Queer-Friendly Islamic Hermeneutics
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Many contemporary Muslims believe that a queer-friendly Islamic hermeneutics is impossible—or at least that this queer-friendly interpretation is false. And in many ways, it can be seen that queer-friendly Islamic hermeneutics is really a very desperate attempt to reconcile the irreconcilable.

In addition, analyzing how Islam and homosexuality can be reconciled ideologically is a matter that has not been seriously explored in recent times. Even when it is explored, this is not usually done by academics but by lesbian/gay/queer/trans and intersex Muslim activists themselves, to whom this is personally very important. As such, there is little knowledge in the academy about what a queer-friendly Islam looks like or whether it is even possible in the first place.

The status of homosexuality in the Quran is actually more ambiguous and flexible than Sharia-abiding Islamic states, and the majority of their populace, tend to believe. In fact, the Sharia-endorsed punishment for homosexuality that is carried out in places like Saudi Arabia, Iran, or Nigeria, owes itself to a hadith related about Ali Ibn Abi Talib, the Prophet’s cousin and Aisha’s adversary in the Battle of the Camel, which followed shortly after the Prophet’s death. After the Prophet’s death, two men caught in a homosexual act were brought to Ali Ibn Abi Talib. It soon became apparent that none of the Prophet’s companions were able to produce or remember a hadith in which the Prophet had set punishment for homosexual activity. A young gay, Muslim man interviewed for a documentary relates this very story and thus demonstrates that there is an awareness among gay Muslims that the punishment for homosexuality within Islamic countries can be questioned. Ibn Abi Talib, however, ordered the two men to be thrown from a rooftop and to be followed by a hailstorm of rocks. This event marked the first officially and exclusively against homosexual relationships. This article discusses understandings of Islam that accommodate homosexual relationships.

Throughout the world, Muslims explore ways to be gay and still be part of the Muslim community. Although prohibitive Islamic attitudes towards homosexuality may seem to make this difficult, these are not shared by all Muslims. There is also a counter-culture of Muslim queerness that demonstrates that not all religious scholars were necessarily against homosexuality. This article discusses understandings of Islam that accommodate homosexual relationships.

Modern mainstream Muslim attitudes to homosexuality, as represented by the widely known Shayk Yusuf al-Qaradawi, for example, have inherited a way of interpreting the religious texts that lead to the same negative and damning conclusions about homosexuality. These ways of interpretation can be found within the writings of fiqh scholars such as al-Zuhri, al-Thahabi, al-Suyuti, al-Mashtoolee, or al-Hindi, who frequently relied on ahadith muqalla (ahadith whose chain of transmission that can be traced back to the Prophet and his companions, relating that the Prophet saw male and female homosexual activities as sinful and equivalent to zina, and that severe punishment befalls the active and the passive partner.

The story of Lut

These prohibitive attitudes towards homosexuality, however, are not shared by all Muslims. In fact there is also a counter-culture of Muslim queerness that demonstrates that not all Islamic societies or fiqh scholars were necessarily against homosexuality. There were a number of fiqh scholars, such as Ibn Hazm, Hasan al-Basri, and Yahya Bin Aktham who did not see that homosexuality was equivalent to fornication or that it punished under Islamic law. In his book, Al-Muhalla, Ibn Hazm explicitly rejects the hadith that claims that lesbianism is “women fornicating with each other” as an inauthentic hadith, or a hadith without isnad. Al-Hasan al-Basri and Ibn al-Hazm were both exposed to homosexual persons and often referred to them quite ordinarily in their writings. Yahya Bin Aktham, Qadi al-Muslimin in Baghdad at the time of al-Caliph al-Ma’mun, was known for his authorizations of and involvement in homosexual relations; while Ibn Hazm states clearly that some Muslim communities of his time banned and punished homosexuality while others accepted and authorized it. Ibn Hazm also alerts us to the fact that the story of Lut’s people, as related in the Quran, was not always considered to be a story warning specifically and exclusively against homo-
sexuality. Ibn Hazm argues that the story serves as a warning to those who would reject a true prophet, such as Lut in this story. Ibn Hazm stresses that it was Lut's people's insubordination and unwillingness to accept him as a true prophet that led to their destruction and not simply the fact that they engaged in homosexual acts. Furthermore, in Surat al-A'raf: 80-84, Lut reproaches his people for abandoning women and engaging in seemingly exclusive homosexual behaviour, but, Ibn Hazm argues, this is certainly not the pinnacle cause of their demise since Lut is additionally disgraced by their attempts to rape his visitor (who also happens to be an angel sent by God to guide Lut out of Sodom, see Surat Hуд: 78-81). If Lut's people are, after all, homosexuals, the story stresses this as one of their questionable attributes, but their destruction does indeed seem to be caused by the rejection of Lut and their attempts to rape his visitor, rather than being caused strictly by their sexual behaviours with each other. Contemporary high scholars tend to generalize the story of Lut's people and see it as a story including and characterizing all homosexuals and for all time, rather than choosing to interpret this story as a specific “historical” incident or a story relating to specific individuals. But for the purposes of this paper, it cannot be in-born homosexuality that becomes immediately apparent is: what are Muslims to do with homosexuals who do not resemble Lut's people in that they are not rapists or even non-believers? And this is precisely the question implicitly raised by Ibn Hazm in the eleventh century.

Outlawing fahsha

Finally, the Quranic verse in Surat al-Nisa': 20-21, has often been seen by contemporary Muslim scholars to be outlawing homosexuality. The verse tells the believers that if a woman is caught committing fahsha (this will be explained in a moment) she should be placed under house-arrest indefinitely or until God works out a way for her. The same verse tells the believers that the two men involved in the fahsha should be punished and if they repent they should be released. If by the word “fahsha” “homosexuality” was intended, as the contemporary religious figures often claim, then the punishment prescribed here certainly undermines the punitive decision undertaken by Ali Ibn Abi Talib (that is, to throw homosexuals to their death). Nevertheless, even though many modern scholars read “fahsha” here as “homosexuality,” the word does not specifically mean homosexuality and in fact it could mean any unspecified variety of non-marital sexual activity. Fahsha is a word that means obscene sexual behaviour and could refer to bestiality, debauchery, orgy-like behaviours, or possibly, but certainly not exclusively-ly homosexuality. It is actually very difficult to substantiate the claim that this verse is related to homosexual activity at all, since the verse seems to be referring to sexual activity between one “theoretical” woman and two “theoretical” men, where the woman is placed under house arrest and the men are punished and released if they repent.

A queer-friendly Islamic hermeneutics

A queer-friendly Islamic hermeneutics begins by, firstly, rejecting the unauthenticated (or severed) hadiths which discuss homosexuality that early, and also later, high scholars relied on. Secondly, the queer-friendly hermeneutics moves to de-programme the belief that the story of Lut in the Quran is a story about homosexuals or worse yet, a story about all homosexuals that ever were or ever were to be. Of the authentic hadiths that remain, however, two are significant, which are authenticated in Sahih al-Bukhari. The one to be mentioned here relates a story about a “mukhanath.” In this historical period, the word “mukhanath” can mean a castrato, or an effeminate (usually homosexual) man or a person of indeterminate gender (usually an intersex person). In this hadith, the mukhanath was at Um Salma’s house (the Prophet’s wife) and he was banned by the Prophet from being alone with the women (as he was previously authorized to do) after he provided a sexual description of a woman to one of the Prophet’s soldiers. If by “mukhanath” an effeminate, homosexual man was intended (as some modern translators of the hadith see it), we would need to take into account that he was in the presence of the Prophet and that he was banned from entering the women’s quarters because he was able to describe them as sexual objects, that is, for his heterosexuality, whereas his presumed homosexual-ity had allowed him access to the women’s quarters and the company of the Prophet in a previously uncontested way. If the Prophet did not object to the presence of a “mukhanath” then we can easily see why there were no authentic adhāth relating him banning or punishing homosexuality.

In-born or not?

Many Muslim scholars who are against homosexuality also argue that fahsha is not in-born or fitra, despite the fact that many homosexual Muslims state the contrary. This rejection of innateness is due to the premise that God does not make mistakes and creates humans in perfection. It is believed that homosexuals choose to sin by acting on their desires and that homosexual desires in themselves are not sinful, but the activity itself is.13 These conservative parameters suggest a way for homosexual couplings. Since the desire is not sinful but the act is, Muslims homosexuals can enter into romantic relationships without feeling guilty as long as they avoid certain sexual acts. Or, a more radical way of thinking that is currently being adopted by homosexual Muslims, suggests that homosexuality, in many cases, is indeed fitra and in-born and that it is precisely part of the Creator’s intention.14

The latter line of argumentation would of course be supported by the indisputable fitra of an intersexed person. It cannot be argued that intersexed individuals choose to be intersexed since they are literally born this way, and yet they are not represented in the ahadith or the holy Quran. Therefore, God does create individuals who are neither women nor men even though these individuals are not accounted for Islamically.15 Therefore, the argument continues, just as God creates individuals who are neither women nor men, he also creates individuals who cannot fit into the exclusive heteronormative gender binary that is promoted by many Islamic communities. This view reflects a rationalist approach to Islamic interpretation which is not at odds with scientific methodology and evidence-based theory, but it goes without saying that this rationalist Islamic mode is not the most popular or currently the most dominant. Nevertheless, the fact that these arguments are being brought forward shows that queer-friendly interpretations of this historical period, of Islam are not only possible in theory, but offer ways to devout homosexual Muslims to reconcile themselves to their faith.

Notes

3. A hadith cited in several early Islamic texts including Ahmad Bin Mohamed Bin ‘Ali al-Yemeni (850 A.D.), Rashid al Labeeb il-Mukhanath il-Abbi (i.e., Thala Lil-Tiba’ah Wall-Nashe, 2002), 123.
7. See Habib, Female Homosexuality, 59-60.

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