrying in a lawful and sacred way, with women, because women are male partners, not men.<sup>10</sup>

*"And come unto him his people in hurry, and from the beginning they have always committed an abominable deed. Luth said: "O my people, these are my daughters, they are more holy to you, so fear Allah and do not defame me against this guest of mine, is none among you a wise man?"*

In QS. Hud: 78, Biqa'i argues that the saying of Prophet Luth is not an essential meaning, but a warning to his people that they can not touch the guests unless they touch at first (forcibly) his daughters, for the defamation in doing things that are not fair to a daughter or a guest are just as bad, maybe even worse.

Engaging in good things is highly recommended to fellow Muslims. Moreover, inviting to do good things in Islam is also recommended to prevent bad deeds that lead to disobedience. Allah SWT says in QS. Ali Imran: 110

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*"You are the best people born to mankind, telling the ma'ruf. And proven from the evil, and believe in God. If the so-fibles believe, it is better for them, among them there are those who believe, and most of them are the wicked ones."*

This verse explains that Muslims, is the best people born to mankind on earth who served to perform *Amal ma'ruf Nahi Mungkar* in order to increase the faith to Allah SWT.

<sup>10</sup>Prof. Dr. Hamka, *Tafsir al-Azhar*, (Jakarta: Gema Insani, 2015), Vol. 4, h. 587.

*Amal Ma'ruf* has four pillars, *muhtasib* (the one who prevents), *muhtasab 'alaihi* (the prevented one), *muhtasab fihi* (prevented deeds), and *nafs al-muhtasab* (something that is prevented). The requirement for *muhtasib* is Muslim and mukallaf, including inside of it the individual and there is no requirement of having permission. The second condition is Islam, for enjoining good and preventing evils in this regard is related to defending Islam.<sup>11</sup>

All of the components that are required in doing *Amal Ma'ruf Nahi Munkar* can be found in these verses. It is pictured from the effort of Prophet Luth in enjoining the good and preventing from the evil. Prophet Luth as *muhtasib* as *muhtasab 'alaihi* while deeds and disobedience performed by them is called as *muhtasab fihi*. The action of the Prophet Luth to face his people is to warn and to convey the existence of the punishment of Allah SWT if they do not immediately leave the evil deeds and disobedience they have done.

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In the quotation of the above verses, it has the meaning of *Amal Ma'ruf Nahi Munkar* that can be seen from what is done by Prophet Luth that he prevents his people from trying to do wrongdoing (in the form of homosexual deeds) to his guest, by telling them to approach the woman who is living in his country, or

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<sup>11</sup>Sunarto, *Tuntunan Dakwah dan Pembinaan Pribadi Muslim* (Jakarta: Pustaka Amani, 1983), p. 15



offering his daughters to them. Such a thing is aimed for his people to return to the right and straight path in accordance with the basic human nature which is men and women live in pairs. Prophet Luth also warned his people not to commit the abominable deeds they had done so far.

b. The value of praised morality to others

1) Glorify the guests and care about to each other

This value of morality is also explained by M. QuraishShihab in the interpretation of QS. Hud: 78.

The word ضيفي (*dhayfi*) uses a *masdar* form which means my guests, therefore it can mean plural or singular, while the meaning here is plural, since the earlier verses also use the plural to indicate the coming of angels who are the messengers of Allah . The emphasis of mentioning the guests while pointing out that guests is the people who come to visit him, requiring and signaling that they are the guests that should be respected, for so should be the service of visiting someone and it is also indicating that he is the one who is responsible because they visit to meet him .The speech of Prophet Luth is aimed to arouse the motivation into the hearts of his people so that they would be wise enough in keeping the best manner in welcoming the quest.<sup>12</sup>

<sup>12</sup>M. Quraish Syihab, *Tafsir al-Misbah*, Vol.6, p. 311

The attitude of honoring the guest is implied in the letter of al-Hijr: 62. *"He said, 'you are strangers.'"* Sayyid Quthb explains that prophet Luth said these words with great concern over them and it also narrow the heart. Because, he knows very well about his people and about what they will try to do to his guests. He is classified as a strange (because he is not classified as a homosexual) among his people, while his people are sinners and perpetrators of heinous deeds. As if prophet Luth said to the two angels, "you are indeed strangers. Why did you come to this village, whose inhabitants are famous for what they treat people like you?"<sup>13</sup>

It seems from this verse the appreciative attitude of the guest that Prophet Luth wants to do to his people, he wants his guests to be left untouched by his people because they have the wrong sex tendencies. The attitude of prophet Luth saying to the guest as they are an unknown person, a person who has just come to Sadum, it is not a rejection but he is having a great concern of their fate, because they are visiting a country whose people have joy to same-sex.

The attitude of respecting the guests in Islam is highly recommended. In one of the hadith, prophet also explained that "Whoever believes in Allah and the Last Day he should glorify his

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<sup>13</sup>Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, (Jakarta: Gema Insani Press, 2003), translated by. As'ad Yasin (dkk), Vol. 7, p. 148-149.

guest (Bukhari). As for a description that is explaining about the perfect signs of one's faith is as follows: respecting the guests, doing good to their neighbors, and saying good or keep himself in silent.<sup>14</sup>

Based on interpretation of these two interpreters, it can be concluded that glorifying guests is a manifestation of faith and a sign of perfection of one's Islamic faith. People who are religious and serious in the path of faith will feel very happy to welcome, honor and glorify the guests who come to his house. One of the praiseworthy manner to fellow that can be drawn from the story of Prophet Luth is to glorify the guests.

This story indirectly gives a lesson that whatever the circumstances are, as a Muslim we must be nice to guests who come to visit. In this story it is told that Prophet Lut is welcoming the arrival of male guests in a very beautiful face. The arrival of the

beautifully flawed guest caused the anxiety and worry of Prophet Luth, this because of his fear that his guests will be a delicious meal of his people who loved to commit cruelty and conduct the same-sex relationships. At first he did not accept the guest even he ordered them to leave his country. He also explained what is the reason of the guests to leave the town in a well and polite manner.

Even he insisted on warning his guest four times. In the end,

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<sup>14</sup>Abdul Mun'im al-Hasyimi, *Akhlaq Rasul Menurut Bukhari dan Muslim* (Jakarta: Gema Insani, 2009), p. 17.

because he has no other choice, he accepts the guest and takes them home and he keeps on giving the comfort and good service to his guests.

From the interpretation of M. Quraish Shihab and Sayyid Qutb on the above verse, the commendable morality which is concerned in the story of Prophet Luth is caring for others. Caring for others is a sense of responsibility for the difficulties of others so that it will drive us to do something to provide a solution or even solve the problem itself. The attitude of caring and respect for others is needed in social life. People can not live in this world alone without the help from others. With a very high caring attitude and no exaggeration, a person will be more comfortable living in a place because he feels appreciated for his existence.

c. The Value of Praise morality Against oneself

1) Patience

Patience in the problem can be interpreted with resistance to trials, not easily angered, not easily discouraged, not easily broken heart and steadfast.<sup>15</sup> The level of patience of each human being is different and it can not be all-averaged, there are people, if they are offended just a little, their emotion can overflow, and there are even some people even when they were facing the

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<sup>15</sup>Tim Penyusun Kamus Pembinaan Dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: BALAI pustaka, 1889), p. 763.



difficulties, they remain patient, it is overall due to their positive mind and the refinement of their temperament.<sup>16</sup>

In the story of Prophet Luth, there is also a story which depicted the patience of this prophet, this is indicated by the attitude of the Prophet Luth contained in the interpretation of QS. al-Hijr: 70-71. M. Quraish Shihab started his interpretation with the word of appealing and the words of Prophet Luth were ignored by his people, it shows that he patiently face the behavior of his people who are indifferent and uncaring.<sup>17</sup>

Sayyid Quthb explained in the chapter of al-Hijr verse 69 that prophet Luth commanded his people to fear Allah and to insult not him in front of his quests. Instead of this statement open up their chest and make them conscious, they blamed prophet Luth for his willingness to accept those quests, they humiliated him and regarded him as the stranger among them. Even if he is confronted by the hatred, violation, insult and wickedness, he never in forever say the bad words upon them, he keeps being patient and he continually work for them, so that Allah will drag them path to the straight path.<sup>18</sup>

In addition, they dared to mock and threatened to drive out Prophet Luth when he warned them about the deeds they had done.

<sup>16</sup>Muhammad al-Ghazali, *Akhlak Seorang Muslim*(Bandung: Darul Qur'anul Karim, 1995), p. 201.

<sup>17</sup>M. Quraish Syihab, *Tafsir al-Misbah*, Vol. 7, p. 153.

<sup>18</sup>Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, (Jakarta: Gema Insani Press, 2003), translated by. As'ad Yasin (dkk), Vol. 7, p. 150.

The attitude of Prophet Luth who is not getting angry even he kept on warn his people, even though he was ignored and ridiculed and even threatened to be expelled from the country of sadum, it shows the patient attitude that is exist in the personality of Prophet Luth.

## 2) Brave

Speaking of courage, the courage intended here is not the attitude that is not afraid at all about what is related to negative things. Sometimes fear of something is necessary and considered a commendable act. but on the other hand the feeling of (fear) can be said as a disgrace or an unnatural thing if someone has no fear at all.<sup>19</sup> Although this brave attitude is included to the good morals value, but this brave attitude still has the limits. If it is excessive, it will have an impact on life, then this brave attitude can also turned into the act random or full of carelessness (reckless and inconsequential). But if it is lacking, it will bring up the character of cowardice. The limit is when we dare to do and when we dare also to make the risk.

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From the interpretation of the previous two figures on how the response of the people of Luth who generally rejected the truth taught by him, they ignored, scorned and challenged to drive him out from the city. This case shows the courage of him to preach in the midst of the people who always do evil, even from all his

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<sup>19</sup>Abdul Mun'im al-Hasyimi, *Akhlak Rasul Menurut Bukhari dan Muslim*, h. 94-95.

people, there is no single person who fear Allah except his family (not including his wife). or something unnatural if a person has no fear at all.<sup>20</sup>

## 2. Bad Moral Values (Dedicated)

### a. The Value of Bad Morality against Allah SWT

#### 1) Lies

Lies are improper words or it can also be said as concealing the truth. Kindness is said to be ugliness whereas evil is said to be a good thing. As contained in the story of Prophet Luth, then it is interpreted by imam al-Qutubi and M. Quraish Shihab in QS. Asy-Shuara': 160 as follows:

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

In connection with the lie of the people Luth, it is incorporated and similar with the story of the earlier Prophet's clans, whom are, Prophet Noah, Prophet Hud, and Prophet Salih, they also

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denied the messengers of Allah. The people of prophet Luth had denied the Apostles. They denied them when their brother Luth said. He said why do you not fear Allah, fear Allah and avoid His punishment by keeping His commandments and stay away from His prohibitions. Indeed I am for you is specifically an Apostle, ie

<sup>20</sup>*Ibid.*

<sup>21</sup>M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 10, h. 119. See in Q.S Asy-Syuara, kaum Nabi Nuh (105-109), kaum Nabi Hud (123-127), kaum Nabi Shalih (141-145).

an Apostle sent by God the most trusted, then if so, fear Allah and obey me in my religious affairs.

The word المرسلين *al-mursalin* means the apostles, it is the plural form of the word المرسل *al-mursal* which means who was sent. The truth is that the people of Luth only denied an apostle, Prophet Luth himself, but the verse above uses the plural because the deniers of one apostle are the same as the deniers of many apostles.<sup>22</sup>

Related to people's deception of Allah's messenger, this is similar to Allah's word in Q.S Asy-Syu'ara: 105 كَذَّبَتْ قَوْمُ نُوحٍ "deny" كَذَّبَتْ "the people of Luth have denied the Apostles. المرسلين" and the word *qaum* (people) with the form *mudzakkar*, cause, its meaning is *kadzabat jamaa'atu qaimi Noah* (a group of Noahs have denied). And the word المرسلين "the Apostles". For whoever denies an Apostle means they deny all of the messengers.

Because every human being is commanded to trust all the Apostles.<sup>23</sup> From the explanation of the two interpreters above that related to the deception of some people against the messenger of Allah SWT, M. Quraish Shihab and Imam Qurthubi agreed that, if a people denied one Apostle alone then he belongs to a group of people who denied the apostles. This indicates that the people of

<sup>22</sup>M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 10 p. 119.

<sup>23</sup>Imam al-Qurthubi, *al-Jami' li ahkamal-Qur'an*, Vol. 13, h. 80. Lihat juga Imam al-Qurthubi, *Tafsiral-Qurthubi*, translated by. Muhyiddin Masridha (dkk), Vol. 9 p. 174.



Luth belonged to those who denied one of the messengers of Allah and brought the truth from Him.

## 2) Atheistic (*fasik*)

The word atheistic etymologically is out of something. While in terminology it means as someone who knows the truth, but he does not believe it and he also does not implement that truth.<sup>24</sup> Whereas in *Kamus Besar Bahasa Indonesia*, *fasik* is an action that does not heed Allah's command which then result in bad behavior, evil and others.<sup>25</sup> From that understanding it can be seen that the people of Luth belong to the people who do wickedness, they are happy to do evil deeds and in fact they know that what Prophet Luth convey is true but they (the people of Luth) do not want to admit and implement it.

This can be seen in a fragment of the Qur'anic interpretation from al-Qurtubi as follows: "they may also consider

Prophet Luth and his family have exceeded the limits of purity, that is by his rejection of what is considered normal by them," in

fact they already know that Prophet Luth is a holy person, but this holiness is considered a disgrace by them (the people of Luth), to

the extent that they feel the need to expel him from their environment, because of their ignorance and mistrust, even they are

<sup>24</sup> Wikipedia, <https://id.wikipedia.org/wiki/Fasiq> diakses pada tanggal 13 Juni 2018 pukul 11.02.

<sup>25</sup> Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, p. 240.

happy to do nasty deeds that are considered normal by them, but they did not accept the truth conveyed by Prophet Luth.<sup>26</sup>

b. Disgraceful Moral Values to Others

1) Treacherous

Treacherous has many kinds, among them are treacherous to Allah, betrayed to Allah's Apostle, treacherous to the mandate or deposit, being treacherous tooneself, betrayed to the family, the law, the treacherous to the society and the treacherous to the State.<sup>27</sup> Treacherous is one of the despicable deeds. In the life of the society, treacherous has a huge and dangerous consequence for the adversity of many people. Even in Islamic teachings, Muslims are forbidden to be treacherous against Allah and His Messenger because it will result in leaving orders and obligation and even violating the prohibitions of Allah SWT.

There is one out of many verses which tell about this treacherous act, one of it is in the QS. An-naml 57

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فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ فَمَدَّ بِهَا مِنَ الْغَابِرِينَ  
*"So we saved him and his family, except his wife. We have fated her including those who are left behind (destroyed)."*

In this verse, Allah the Almighty finally drops the punishment, but before he sends it down, he declared that he will save him along with his family, which means here as his family and

<sup>26</sup> Imam al-Qurthubi, tafsir al-Qurthubi, translated by. Faturrahman (dkk), vol. 12 h. 552.

<sup>27</sup> Soeparjo, *Intergrasi Budi Pekerti Dalam Pendidikan Agama Islam*, (Solo: PT. Tiga Serangkai. Pustaka Mandiri, 2000), h. 30.

followers except his wife, the woman who became the wife had already been destined by us, she had been set out as the one who will be left behind with those man, that is she is going to be destroyed with the same punishment that befall to the people of Luth.

Stated in QS. At-Tahrim: 10 that the wives of Prophet Noah and Luth are among the two women who had betrayed their husbands. This betrayal is not really like what the one might even imagine in his mind, that they (wives) turned away from them and did the violation, but in this case, they didn't bear witness of the prophecy of these two prophets and they pretended on declaring their faith to them. One more time, it is connected with belief and faith, so that it goes deep to wickedness or atheistic, moreover the faith of one person can't be forced by another one, even if he is a prophet.<sup>28</sup>

Referring to the above interpretation, it is impossible that there is no reason so that the wife of prophet Luth is among those who remain with the people Prophet Luth himself, therefore the interpretation of Syaikh asy-Syanqithi explained that the wife of Prophet Luth is an example of a treacherous woman to her husband. The treachery of the wife prophet Luth is not related to adultery but her unbelief to the apostolate of her own husband.

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<sup>28</sup>Prof. Dr. Hamka, *Tafsir al-Azhar*, (Jakarta: Gema Insani, 2015), Vol. 5, p. 147.

Nevertheless, Dudi Rosyadi and his book say that the treacherous character possessed by Prophet Luth's wife in this story is that when the wife of Prophet Luth secretly informed his people that there was the arrival of three very beautiful guests in her house, so spontaneously (the people of Prophet Luth) who had sexual deviation behavior which is homosexuality came flocking to Prophet Luth's house.<sup>29</sup>

If it is seen from what is delivered by the above interpreters that it is considered that the action performed by the wife of Prophet Luth is a treacherous act against Allah and the Messenger, because it relates to one's belief in Allah SWT and His Apostle. But based on what is said by Dudi Rosyadi, it can be said that what has been done by Prophet Luth's wife is a form of treacherous attitude towards family and mandate, more precisely, treacherous to husband's mandate.

## 2) Arrogant

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Homboiness is the greatest trait among some other bad traits. Regarding to this matter, al-Ghazali said, there are two elements contained in the trait of arrogance. First, there are people or whoever that will be shown by this arrogant nature, second, there is a perfect nature (considered perfect, good or normal) that wanted to be proud of to. Not only that al-Ghazali also divides the

<sup>29</sup>Dudi Rosyadi, *Tafsir Ibnu Katsir "Kisah Para Nabi"*, p. 326.



character of arrogant into three, based on to whom this arrogance will be shown to, namely the arrogant to Allah SWT, arrogant to the Apostles and arrogant to others.<sup>30</sup>

People who are arrogant tend to degrade others. He will insult and look down the person. Pride is an attitude that is too confident or true to yourself until it then appear the feelings of low opinion and contempt of other parties. People like this do not want to receive input or advice from others. If anyone reminds him he will get angry or insult other people.<sup>31</sup>

In the story of the Prophet Luth, one of the verses which indicates aboutt pride is contained in QS.An-Naml: 56

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٦﴾

*The answer of his people is only simply to say, "Drive away Luth and his family from your land; they are indeed those who are holy."*

The word يَّتَطَهَّرُونَ (*yatathahharun*) which means purifying the soul taken from the word تَطَهَّرَ (*thathahharah*) which means the cleariness of outer body or inner body holiness. The word used in this sentence contains the meaning of earnest effort or seriousness, it is understood from the addition of the word *ta*'to the word *yathahharun*.

<sup>30</sup>M. Abdul Qusaem, *Etika al-Ghazali, Etika Majemuk di dalam Islam*, (Bandung: Pustaka, 1988), p. 153-154.

<sup>31</sup>Abdul Mun'im al-Hasyimi, *Akhlaq Rasul menurut Bukhari dan Muslim*, (Jakarta: Gema Inani, 2009), p. 12.

Perhaps what they mean by seriousness is to pretend genuinely to be holy, like a temporary speech of a corrupt person who is reluctant to do the evil they do by saying: "do not be pretentious (pretend) holy!" They may also considered Prophet Luth and his family to have exceeded the limits of purity, among other things by his criticism of what was considered normal by them. The people of Prophet Luth said that "drive away Luth and her family because they are indeed those who (proclaiming themselves) clean" that is clean from the rectum of men. They say so to mock and insult Prophet Luth and his family. Even more than that Qatadah conveyed that they also insult Allah SWT with their disgrace (upon Allah) is they purify themselves from a disgraceful deeds.<sup>32</sup>

The ridicule and the insults of the people of Luth against him and his family shows how arrogant they are, they considered that what they have done so far is right and even in other verses they challenge Prophet Luth that it is true then bring the punishment to befall on them.

From the above explanation it can be seen that his people (prophets Luth) behaved arrogant, because they have the characteristics of pride that they do not want to receive the advice from prophet Luth who reminds them, not only they do not accept

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<sup>32</sup>Imam al-Qurthubi, Tafsir al-Qurthubi, translated by. Faturrahman (dkk), Vol. 13, p. 552.

the advice of the prophet Luth they are also being angry and insulting prophet Luth.

Another proof of the pride of the his people is that when they challenge Prophet Luth, they are too convinced by what they do that it is true, so they say to him to bring down the punishment from Allah, and they are not afraid and care to the doom.

c. Bad Moral Value against oneself

1) Tyrannical

As a Muslim, we are obliged to stay away from the act of tyranny, acting arbitrarily by only following the lust, especially if the act is a vile and dangerous acts that are hated by the wider community. The self-deprecating morality contained in the story of Prophet Luth is the act of tyranny. As for the things done by the people of Prophet Luth, one of them is contained in the QS. Al-Ankabut: 28.

وَلَوْ طَآئِفًا مِّنَ الْقَوْمِ لَكَرِهْتُمُوهُ ۚ وَكَرِهُوا لَكُمْ إِذْ قَالُوا سَتَأْتِيَنَا الْفَحِشَةُ مِمَّا سَفَقْتُم بِهَا  
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*"And (remember) when Luth said unto his people: " Verily ye do indeed the abominable deeds which no man from the peoples has done before you. "*

And remember also about Luth when he said to his people who were doing great iniquities. Indeed you really do *fashiyat* activities, that is doing a very bad job which is homosexuality

where there is one precedes you in doing it among the living things in this world. indeed what you were doing is really bad, you also did the robbery and other evilness in the assembly places.<sup>33</sup>

M. Quraish Shihab said in the interpretation QS. Al-A'raf: 80 that in this verse Prophet Luth tried to straighten out the faith (*aqidah*) and the bad habits of his people in the field of sex. The emphasis of this evil act is closely related to the problem of *aqidah*, divinity and *tauhid* because these three things are *fitrah*. Homosexuality is a form of violation of human nature, because Allah SWT has created human beings for having the tendency towards the opposite sex, it is related to maintain the continuation of their offspring. The enjoyment gained from the opposite sex relationship is sourced from the heart of each partner, it is not only physical pleasure but also spiritual pleasure. Combined enjoyment from both parties that becomes the guarantee and encouragement for each other to maintain the nature and in return for the obligation and responsibility to keep the offspring.<sup>34</sup>

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Al-Mawardi says that the people of prophet Luth are the robbers who like to intercept the people on the way, they (the people of Prophet Luth) often kill and steal the property they carry.

Al-Qurtubi also agreed that many of the scholars who argue that his

<sup>33</sup> M. Quraish Shihab, Tafsir al-Mishbah, Vol. 10, h. 482.

<sup>34</sup> M. Quraish Shihab, Tafsir al-Mishbah, Vol. 5, p. 162.



people was like to intercept and seize their property as an asset to do the evilness.

Ibn Abbas also said: "The people of Luth have other sins other than prostitution, that is, they torture their neighbors, mutilate each other, mutually appraise others in every society, often throw at others and often play with something odd and strange, wearing gilded jewelry, pitting cocks, men like to wear women's clothing and women wearing men's clothes and yawning the passers-by."<sup>35</sup>

The above explanation has explained that the life of the people of Luth, they always done bad and cruel deeds that no other creature has ever done before. among some others Bad and malicious habits that they do are, having same-sex with the same sex, robbing, gathering and doing evil deeds within the association, berate other fellow and many other ugliness. So it seems that the evil done by the people of the Prophet Luth is not only homosexuality but there is also other deeds and other immorality that is really a reprehensive. moreover, what has been done by the his people has exceeded the limits of the nature of a human being, also it wasted their potential that should be placed in a natural place, in order to maintain the continuity of the human being.

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<sup>35</sup>Imam al-Qurthubi, *al-Jami' li Ahkamal Quran*, Vol. 13, hal. 226. Lihat juga Imam al-Qurthubi, *al-Jami' li Ahkam al-Qurthubi*, translated by. Muhyiddin Mas Redon (dkk), Vol 13, p. 869-872.

## 2) Following the lust

Every human being must have the urge to do something or want something. The impulsive lust is the nature of every human being from the creator. But it should not be used carelessly, therefore every human being should be able to control their lust or desire so it does not overdo to the limit, and if the desire is a desire that impact on bad thing it should be avoided.

The lust has its limits, if the desire against such a thing can signal the heart and mind of fatigue to do things that add to the devotion of worship and achieve other good things, It is should not be followed. The fulfillment of these needs can be done if the aim is that someone will be able to be maximal in worship, obedience and can help them to achieve other virtues. If the desire exceeds the limit, it will lead to humiliation and make a person be like an animal. But if one's impulse is less than the limit, but he is not belong to the people who are busy reaching perfection and virtue, then it shows that he very weak, dispirited and incapable.

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As contained in the QS Al-Ankabut: 29 in the story of prophet Luth, the sadum have a bad desire that transcends the limit, leading to humiliation and making them behave like animals.

Do you really deserve to go to men to vent your lusts instead of legally having intercourse with the women you should marry? And always reverberate, Especially at the place of your

meeting not in quiet place secretly but under the eyes and ears of the audience without shame, you always do evilness.<sup>36</sup> It is also listed in the QS. asy-Syu'ara': 165-166, QS. an-Nanl: 55, for indeed what they have done is a transcendent act.

It has been described in the interpretational-Ankabut: 28 that the sin that his people had done was not only homosexual, but they were also a robbers, they seized the treasures of passers-by on the street for fun-loving asset and prostitution, glad to gather at meeting places to negotiate a problem in evilness.<sup>37</sup>

Ats-Tsa'labi mentions a saying from Muawiyah, he said: "Rasulullah SAW said," in fact the people of prophet Luth like to sit and gather somewhere, everyone has a bowl filled with pebbles. If anyone passes by, they then throw them with the stone and anyone who can hit that person is the greatest person."<sup>38</sup>

Regarding to the homosexuality, Mansyur tells from Mujahid, that the people of prophet Luth often brought a man in their place of assembly and looked at him with lust. Another group of scholars also argue, 'These people also met with women, they

<sup>36</sup>M. Quraish Syihab, *Tafsir al-Misbah*, Vol. 10, p. 482.

<sup>37</sup> Imam al-Qurthubi, *al-Jami' li ahkamal-Qur'an*, Vol. 13, h. 226. Lihat juga Imam al-Qurthubi, *Tafsiral-Qurthubi*, translated by. Muhyiddin Masridha (dkk), Vol. 13, p. 869-870.

<sup>38</sup> Imam al-Qurthubi, *al-Jami' li ahkamal-Qur'an*, Vol. 13, h. 227. See also Imam al-Qurthubi, *Tafsiral-Qurthubi*, translated by. Muhyiddin Masridha (dkk), Vol. 13, h. 870.

threw them with pebbles. They alienated women and discarded a tendency toward women.<sup>39</sup>

This explains that what his people do related to the homosexuality, discards their tendencies from women and other mundane as described above. Carrying out the same-sex relationships that expect disgusting physical pleasures while abandoning their responsibilities and dealing with many negative things that will arise for both physical and spiritual health.

This proves that his people are doing the things beyond the bounds in which there is no element to increase obedience in worship, in fact they only a weak people who essentially can resist their desire for what they want to do. But they keep on doing those evil deeds due to their degraded faith. This then makes them unable to think about what the consequences of their actions are.

### C. The Actualization of Moral Messages of Luth Story in Today's World

If we are talking about the story of Prophet Luth, it is undeniable that we are going to discuss also about the attitude of the people of Luth. As what is explained in the previous chapter that the people of Luth are those who preceded the act of homosexuality, they are not only doing that evil deed, but they also do some other disgusting acts, such as robbing, having a meeting in an assembly room while doing the unbeneficial thing, farting others, seizing other people stuff for the intention of doing

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<sup>39</sup> Imam al-Qurthubi, *Tafsir al-Qurthubi*, translated by. Muhyiddin Masridha (dkk), Vol. 13, h. 869-871.



immorality and so on. Based on all the things done by the people of Luth, it becomes one of the examples of bad morality toward oneself or others.

Talking about homosexuality, Indonesia is currently struck by the news of the legitimation of the existence of LGBT ( Lesbian, Gay, Bisexual, and Transgender), for the sake of legitimating the existence of LBGT, they protect themselves behind the issue of HAM (Human Rights).

Hidayat Nur Wahid explains that there is no law in Indonesia which legitimates the existence of LGBT, he also tells that HAM which is organized in *Undang Undang Dasar* (UUD) 45 is not a liberal HAM, where it is a concept of human right that respects the law and religion.<sup>40</sup>

Moreover, in the religion, Islam is a religion of nature, which means Islam is a religion that is incorporate with the nature and character of normal human being. One of the natures of mankind is that, even the nature of other creatures is having the attraction to the opposite sex. Man is having a desire and love to woman and so does the woman, she has heart feeling to man. Because that, Islam is never banning the love to other sex, but even it encourage the feeling to appear, in spite of the fact that it has its regulation, rules and limit. Based on that point as well, Islam is prohibiting the relationship between the same sex (homosexuality).<sup>41</sup>

<sup>40</sup><http://www.republika.co.id/berita/nasional/hukum/16/01/29/o1pu46361-ini-alasan-hukum-kenapa-lgbt-harus-ditolak> taken on July 19, 2018.

<sup>41</sup>M. Quraish Shihab, *Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui* (Jakarta Lentera Hati, 2008), h. 485

This was because the fact that there are so many verses in al-Qur'an and hadist which forbade the act of homosexuality, one of the hadist that talks about this is as follow:

*“Rasulullah peace be upon him once said: whoever among you who found the people that do the acts as what had done by the people of Luth (homosexuality), so by that, kill the performer of the act and the victim.”*

It is narrated by Jabir bin Abdullah ra, he said: prophet Muhammad said: “for indeed the thing that I am afraid the most for my people is the action of the people of Luth (homosexuality),” (Hasan, HR. at-Tirmidzi no. 1457). In another narration which is narrated by Abdullah bin Abbas ra, “Rasullullah peace be upon him said, ‘Allah curses those who perform the act of the people of Luth, Allah curses those who perform the act of the people of Luth, Allah curses those who perform the act of the people of Luth’,” (Shahih, HR Ahmad no. 3090).

The above hadist (narration) explains about the accident that had ever happened in the past, at the period of prophet Luth, where those people performed the deeds which Allah had forbade and they did big sin. Because that, Allah sent down the punishment to the people of Luth by pouring down on them the penis, net as like the tremendous thunder and leveling down their home to the ground.

Homosexuality in it development phase is also defined as the intercourse of sexuality among those who have the same gender, whether it is among man, or even among woman. Nevertheless, the term of homosexuality is used to be on put on the man who did the sex with man,

meanwhile, genital intercourse between woman is called as lesbian. Homosexuality is a form of big sin in Islam. Because it contradicted with the norm of religion, the norm of decency, and it is as well not relevant with the nature of human being.

The practice of homosexuality and lesbian had ever occurred at the era of Prophet Muhammad. This case can be overviewed from the story of Prophet Luth. This was indicated by the man who tends to love man than woman at that time. The prohibition of the existence of homosexuality, lesbian and other evil deeds is undoubtedly has its own reason, based on the medical perspective, this immoral act is having bad impacts, in Islam, homosexuality includes to the trespasses of human nature and it is of course has its definite punishment which is known as *uqubatul jarimah*. The negative effects of homosexuality are as follow:

1. The hatred toward woman

The performer of homosexuality turned away from woman and rarely does they are unable to do sex intercourse with woman. This causes to the omission of the core purpose of marriage which is to produce the offspring. If the one who suffered from homosexuality get married, his wife will end up to be a victim, she will not get the love, caring and respect which are essentially needed by the wife, she will not get the tranquility, she will feel hurt, having a husband but she felt as if she has not.

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## 2. The effect to the nerve and brain

This immoral act affects the psychology of a person and gives a huge effect to the nerve. They feel that they are not essentially created to be a man. This feeling will eventually bring them deeper to the immorality. They tend to love a person who has the same sex as him.

3. It will make the one who did it become an extrovert
4. They won't feel satisfied with their lust, even if they had done it
5. They do not have good moral, because they can't distinguish between bad and wrong, which one is lawful and which one is not.
6. Weakening a strong skeleton, for even it can beat it down. That because in delivering their lust, they can't function their body's skeleton as it should be, it impacted to the damaged of their body's skeleton.
7. Through the perspective of general health analysis, the performer of homosexuality is in danger for various diseases, such as syphilis, gonorrhea, and the most severe one is HIV/AIDS. This illnesses was firstly found in New York, America in 1979, this disease found in a person who did sex intercourse illegally.

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Recalling on the impact caused by this act, Islam then come presenting the accountable law in overcoming this issue, Islamic law is not only wiping out the act of immorality and sexuality, but it also prevent this

act from developing. For the sake of preventing this act of immorality from happening, man reacts like woman and woman reacts like man, Islam forbids its followers, man and woman, using up the dress of the opposite sex. Man is not allowed to use woman's dress and woman is not allowed to wear man's dress. Moreover, they are not permitted to use the slipper, making up and having style like another opposite sex.

Connected to the other moral divergences, as explained by the writer in the background of the problem, there are a lot of moral divergences which happened lately. Social divergence is something which is not going to be tolerated and accepted by social environment because it is not suitable with the norms of society. As for the sorts of moral divergence which happened lately are as follow, violation, gang fight, free sex, the uses of illegal medicines, having drunk and others.

Having a look to the problem emerged nowadays, the legitimization of LGBT as well other moral divergences, it is contradicted with the norm of religion and the custom system applied in Indonesia. There is no a single redaction from al-Qur'an and Sunnah, existing in the story of prophet Luth, which legitimate the act of homosexuality and other moral divergences. Whether it is done by the young one or the parent.

For finding the accurate solution to stay away from the big sin performed by the performer of LGBT, if it is referred to the repairing of moral (based on al-Qur'an and Sunnah, in this case it is connected to the



story of prophet Luth) is by doing the correct repentant, asking for the shield and protection from the things which can throw oneself into the evil, fasting a lot. Moreover, the thing that can be done for fulfilling the activity for the performer of LGBT is by doing the beneficial things, looking for business so that they won't think too much of the evil deeds, while they should also find good environment and friend as explained by the hadist that "a person depends on the religion of his friend, so take a look to whom you are be friend with."<sup>42</sup>

Moral divergence that happened nowadays is not only happening around teenagers but also to the parents, if one's parent is having bad morality and it is then cheated by the member of the family, it is actually more dangerous. Some factors which let someone to behave badly are internet, television, mass media, environment with bad social interaction, less of religion education, family condition and the pattern of parenting, emotional quotient and others. Based on the Islamic perspective, all acts which surpassed the norm of religion is classified as wickedness or the violation of God's law. The factor of religious education from parent, environment and learning source is having the impact in shaping the moral of teenagers.

So that, in shaping the character of youth to be well-behaved, a parent should initially learn on how to fix up the moral of himself, because

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<sup>42</sup>This hadist is narrated by the companion Abu Hurairah, from the line of narration by Al-Imam Ahmad (2/303,334), Abu Dawud ( no. 4812), At-Tirmidzi (no. 2484), al-Hakim (4/171), Ath-Thayalisi (no. 2107), Al-Qudha'I (dalam Al-Musnad no. 187).

the youth will exactly imitated what is taught and done by his parent. Good morality can be achieved when a person got good religious education from their parent. Religious education becomes the most important factor because through it, when a person got bad influence from the outside world, the faith is having a big role in shielding them. Family also has an unbeatable role in shaping the character of youth, family is literally becomes the first school of everyone.

So, through the family environment, the youth will know on how to behave outside, the manner of exposure between the members of the family is definitely one thing that should be executed so that the youth will tell lie on what he had been doing. School, formal education, neighborhood, and friends also have a huge contribution in shaping the character and moral of youth.

Other things which are also very urgent in shaping the character and the moral is what the parents gives to the youth, the earning, is it permitted or unpermitted on the way to earn it, whether it is permitted or not, it will then be eaten by the youth. In a narration narrated by Bukhari and Muslim explained "for indeed the permitted thing is clear, the unlawful is clear, and between both of those thing is the absurd thing (*syubhat*), which is not known by many people. Whoever avoids *syubhat*, it means he has cleansed himself for his religion and dignity. Whoever falls into *syubhat*, it means he has fallen into something which is unlawful, like a shepherd who cattles his cattle around the forbidden area, he almost

enters that area to cattles his cattle. Put in mind that every king has its own forbidden area. The forbidden areas which belong to God are the forbidden things. Put in mind that in the body there is a clump of flash, if the flash is good, them all body will be good, and if the flash is bad, then all body will be destroyed, the flash is heart.

Based on the praised moral values contained in the story of prophet Luth, it is also can be used as an alternative on how a person avoid moral divergence which mostly happen recently, by being patient, keeping up the effort, trusting Allah. Because all of moral divergences will definitely impact the doers, family, others even Allah alone. The example of its impact for one self is having difficulty in distinguishing between good and bad, it will then let the doers follow their own lust and desire, they lie often to parents and other people, betrayal, arrogant and others. The most fatal and dangerous effect is to Allah SWT where somebody can be atheistic and tyrannical. Due to these moral divergences which are done young generation, parents and societies are having harsh impact for the life of individuals and communities, growing up the value of morals should be done in an early phase and age so it will create a harmonious life in the society, where it is suitable with the norms applied in the community and it is also suitable with the Qur'an and Sunnah.

