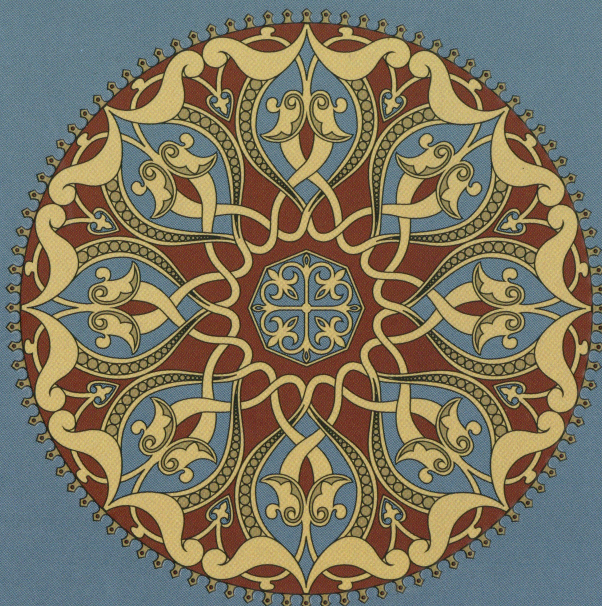


# ADVICE *for the* LGBTQ

*From the One who is Full of Concern for You*



*Collection of Authentic Ahādīṡ*

*Special Excerpts from the Guidances of Prophetic Inheritors*

*Sulṡhan Ulama' Al-Ḥijaz Aṡh-ṡh Shaykh Nawawi Al-Jawi &*

*Al-Ḥabib 'Umar bin Ḥafiizh*

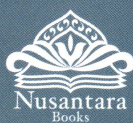
*Prologue: The Human Nature, Love and Beauty*

*& Sex and Sexuality by*

*Dr. Muḥammad Mubarak bin Ḥabib Mohamed*

*Compiled, translated & appendices by*

*Muḥammad Mazdiuki bin Muḥammad Ishak*





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Ulama' Al-Ḥijaz Aṡh- ṡḤaykh Nawawi Al-Jawi رحمه الله & Al-Ḥabib  
'Umar bin Ḥafiẓh حفظه الله*

*Prologue: The Human Nature, Love and Beauty & Sex and Sexuality  
by Dr Muḥammad Mubarak bin Ḥabib Moḥammed*



12/10/25



*compiled, translated & appendices by  
Muḥammad Mazdiuky bin Muḥammad Ishak*



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إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ، وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَثَهُ، أَوْ مَسْجِدًا بَنَاهُ، أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ.

“Verily among the good deeds that continue to benefit a believer after death are: a knowledge that he taught and disseminated, a righteous child who lived after him, **a book that he left as an inheritance**, a masjid that he built, a (guest) house that he built for the two wayfarers, a stream that he ran, or a ṣadaqah that he gave from his wealth during his healthy lifetime so that it would reach him (in rewards) after death.”<sup>1</sup>



*Hjh Noorimah binti Hj Mohd Shariff, Hj Rahamat bin Abdullah, Hadrah Press, Syed Danial Syed Taha Alhabshee, Jasmani bin Abdul Gani, Rahmat bin Jasmani, Muhammad Haikal bin Rahmat, Muhammad Hafiz bin Rahmat, Jamaliah Ahmad, Sheikh Said Mubarak Khadaied, Sheikh Abdullah Ahmad Omar Ba'Arfan, Aminah Salim Basalamah, Jamilah Salim Basalamah, Muhammad bin Abdullah Ba'Arfan, Aisha Said Khadaied, Mohamed Hisham bin Yusof, Faridah binti Baker, Norhidayah binti Shukor, NUS Muslim Society, Habibah Tahar, Numu\_Sg, Nurul 'Adilah binti Hamzah, Sa'yah binti Kamsin, Aidah Sukor, Nadya Mohd Yadi, Md Islahuddin Ismail, Md Syaifiq Johari, Nurliezianawatie Azman, Siti Nur Syahidah Saleh, Kayyisah Amaany Md Ridwan Putri, Iysyah Iymaany Md Ridwan Putri, Md Ridwan Sarmidi Putra, Sukor bin Ardin, Qashri bin Sukor, Hamdan bin Ardin, Noryati binti Mohamed Noor, Syasya Rifqah binti Sanip, Sakoullah bin Sunin, Redha Said, Norsiah Kassim, Hj Anuar bin Musa, Radiyah binti Osman, Sayang Ummah, Fitriyah binti Sosman, Hj Matmin bin Keling, Hjh Kamsiah binti Abdullah, Uwais and Family, Hjh Zariah binti Hj Sahir, Hj Masrani bin Hj Masood, CCA Infaq Team, Jinatmariam Mohd Ali, Hjh Sudirah binti Badrun, Hjh Darwiyah binti Sudarno, Hj Mohd Waffa bin Yusoff, Hjh Maimoonah binti Ahmad, Saadiyah binti Abdul Aziz, Rahmad bin Abdul Hamid, Zubaidah binti Abdul Aziz & Esha Osman.*

<sup>1</sup> Ḥadiṭh related by Imam Ṭabarani & Ibnu Abid Dunya. This ḥadiṭh was declared as ḥasan in the kitab *Ṣaḥiḥ Al-Jaami'*, 176.

To all sponsors and well-wishers,

وجزآكم الله خيراً كثيراً وبارك فيكم ورضي عنكم ورزقكم خيري الدنيا والاخرة.

Thank you!



قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ  
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.

“Say (O Nabi on My behalf), “O servants of Mine who have wronged their souls, **do not lose hope of Allah’s mercy**. Assuredly, Allah forgives all sins (and excesses). He is certainly Most Forgiving, Ever-Merciful.”<sup>1</sup>

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<sup>1</sup> Surah Az-Zumar: 53.



# Transliteration Key

The transliteration used throughout this book represents the Arabic script as follows:

a	أ	'a / 'i	ع / ع
ṭsa	ث	ṭha / ṭhi	ط / ط
ḥ	ح	h	ه
ḍz	ذ	ḍh	ظ
z	ز	šh	ش
ṣa / ṣi	ص / ص	ḍh	ض
q	ق	gh	غ
'aa	عا	ṭsaa	ثا
zaa	زا	ḍhaa	ظا
'uluum	عُلُوم	ḍzukuur	ذَكُور
'aliim	عَلِيم	'aalim	عَالِم
ṣalli	صَلِي	ṣifaat	صِفَات
ṣaaffaat	صَافَّات	sami'naa	سَمِعْنَا
wa-aṭha'naa	وَأَطَعْنَا	ḍhalaal	ضَلَال
ṭhayyibaat	طَيِّبَات	šhukuur	شُكُور
nahaa	نَهَى	nihaayah	نَهَايَة

If you cannot read Arabic writing, try to find a teacher who can guide the correct way of reading it. Because sometimes reading it in romanise form does not guarantee to be able to read it correctly.

ﷻ Read as “Jalla Jalaaluhu”, meaning “May His Glory Be Glorified”.

ﷺ Read as “Şallahu ‘Alayhi Wassallam”, meaning “Allah sent şalawat upon him and peace”.

رحمهم/هـ/ها الله Read as “Raḥima hum/hu/haa Allah”, meaning “Allah have mercy on them/him/her”.

عليه الصلاة والسلام Read as “‘Alayhiş Şalaatu Wassallam”, meaning “Upon him the şalawat and peace”.

حفظه الله Read as “Ḥafizhu Hullah”, meaning “May Allah preserve him”.

رضي الله عنه/ها/هـ/هما Read as “Radhiya Allahu ‘An hu/haa/hum/humaa”, meaning “May Allah be pleased on him/her/they/both”.

# Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى  
آلِهِ وَأَصْحَابِهِ الْكِرَامِ أَجْمَعِينَ.

These words I offer is only my humble advice; for the Prophet ﷺ says that the religion of Islam is but that.

It is also true that there is no compulsion in our religion, hence **reinforcing the importance of ‘advice’** since, unlike an order or directive, there is no compulsion to give or to accept advice. Yet, despite the absence of any preconditions attached to advice, being free to give and easy to refuse, it requires much courage in these times to offer, and even more to just listen to advice, let alone to heed the advice.

Advice is derived from empathy since it is given when one senses the challenges faced by others and from courage when knowing that our empathy could be replied with animosity.

But yet, advice is still freely dispensed in the face of conceivable hostility because sincere advice, as in the tradition of all the great Prophets, can only be offered by a profound feeling of concern, love, and genuine care for others.

In a similar thread, just as the past Prophets were insulted and humiliated for their sincere advice, it demands from all those willing to tread on this honoured path to have enduring patience and unrelenting love for others. It is a deep spiritual love where one extracts himself from himself by putting the good of others upon himself. As the Rasul ﷺ once said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

Meaning, “None of you have (true) iman until he loves for his brother what he loves for himself.”<sup>2</sup>

As for the people to whom advice is offered, they face no less an arduous task, for it requires great humility to even listen and momentarily hold the thought that perhaps, just perhaps, there is a glimmer of truth in what is being said. This burden of humility is a heavy load indeed, for it is drawn from the profundities of self-realisation. But to concede to advice in the face of mistaken conviction demands even greater courage and humility, which are the seeds of wisdom.

The heart of the matter surrounding the LGBTQ question is essentially of sexual orientation and is therefore very much a private matter – and should remain so. But these issues are thrust into

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<sup>2</sup> Ḥadīṡ narrated by Imam Bukhari and Muslim.

‘mainstream’ discussions among the Muslim community in order to reap empathy with the protagonists’ struggles over their carnal inclinations. Their associated challenges of ‘coming out’ seeks to move public sentiments from empathy to sympathy, towards gaining social acceptability, and then finally to normality.

Often, we forget that our societal sense of shame is a divine cloak shielding us from Allah’s wrath and will be lifted when immorality become so prevalent, and such behaviour is accepted by society as a norm, such that shame has left us.

By Allah’s Mercy, the Ulama’ continues to dispense advice in the face of adversity, even hostility. Their advice and prayers for us all are crucial for the society’s overall harmony and prosperity. From the very beginning, the Ulama’s position towards what is called today as ‘LGBTQ’ has been clear – and it still is. But with the rise of the new societal norms, or at least what its protagonists seek to portray, has paid pressure on the Ulama’ to defend the Šhari’ah and are severely criticised for it. And if some succumb to the weight of political correctness, they can only muster a hesitant and meek reply.

In fact, the number of people who claim to be LGBTQ are extremely small, but the people who empathise with them are growing, much in fear of the cancelling woke culture, who will persecute any dissenting voices. It is a world increasingly intolerant, bent on restraining personal convictions and values and putting a curb on

individual expressive liberty. To agree to disagree is no longer acceptable.

Uninhibited sexual inclinations are not an expression of freedom, but rather, it is about a refusal to restrain carnal obsessions and becoming enslaved to our own desires. Even if the abiding Muslim community seeks to ignore whatever carnal misadventures some people wish to embark upon, it seems all recourse has been closed off in order to force a confrontation. For Muslims who have fallen into this trap of probing, then doubting, their own sexuality, seductively whispered into their hearts, and led to believe that inclinations to their own gender is a ‘natural’ thing, or be uninhibited to undertake both men and women alike, or whatever sexual or gender permutations that can be thought of, the crux of the entire matter is still about the nafs or the self.

As long as the nafs reigns supreme in our hearts, no matter what is said, no matter what advice is offered, the heart and mind become sealed. But we will always be hopeful for Allah’s Never-Ending Mercy because the pious amongst us continue to bear the burden of giving advice and pray for His Forgiveness. As Allah ﷻ reminds us,

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ.

“And Allah would not punish them while they seek forgiveness.”<sup>3</sup>

<sup>3</sup> Surah Al-Anfaal: 33.

This book compiled and translated by my brother, Ustadz Muḥammad Mazdiuky, does not seek to judge, but only to help carry that heavy burden of advice.

May Allah have mercy on us all.

**PROF AMIN ABDUL AZIZ**  
Director  
Sultan Omar 'Ali Saifuddien Centre for Islamic Studies  
Universiti Brunei Darussalam

The Muslim Ummah must clarify the LGBTQ issue through a religious perspective by referring to Al-Qur'an and Al-Hadits.

To depend on Al-Qur'an alone and learn its rulings without the support from Al-Hadits, is obviously misguided and will not reach the life purpose that is desired.

In this book, there are authentic ahadits that forbids the LGBTQ behaviour and culture and refute all the misconceptions among Muslim LGBTQ proponents. The Prophet of Mercy's ahadits will guide such groups to make them aware and understand that their deviant behaviour is unacceptable in Islam.

This book also contain the Prophetic Inheritors guidance to Tawbah, Ways with the Creator, creations and others.

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*This book compiled and translated by my brother, Muhammad Mazduki, does not seek to judge, but only to help carry that heavy burden of advice.*

Professor Amin Abdul Aziz, Director, Sultan Omar 'Ali Saifuddien Centre for Islamic Studies, Universiti Brunei Darussalam

*This book carries the heavy burden of providing advice out of the unconditional love that the Prophet has for humanity. In our small and humble efforts collectively following the Prophet, we present an advice out of our love towards our Muslim brothers and sisters, specifically and humanity in general, that springs from our love of God and our Prophet. That defines us as Muslims where our love defines our thoughts, life and actions to God and His Messenger. As the then US Secretary of State Senator John F. Kerry said, "If we're not shaped by our faiths, we don't have faith."*

Dr. Muhammad Mubarak bin Habib Mohamed  
Author of *Equipping the People with Knowledge*

