



Islamic Jurisprudence Studies on Homosexuality, Lesbianism, and Masturbation/Masturbation

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Artikel Info	Abstrak
<p>Sejarah Artikel Received: 2025-12-11 Revised: 2025-12-19 Published: 2025-12-30</p> <p>Kata kunci: Fikih; homoseksual; lesbian; onani; hukum Islam</p>	<p>Kajian ini membahas persoalan homoseksual, lesbian, dan onani/masturbasi dalam perspektif fikih Islam, yang merupakan isu-isu seksual kontemporer yang sering menimbulkan perdebatan di tengah masyarakat modern. Fenomena ini tidak hanya menyentuh aspek moral dan sosial, tetapi juga memerlukan penjelasan hukum Islam yang komprehensif dan argumentatif. Dalam kajian ini, penulis menganalisis pandangan ulama dari empat mazhab (Hanafi, Maliki, Syafi'i, dan Hanbali) terhadap praktik-praktik tersebut, dengan mendasarkan pada dalil-dalil dari Al-Qur'an, Hadis, serta kaidah ushul fikih dan maqashid syariah. Homoseksualitas dan lesbianisme secara umum dianggap sebagai bentuk penyimpangan seksual yang diharamkan dalam Islam, dengan merujuk pada kisah kaum Nabi Luth sebagai dasar teologis dan yurisprudensial. Sementara itu, praktik onani atau masturbasi diperdebatkan status hukumnya; sebagian ulama mengharamkannya secara mutlak, sementara yang lain membolehkannya dalam kondisi darurat atau sebagai upaya mencegah perzinahan. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan studi kepustakaan (library research), guna mengkaji secara mendalam nash-nash syar'i dan interpretasi ulama klasik maupun kontemporer. Kajian ini diharapkan dapat memberikan pemahaman yang lebih seimbang dan objektif mengenai batasan-batasan syariat dalam menjaga moralitas seksual individu muslim serta memberikan solusi preventif terhadap penyimpangan seksual di era modern. Hasil penelitian menunjukkan bahwa Islam menekankan pentingnya penjagaan fitrah dan kesucian diri sebagai bagian dari tujuan hukum (maqashid syariah).</p>

I. INTRODUCTION

The development of the era marked by globalization, technological advancement, and open access to information has had a significant impact on various aspects of human life, including sexual behavior. Phenomena such as homosexuality, lesbianism, and masturbation, which were once considered taboo and hidden, are now being discussed openly, and in some circles are even considered legitimate forms of self-expression or sexual orientation. On the other hand, from the perspective of Islam, as a religion that regulates all aspects of its followers' lives, these behaviors...cannot be separated from the study of Islamic jurisprudencesourced from the Qur'an, Hadith, and the opinions of scholars.

In Islamic teachings, the nature of human creation has been established in the form of a male and female pair, as stated in the Al-Qur'an surah Ar-Rum verse 21 and Al-A'raf verses 80-81 which tells the story of Prophet Lut's people who were destroyed because they deviated from this nature. Homosexual and lesbian behavior is not only contrary to the nature of creation, but is also considered a form of moral deviation and a violation of sharia law. Meanwhile, masturbation or masturbation is also a topic that often causes debate among Muslims, because there are differences of opinion among scholars regarding its prohibition.

II. RESEARCH METHODS

This study uses a qualitative approach with a library research method. The library research was conducted by collecting, reading, and analyzing various relevant literature, such as fiqh books, journal articles, fatwas from contemporary scholars, and official documents from fatwa institutions such as the Indonesian Ulema Council (MUI), Al-Azhar University in Egypt, and the Organization of the Islamic Conference (OIC).

The primary data sources come from references discussing Islamic law related to the issues studied, both from classical and contemporary Islamic jurisprudence perspectives. Furthermore, the researchers also examined verses of the Quran, the hadith of the Prophet Muhammad (peace be upon him), and Islamic jurisprudence (qawa'id fihiyyah) relevant to issues of lineage, marriage, and medical ethics.

Data analysis was carried out descriptively-analytically, namely by presenting the opinions of scholars, then analyzing them based on Islamic legal principles to obtain comprehensive legal conclusions.

III. RESULTS AND DISCUSSION

A. Research result

1. Homosexuals and Lesbians in Islamic Jurisprudence

Homosexuality refers to sexual relations between men (liwāt). Lesbianism (musāḥaqah) refers to sexual relations between women. The evidence for this is stated in:

- a. Al-Qur'an: The story of the people of Prophet Lūṭ is the main basis for the prohibition (QS. Al-A'raf: 80-84, QS. Hud: 77-83).

مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

Meaning: (We have also sent) Lut (to his people). (Remember) when he said to his people, "Are you doing abominable deeds that no one has done before you in this world? (QS. Al-A'raf: 80)

Meaning: Indeed, you come to men to release your lust (for them), not for women, in fact you are a people who transgress limits (QS. Al-A'raf: 81).

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ يَقُولُوا رَبَّنَا إِنَّا أَتَيْنَاكَ بِخَبْرٍ لَئِن لَّمْ يَكُن لَّكَ آيَاتُ الْبُرْهَانِ كُنَّا مِنَ الْقَوْمِ الضَّالِّينَ

Meaning: There was no answer from his people other than saying, "Expel them (Lut and his followers) from your country. Indeed, they are people who consider themselves holy." (QS. Al-A'raf: 82).

فَأَنْجَيْنَاهُ وَأَهْلَهُ أَتَمَّ اللَّهُ لَهُ مَا فِي قُلُوبِهِ مِنَ الْإِيمَانِ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: So, We saved him and his followers, except his wife. She (his wife) was among those who were left behind. (QS. Al-A'raf: 83)

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَتَظُنُّونَ كَيْفَ كَانَ عَذَابُهُ الْمُجْرِمِينَ

Meaning: And We sent down rain (stones) on them; So pay attention to how the sinners end up. (QS. Al-A'raf: 84).

- b. Hadith of the Prophet SAW: Mentions a curse on homosexuals and equates it with a major sin.
- c. The consensus of scholars agrees that homosexuality and lesbianism are forbidden acts and are major sins.

According to the Hanafi school of thought, homosexuality is considered a serious sin, but it is not considered the same as adultery in terms of hudud law. The perpetrator is subject to ta'zir (punishment determined by the ruler).

Maliki and Hanbali schools of thought: Equate liwāt with adultery, so that the perpetrator can be sentenced to stoning if he is muhshan (already married).

Meanwhile, according to the Shafi'i school of thought, Liwāt is a highly reprehensible act, and the perpetrator can be sentenced to death in analogy with adultery. Lesbianism is also considered haram (forbidden). It is not

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ الْنِسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

subject to hudud punishment, but can be subject to ta'zir (religious punishment).

2. Onani/Masturbation in Islamic Jurisprudence

Masturbation (*istimnā'*) is the deliberate ejaculation of semen without sexual intercourse. This is regulated in Surah Al-Mu'minun: 5-7. This verse emphasizes that guarding one's private parts except with one's partner is a form of self-protection. Furthermore, there is a hadith that mentions the importance of fasting for those who are unable to marry (Narrated by Bukhari and Muslim) as a means of controlling lust.

According to the Shafi'i and Maliki schools of thought: Masturbation is absolutely forbidden. According to the Hanbali school of thought: It is forbidden, but permitted in emergency situations (for example, to prevent adultery). Meanwhile, according to the Hanafi school of thought: Some scholars permit it if it is necessary to prevent adultery.

Some contemporary scholars consider that masturbation is *makruh*, not absolutely *haram*, if it is done to avoid adultery and does not become a habit.

Homosexuality and lesbianism are considered *haram* (forbidden) and a major sin by consensus. Masturbation is generally considered *haram* or *makruh* (reprehensible), with some exceptions based on emergency or medical/psychological needs.

Islamic jurisprudence encourages the control of lust through marriage and worship, and prohibits all forms of sexual deviation.

B. Discussion

1. The Opinions of Scholars on Homosexuality and Lesbianism and Their Evidence

From the perspective of Islamic jurisprudence, homosexuality (sexual attraction between men) and lesbianism (sexual attraction between women) are different. between women) is categorized as behavior which deviates from human nature.

Islam emphasizes that permissible sexual relations are between a man and a woman within a valid marriage. Deviations from this provision are considered a violation of Allah's law and have legal implications in Islam.

One of the main arguments that is the basis for prohibiting homosexual and lesbian behavior is the story of the Prophet Luth 'alaihissalam and his people. Allah SWT says in Surah Al-A'raf verses 80-81:

مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

God bless you
Allah's blessings Allah's blessings

"And (remember) when Luth said to his people, 'Why are you doing those *fahisyah* deeds that no one (in this world) has done before you? In fact, you come to men to release your lust (for them), not for women. You are truly a people who go beyond the limits.'" This verse clearly shows that homosexual behavior is a *fahisyah* (vile) act that is strongly opposed by religion. not only is it contrary to morality, but it also damages the social structure and order of human life.

The majority of scholars in the four schools of Islamic jurisprudence (Hanafi, Maliki, Shafi'i, and Hanbali) agree that homosexuality and lesbianism are major sins. They even equate their punishment with adultery, and in some views, the perpetrators are subject to the same punishment as adultery, namely *hadd* or *ta'zir*, depending on the judge's discretion. This opinion is based on the importance of preserving offspring (*hifzh al-nasl*), one of the five *maqasid al-shariah* (primary objectives of sharia).

From a social perspective, Islam also views the legalization or normalization of homosexual and lesbian behavior as damaging to the family structure, weakening the institution of marriage, and negatively impacting future generations. Therefore, Muslims are encouraged to reject this behavior not through violence, but through an approach of preaching, education, and moral development based on Islamic values.

2. Opinions of Ulama regarding Homosexuals

Imam Syafi'i, Maliki, Hanbali: Judged liwath as a major sin and worse than adultery.

Ibn Qayyim: "There is no sin after killing a soul greater than homosexual acts."

Hanafi School: In Islam, homosexuality or same-sex relations are considered a major sin (kabirah) and forbidden (haram). Hanafi scholars refer to verses from the Quran and Hadith that condemn such behavior, particularly the story of the people of Prophet Lot, who were destroyed for engaging in homosexual acts.

3. Opinions of Ulama regarding Lesbians

Scholars from four schools of thought agree that lesbianism (sihaq) is haram, including inner adultery or a form of sexual deviation.

Not subject to hadd like adultery, but subject to ta'zir (punishment according to law) judge/sultan's policy).

In Islamic law, ta'zir is a discretionary punishment (at the discretion of the judge or ruler) and is used for crimes not expressly regulated by had or qisas punishments. For example, in cases of adultery that do not meet the requirements for proof of had, the perpetrator is not subject to had punishment, but rather ta'zir as a form of sanction. This is based on the principle that even if the evidence does not meet the requirements of hudud, the act remains a moral and legal violation that requires further action to maintain public order and morality. Scholars differ on the appropriate form and level of ta'zir. Some scholars, such as Imam Malik and Imam Hanafi, give judges the freedom to adjust ta'zir punishments based on the context, the degree of culpability, and the public interest. They emphasize that ta'zir must be proportional and serve as a form of education and prevention, not simply revenge. Meanwhile, some other scholars

argue that ta'zir must also consider elements of justice and humanity to prevent injustice. Therefore, the judge must be careful and consider the evidence, the circumstances of the perpetrator, and the objectives of the sharia in determining ta'zir.

Things That Limit the Application of Ta'zir:

- a. Not Contrary to Sharia Principles
- b. Based on the Judge's Policy and Considerations
- c. Need Evidence and Clear Procedures
- d. Cannot exceed the Had and Qisas penalties
- e. Paying Attention to the Condition of the Perpetrator
- f. The Main Goal of Ta'zir is Education and Prevention
- g. Limited by State Regulations or Legal Institutions

4. The opinions of scholars regarding onani/masturbation and their evidence

Masturbation, known in Arabic as *istimna'*, is the deliberate ejaculation of semen through stimulation of one's own genitals, either with the hand or other means. From an Islamic jurisprudence perspective, this practice is viewed as a deviation from the intended purpose of legitimate sexual relations, namely within the bonds of marriage between a man and a woman. However, scholars differ on the Islamic law regarding masturbation, particularly under certain circumstances.

The majority of scholars from the Maliki, Shafi'i and some Hanbali schools of thought state that masturbation is haram, because it contradicts the words of Allah SWT in Surah Al-Mu'minun verses 5-7:

وَالَّذِينَ هُمْ لِأُذُنِهِمْ فَضُولُونَ
فَأَيْسَرُ عَلَيْهِمْ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

"And those who look after their private parts, except for their wives or the slaves they own, then indeed they are not blameworthy in this matter. Whoever looks for anything other than that, then those are the people who transgress limits."

This verse is understood to mean that the only way to fulfill lust is through a legal partner, while seeking to satisfy lust outside of that is considered to be going beyond the limits, including in this case masturbation.

However, scholars from the Hanafi school of thought and some Hanbali scholars hold a more flexible view. They state that masturbation can be either makruh (forbidden) or even mubah (permissible) under certain circumstances, such as to avoid adultery when a person is truly unable to marry and their desires are very strong. In this case, masturbation is considered an emergency solution to prevent a more serious sin. Despite these differences in law, Islam generally maintains that self-control, fasting, and maintaining a low gaze are more recommended in dealing with lustful urges. The Prophet Muhammad (peace be upon him) said:

“O young men, whoever among you is able to marry, then let him do so. get married. Because it lowers the gaze and protects more genitals. And whoever cannot afford it, let him fast, because it will be a fortress for him.” (HR. Bukhari and Muslim)

Thus, Islam encourages its followers to channel sexual desires honorably through marriage, and to avoid all forms of lust that are not in accordance with sharia, including masturbation, except in emergency situations that are permitted by scholars with certain conditions.

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the Islamic jurisprudence discussed above, it can be concluded that Islam strictly forbids homosexual behavior (liwath) and lesbianism (sihaq), as both are contrary to human nature and violate Islamic values aimed at preserving honor, lineage, and social order. According to most scholars, the punishment for liwath is even more severe than for adultery.

Meanwhile, masturbation is also considered a reprehensible act by the majority of Islamic scholars, although there are more moderate opinions in emergency situations. Islam prioritizes self-control, guarding the gaze, and pursuing marriage as a sharia-compliant solution to sexual urges. These three behaviors demonstrate the importance of moral education, spiritual development, and a sound understanding of religion in shaping the character and morals of Muslims, especially the younger generation.

B. Suggestion

As a shared responsibility, families, educational institutions, religious leaders, and the government need to make a serious effort to provide comprehensive education about the dangers and legal consequences of deviant sexual behavior according to Islam. Furthermore, a synergistic spiritual, psychological, and social approach is needed to enable the younger generation to maintain their self-respect and live according to Islamic law.

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