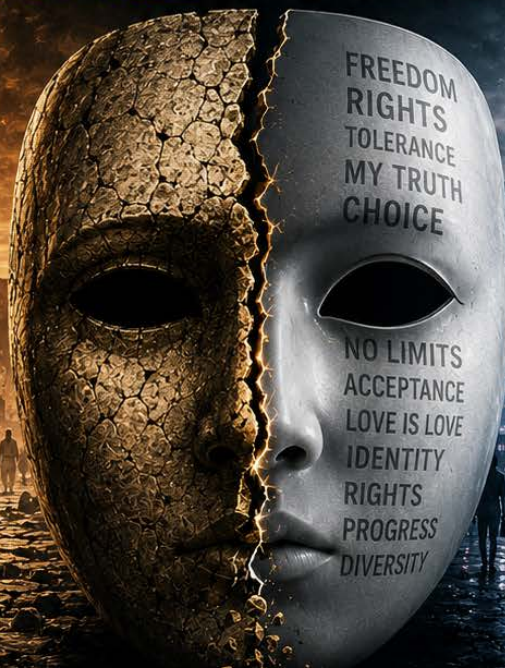


THE COST OF MORAL SURRENDER

MODERNITY'S MASKS AND
THE REPRODUCTION OF THE
BEHAVIOURAL MECHANISMS BEHIND
THE DOWNFALL OF THE PEOPLE OF LOT



FREEDOM
RIGHTS
TOLERANCE
MY TRUTH
CHOICE

NO LIMITS
ACCEPTANCE
LOVE IS LOVE
IDENTITY
RIGHTS
PROGRESS
DIVERSITY



MATERIAL
EXCESS



SOCIAL
SILENCE



INTELLECTUAL
BETRAYAL



FUTURE
GENERATIONS

THE CONSEQUENCES. THE LESSON. THE CHOICE.

DAR AL THANI

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DAR AL THANI

Modernity's Masks and the Reproduction of the Behavioral Mechanisms Behind the Downfall of the People of Lot

Today, we stand before a sweeping tide that reproduces an ancient deviation from human nature through the instruments of contemporary globalization. What was once regarded as a concealed moral transgression has, in the eyes of its critics, been transformed into a legally protected and socially enforced norm, promoted through legislation and reinforced by the pressures of cancel culture. This systematic transformation is viewed not merely as a behavioral choice but as a profound challenge to the traditional family structure and to the natural innocence of childhood. The consequences of this material excess, according to this perspective, extend beyond the individual, affecting societal values, public health, and the cohesion of the social fabric.

In this context, standards of moral judgment are perceived to have been reversed, such that adherence to traditional notions of purity and virtue may itself become a cause for marginalization and exclusion. From this viewpoint, such developments warn of far-reaching social consequences unless societies engage in deep intellectual reflection and critical reassessment, capable of safeguarding the foundations of human civilization from further erosion.

Abstract

This study examines the issue of what it describes as a deviation from the natural human disposition (*fitrah*) from religious, historical, and social perspectives. It focuses on exploring the relationship between material affluence unrestrained by moral values and the deterioration of ethical and social systems. The study highlights the behavioral progression that, according to the Islamic narrative, led the people of Prophet Lot (peace be upon him) toward sexual deviance, while also analyzing the mechanisms through which this historical account is projected onto the contemporary era through cultural globalization and the legalization of behaviors regarded by the study as immoral. Combining religious foundations with social and intellectual critique, the research seeks to present a comprehensive account of the challenges facing human society. It is grounded in the central premise that adherence to the natural order and the principle of male–female complementarity constitutes the primary safeguard for maintaining human balance and fulfilling humanity’s responsibility of stewardship and the cultivation of the earth.

A central focus of this research is the behavioral and historical process through which moral decline unfolds, given the importance of understanding what Islamic teachings describe as the gradual “footsteps of Satan.” The study argues that the moral downfall of the people of Lot was not sudden but developed progressively through stages of economic excess resulting from prosperity and luxury. This process evolved from highway robbery and economic aggression to public acts of indecency and their open normalization, culminating in what the study characterizes as a major moral

inversion in which immoral conduct became institutionalized as a socially accepted norm, while advocates of chastity and moral restraint were marginalized and excluded. According to the study, this reflects a structural cycle in which vice becomes embedded within institutional frameworks and the distinctions between reform and corruption, as well as right and wrong, are fundamentally reversed.

Within the contemporary context, the study identifies parallels between this historical model and modern globalization. It argues that the ideological promotion and legal protection of homosexuality through international legislation, judicial institutions, and cultural advocacy have contributed to removing the moral stigma traditionally associated with such conduct and reframing it under concepts such as “individual freedom.” The study contends that these developments are reinforced by three underlying factors: the elevation of material prosperity within capitalist systems that separate economics from ethics; social passivity and the decline of moral accountability, counseling, and communal responsibility under the pretext of non-interference in the affairs of others; and what the study describes as the “intellectual betrayal” of certain elites, academics, and media platforms that provide cultural legitimacy and normalization for behaviors considered deviant.

Finally, the study links these developments to the responsibility of safeguarding future generations. It argues that the consequences of moral decline are reflected in biological health, human dignity, and the stability of the family institution. From the study’s perspective, the spread of epidemics and the reshaping

of children's moral consciousness represent direct threats to human well-being and social continuity. The research concludes that the solution lies in fostering collective awareness, strengthening intellectual resilience, and maintaining fidelity to religious and natural principles as a final line of defense for preserving a healthy society, safeguarding its moral sovereignty, and ensuring the rights of future generations to grow up within a secure and value-centered environment.

Introduction

The philosophy of existence is founded upon a great truth: the Oneness of the Creator and the multiplicity of creation. God Almighty established pairing as a universal law governing the entire cosmos, ensuring the continuity and advancement of life. This truth is manifested in His saying:

“And of everything We created pairs, so that you may remember.”

This cosmic division into male and female is not merely a biological variation; rather, it forms the basis of the system of marital complementarity, without which the cultivation of the earth cannot endure. Each of the two constitutes an essential pillar in the structure of humanity, without which the human order remains incomplete.

The sound natural disposition (fitrah) upon which God created mankind is the sole safeguard for preserving psychological and social balance. The relationship between man and woman within its lawful framework is the sanctuary in which tranquility and affection are realized, as God says:

“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy.”

This tranquility is not a mere emotional luxury; it is an existential necessity. Whenever human nature deviates

from this path, the human soul becomes disturbed and the bonds of society begin to disintegrate.

The ultimate purpose of human existence is the cultivation of the earth and the fulfillment of the trust of stewardship (istikhlāf). This purpose can only be achieved through a strong family structure founded upon conscious and organized procreation. In its essence, reproduction transcends instinctive desire and becomes a response to a higher calling aimed at providing the nation with righteous offspring who continue spreading goodness and reform upon the earth. The Prophet Muhammad Peace be upon him encouraged this when he said:

“Marry loving and fertile women, for through you I will boast of great numbers before the nations.”

Disciplined procreation protects societies from extinction, ensures the transmission of values and principles from one generation to another, and makes the family the first cradle from which emerges the human being capable of carrying the trust of stewardship.

The gravest threat facing human existence is not merely falling into error, but rather the corruption of human nature itself — a condition in which man turns away from his sound disposition, breaching the wall of innate moral values upon which humanity has long stood and rebelling against divine laws. In such a state, wrongdoing ceases to be a passing transgression and becomes an alteration of God’s creation and a distortion of the realities of existence. This paves the way for forms of deviance that exceed the bounds of normal human

behavior and shock the living moral conscience. For this reason, the Qur'an dwells extensively on the crime of the people of Lot, portraying it as a major turning point in the history of behavioral corruption and an unprecedented departure from the laws embedded by God in His creation. This is expressed in the divine statement spoken by Prophet Lot Peace be upon him:

“Do you commit such immorality as none among the worlds has preceded you in?”

This verse establishes a historical reality: that this act represented a behavioral innovation previously unknown among earlier nations, thereby intensifying its enormity, since it constituted a corruption of the natural disposition that had remained upright for centuries.

A careful reading of history confirms that the people of Lot committed acts unprecedented among human societies. They inverted the natural order of desire and redirected instinct from its proper course into abnormal and barren paths. Consequently, all heavenly religions adopted a firm and unified stance in condemning this act. No prophetic message — from Abraham Peace be upon him to the final Prophet Muhammad Peace be upon him — was devoid of stern warnings against this immorality. All divine laws described it specifically as “*fāḥishah*” (grave immorality), because in both language and religious law the term refers to an act whose ugliness reaches the utmost degree and which sound human nature finds abhorrent. This reflects its danger not only to the individual, but also to the cohesion of the entire moral fabric of humanity.

The religious foundation of this issue aims primarily to clarify that prohibition is meant to protect human dignity from descending into the depths of corrupted desires. History bears witness that nations which normalized and legalized this immorality ultimately fell into demographic decline and moral collapse. Therefore, divine revelations established a framework of laws, limits, and ethical principles to protect humanity from repeating the historical catastrophe that befell Sodom and Gomorrah. Thus, Islam's position remains constant and unchanging across time, grounded in definitive texts and scholarly consensus, viewing this act as a threat to the very essence of human stewardship. The wisdom behind such legislation lies in preserving the five essential objectives of the law, among the most important of which are the preservation of lineage and the preservation of intellect — both of which are directly harmed by the spread of such immorality.

One of the most dangerous social consequences of this phenomenon is the destruction of the family, which constitutes the primary cell and foundational building block upon which society stands. Through the family's righteousness and stability, the strength of the nation is reinforced and its social bonds remain intact. In the sound human perspective, the family is a complex network of rights and duties rooted in blood relations and marriage ties. Deviant relationships, however, lead to the loss of lineage and the fragmentation of kinship bonds by severing these natural chains of continuity. This creates social and legal voids in matters of inheritance, care, and familial loyalty. When the family loses its capacity for renewal through disciplined reproduction, society faces the dangers of aging populations and demographic decline, in addition to the

loss of familial warmth that protects individuals from isolation and social alienation.

The contemporary world is witnessing persistent attempts to destabilize this moral order through the distortion of concepts. Immoral acts that religions and sound human reason have long condemned are now wrapped in attractive terms such as “individual freedom” or “rights of choice,” in an attempt to portray deviance as a legitimate right. This linguistic manipulation represents a decline in human consciousness, whereby the moral ugliness of the act is erased by transforming the notion of “a crime against human nature” into “the exercise of freedom.” Ultimately, this blinds collective awareness to the disastrous consequences of such moral dissolution on family cohesion and social structure. Adhering to the traditional moral terminology and describing immorality by its true name thus becomes part of the intellectual struggle to preserve society’s identity and protect its natural disposition from distortion and dilution.

The essence of human dignity lies in man’s ability to rise above fleeting desires and uncontrolled animal instincts, not in blindly surrendering to them under the banner of modernity. Humanity was honored with reason so that man might become master over his desires — refining and directing them within their productive and natural framework — rather than becoming enslaved to deviant impulses that destroy his being and erase his moral uniqueness. Liberation from the restraints of human nature is, in reality, a regression toward the lowest forms of materialism, where values disappear and the body becomes the sole reference point. Preserving the

integrity of the natural disposition and confronting misleading labels is therefore the true battle for safeguarding human dignity and ensuring the continuation of humanity as a moral being entrusted with stewardship and the cultivation of the earth through righteousness and guidance.

The laws of existence confirm that every deviation from human nature carries a heavy price paid through the human body and health. The catastrophic consequences of violating natural human design are evident in the emergence of diseases and epidemics closely associated with the spread of deviant practices. These health crises are not merely accidental occurrences, but rather a cry from human biology itself, rejecting patterns that contradict its original constitution. Such deviation leads to profound disturbances in the psychological and physical balance of the individual, causing one to become estranged from one's own natural self. This negatively affects the cohesion and vitality of society, transforming it from a productive civilization into an exhausted entity burdened by psychological conflicts and physical illnesses that drain its energies and resources.

Today, the world faces an unprecedented challenge in what is called "cultural globalization," which seeks to impose certain agendas through international pressures and transnational media platforms. This represents a systematic attempt to dismantle moral resistance within conservative societies and replace it with alternative values that conflict with inherited religious and natural principles. Consequently, discussing values is no longer a matter of intellectual luxury; rather, intellectual immunity has become an existential necessity that

requires building collective awareness capable of recognizing media manipulation and resisting moral alienation. Preparing the means of protection and resilience begins with understanding the dimensions of this contemporary wave and holding firmly to humanity's natural identity as the final shield protecting mankind from dissolving into paths of moral and social decline, thereby ensuring the survival of a healthy society that maintains its moral sovereignty.

Chapter One: The Historical and Behavioral Gradual Progression of the Immorality of the People of Lot

1. Geographic and Economic Context

A careful reading of the story of the Prophet of Allah, Lot (peace be upon him), and his people demonstrates that the major moral degeneration they reached was not the product of a fleeting moment; rather, it was preceded by social and material conditions that paved the way for rejecting the reformative call from its very beginning. The villages of the people of Lot occupied an exceptional geographical location by the standards of ancient geography. They were situated in the Jordan Valley, a uniquely depressed geological region whose climate and fertility transformed it into an earthly paradise amid a surrounding environment largely characterized by aridity and nomadic life. This distinctive geographical nature provided the region with abundant water resources, where springs flowed and rivers burst forth, and its lands became flourishing gardens filled with orchards, crops, and wholesome fruits that remained available throughout the year. Some historical and exegetical accounts even described it as one of the most fertile, verdant, and lush lands created by Allah, where its inhabitants required little effort to secure sustenance for themselves and their families. Fruits were readily within their reach, and blessings flowed to them continuously from every direction. Ibn Kathir [1] mentions that Allah had bestowed upon the people of Lot various kinds of fruits, crops, and wealth unlike those granted to others. Consequently, they became ungrateful for Allah's blessings. No one among the

worlds before them had committed this obscenity, as people before them remained upon the upright natural disposition. The geographical advantage of their villages was not limited to abundant water and agriculture alone; rather, the strategic genius of their location made them a transportation hub and a meeting point for ancient trade routes. They were situated along the vital corridor connecting the civilizations of the Levant, Egypt, and the Arabian Peninsula, making them an obligatory stop and an attractive settlement for merchants and travelers from all parts of the world, who sought rest, trade, water, and provisions there.

This strategic location transformed the villages from simple agricultural communities into major economic centers to which wealth, goods, and news continuously flowed. Their inhabitants acquired immense riches and economic power that granted them broad influence and dominance over their surroundings. Their markets became crowded with valuable merchandise and imported goods, further increasing both individual and collective wealth and making their economic system a remarkable example of luxury and material abundance at a time when neighboring societies endured hardship and the uncertainties of nature. However, this immense influx of wealth and the excessive affluence enjoyed by their society gradually became a destructive moral burden in the absence of religious restraint and separation from the values of servitude to Allah.

Qur'anic laws and human sociology both affirm that wealth unprotected by values quickly turns into tyranny, as reflected in the Almighty's statement: *"Nay! Indeed, man transgresses because he sees himself self-sufficient."* This is precisely what occurred in those

affluent settlements. Gratitude for blessings was replaced by ingratitude, and prosperity became fertile ground for arrogance and insolence. The people of Lot began to view these accumulated blessings and riches not as a favor from Allah that required humility, assistance to the needy, and generosity toward travelers, but rather as a personal privilege and an exclusive right belonging solely to them, granting them superiority over others and justifying their arrogance toward creation. Thus, signs of pride, vanity, and blind attachment to tangible material pleasures began to appear in their behavior, and the only measure of a person's worth within their society became the extent of his luxury and prosperity.

As this arrogance and insolence intensified, the moral structure of their society gradually eroded. They developed a strong desire to preserve their wealth and protect it from strangers and travelers passing through their land along those trade routes. Instead of serving as a crossroads for generosity, hospitality, and the promotion of virtue, their strategic location came to be perceived through their greedy mentality as a threat to their riches. Consequently, they began seeking ways to prevent people from entering their villages or aspiring to share in their prosperity. At this point, excessive bodily comfort combined with selfish greed, and they started devising methods to harass travelers and newcomers. Treachery, obstinacy, oppression of strangers, and attacks on caravans through plunder and mockery became widespread among them. These ugly material behaviors constituted the true psychological and practical prelude to the later corruption of their natural disposition. Excessive prosperity isolated them from awareness of human need, blinded their insight to the

truth, and caused leisure and luxury to seek new outlets for the release of sensual and material desires. Consequently, their society rapidly descended into a swamp of absolute selfishness and defiance of moral and universal laws, making their villages a striking historical example of how a materially affluent civilization, when stripped of faith, can become an instrument for destroying humanity and sacrificing it upon the altar of lust and corruption.

2. Behavioral Conditioning and the Precursors of the Obscenity

The horrifying descent of the society of the people of Lot into the abyss of natural degeneration was not a sudden event that emerged overnight. Rather, it was the outcome of a carefully engineered behavioral progression and a complex gradual process fashioned by Satan step by step, in accordance with the divine warning: *“O you who have believed, do not follow the footsteps of Satan”* (Qur’an 24:21). A close examination of the behavioral conditioning that preceded the major crime reveals that it began with a greedy material motive connected to the strategic geographical nature of their location. This was manifested in the practice of “waylaying travelers” (*qat‘ al-sabil*). This behavior was not merely ordinary robbery motivated by the desire for wealth; rather, it reflected a psychology of arrogance and oppression directed toward strangers and travelers passing through their land. In their social norms, the passing stranger ceased to be a guest deserving hospitality and instead became prey whose property could be seized and whose security could be violated.

This organized and repeated injustice against caravans broke the first psychological barrier regarding the sanctity of others' rights and ingrained within society a culture of dominating the weak and deriving satisfaction from harming others without the restraint of honor or the deterrent of conscience. This violent material practice thus served as a harsh preliminary stage that conditioned souls to accept conduct even more reprehensible and abhorrent.

As the barrier protecting the material rights of strangers eroded, the behavioral conditioning progressed to a deeper and more dangerous stage within the very fabric of society. This stage was represented by the invention of various immoral practices that appeared in their eyes to be "minor" or marginal, yet were sufficient to destroy public modesty and normalize vice. The people of Sodom turned their clubs and public gatherings into arenas for developing practices that stripped human beings of dignity and honor. Among these practices was *khadhf*—throwing small stones at passersby for the purpose of mockery and harm—as well as ridiculing people and engaging in gambling and games of chance that foster resentment and eroded reason and honorable conduct. These actions were not carried out in secrecy; rather, they were committed with collective approval and mutual acceptance. The value of condemning wrongdoing disappeared and was replaced by a culture of laughter and applause for those who innovated and promoted such misconduct. This gradual progression in committing minor transgressions created an environment conducive to normalizing wrongdoing. Evil became familiar and no longer provoked protective jealousy or moral concern, while noble morals came to be viewed as strange and objectionable within

gatherings governed by frivolity and liberation from the restraints of modesty and human dignity.

This dangerous process of behavioral normalization led society into the stage of “public display,” a decisive turning point in which wrongdoing moved from the realm of private and concealed individual acts into the public and communal sphere. When a sinner commits a sin in private, he still implicitly acknowledges his weakness and the moral authority of society’s ethical code. However, the people of Sodom crossed this barrier and openly committed immoral acts in their gatherings without shame or concealment, as described in the Qur’anic verse: “*And you commit evil practices in your gatherings*” (Qur’an 29:29). Publicly displaying sinful behavior signifies an open rebellion against the natural disposition and transforms deviant acts into an ordinary daily spectacle. This resulted in the dulling of collective moral sensitivity and the death of society’s ability to condemn wrongdoing. Repeated exposure to immoral conduct gradually deprives the soul of its ability to distinguish between good and evil, until depravity becomes merely a matter of opinion and moral corruption is accepted as a legitimate lifestyle. Consequently, the social environment of the people of Lot became fully prepared to receive the major crime after all ethical and psychological lines of defense had been dismantled.

The society eventually reached the major “turning point and natural degeneration,” where the material hostilities generated by waylaying travelers merged with the moral decay cultivated in their gatherings, producing a behavioral distortion unprecedented in human history. The practice of waylaying travelers and oppressing

strangers evolved from merely seizing wealth and property into the “innovation” of homosexual acts and sexual assaults against the men who came to them. At the outset, lust was not necessarily the primary motive; rather, it was an overwhelming desire to humiliate newcomers, crush their dignity, and violate their human honor as a means of terrorizing anyone who might enter their villages or seek to benefit from their economic prosperity. Such a malicious exploitation of the sexual instinct for humiliation and domination represented the peak of natural degeneration. The instinct that Allah created for the continuation of the human race and the cultivation of the earth through tranquility and affection was transformed into an instrument of psychological destruction, aggression, and oppression. Society took pleasure in witnessing and inflicting such acts upon victims in order to reinforce its authority and pathological material dominance. Al-Qurtubi discusses the beginnings of this normalization [2] by describing how they first engaged in waylaying travelers. He states that they lived in great prosperity, and when strangers passed through their land, they coveted their wealth. Thereafter, their desires extended to coveting their persons, and they established an evil practice previously unknown among Arabs and non-Arabs alike. Prior to this, they had lived peaceful lives, but they exchanged the beauty of the natural disposition for the ugliness of sin, until their wrongdoing reached its peak and they encouraged one another in their gatherings without restraining one another from it.

In the final stage of this systematic decline, the obscenity crossed the boundaries of isolated individual misconduct secretly committed out of fear of punishment or blame and became a prevailing “social

law” protected by the power and authority of the community. The deviant individual no longer feared society. Al-Suyuti [3] mentions that “they initially resolved to commit it against travelers in order to deprive them of the fruits of their land, and then later became emboldened to persist in this vile act.” The righteous and chaste person became the one who feared the aggression of society. The obscenity became a public system enjoying legitimacy, acceptance, and even vigorous defense from all members of the community. This institutionalization of wrongdoing was manifested in society’s collective opposition to the Prophet of Allah, Lot (peace be upon him), and those who followed him. They were not content merely to practice their deviance; rather, they became intolerant of the presence of purity among them and regarded it as a threat to their social order. Thus, they uttered the statement immortalized by the Qur’an as evidence of their inverted moral standards: *“Expel the family of Lot from your town; indeed, they are people who keep themselves pure”* (Qur’an 27:56).

Chapter Two: Applying the Reality of the People of Lot to the Contemporary Context

1. Legalization of Deviance

Throughout their long history, human societies have undergone profound transformations in their value systems and moral frameworks. However, one of the most dangerous turning points in the modern era is the legalization of deviance. By this concept, what is meant is not merely the occurrence of deviant behaviors among individuals, but rather the transformation of such deviations and sins into “legal rights” protected by the power of governmental authority and international and domestic legislation. As a result, the practice moves from the sphere of individual wrongdoing—which traditionally calls for concealment, repentance, and treatment—into the sphere of social and political institutions whose protection is imposed upon all members of society. Furthermore, anyone who criticizes or rejects such practices may be subject to legal penalties, thereby contributing to the systematic reshaping of public consciousness and the organized erosion of the sound human natural disposition.

When examining this contemporary reality, one finds a striking structural resemblance between what the Holy Qur’an mentions regarding the gathering places of the people of Lot and the contemporary international organizations and laws that legitimize homosexuality and other forms of moral deviance. The Qur’an condemns the people of Lot through a central verse that reveals the nature of their social conduct, where Allah

says: “*And you commit evil practices in your gatherings*” (Qur’an 29:29). The term *nadi* (gathering place or assembly) here is not merely a physical meeting place; rather, it symbolizes public approval and open practice. In that society, wrongdoing was transformed from an act carried out secretly out of shame into a behavior practiced collectively with society’s approval, complicity, and the protection of the prevailing social order.

The precise similarity between that ancient “assembly” and contemporary international institutions—such as Western parliaments, United Nations committees, and transnational human rights organizations—lies in what is perceived as a strategy of compelling acceptance. The ancient assembly functioned as a *de facto* moral authority that imposed and normalized wrongdoing. Today, international organizations and major funding institutions are viewed as performing a similar role by promoting agendas related to homosexuality and the abandonment of traditional moral values as conditions for receiving aid or gaining political recognition. The geographically limited “assembly” of the past has thus evolved into a modern “global assembly” equipped with powerful legislative, media, and economic tools aimed at enforcing public approval and open acceptance, while portraying adherence to traditional moral norms as a form of “phobia” or “hate speech” that warrants punishment and legal prosecution.

This legalization is no longer confined to academic theories or marginal advocacy movements. Rather, it has materialized in a body of laws and official declarations that explicitly legitimize such practices and require societies to recognize them under appealing

labels such as “human rights” and “individual freedoms.” Through its various bodies, the United Nations has issued multiple resolutions [4] calling for the protection of what it terms “sexual orientation and gender identity” and has encouraged member states to repeal laws that criminalize same-sex relations. Similarly, same-sex marriage has been legalized in the United States of America, where the United States Supreme Court issued a landmark ruling [5] declaring such marriages legal throughout all American states and establishing them as a constitutionally protected right under federal law. The European Union has also adopted strict strategies [6] aimed at promoting the rights of what is commonly referred to as the “LGBTQ+ community” and prohibiting discrimination against them. Moreover, it places conditions upon member states and candidate countries requiring the adoption of such legal frameworks. In the same context, numerous statements by international leaders and heads of major Western states have openly declared that promoting and defending this culture constitutes a fundamental pillar of their foreign policy. These governments have enacted laws legalizing same-sex marriage, granting adoption rights, allowing changes of legal identity in official documents, and incorporating such concepts into educational curricula beginning in kindergartens and primary schools.

The significance of this modern process of legalization, and its perceived resemblance to the philosophy of the ancient assembly, lies in its attempt to abolish the natural distinction between right and wrong. When international laws embrace the protection of conduct regarded by others as deviant, they remove from it the status of *munkar* (wrongdoing) and grant it a form of

moral legitimacy that, in the eyes of its critics, rivals or even surpasses the legitimacy accorded to the natural family structure. Consequently, contemporary society is viewed as being caught between two powerful forces: a legal framework that legitimizes and protects such practices, and a media and cultural system that normalizes them and seeks to embed them within human consciousness. This historical and contemporary comparison argues that humanity is not presenting an entirely new model of freedom, as contemporary materialist thought claims, but rather reproducing the behavior of the ancient “assembly” through the instruments of globalization.

2. The Imposition of Contemporary Deviance

After long efforts to condition societies to accept and normalize homosexuality under the banners of individual freedom and human rights, the world has now entered a new and, in the view of many critics, more dangerous phase: the phase of systematic imposition through pressure and intellectual and social intimidation. A comparison between the contemporary situation and that of the people of Lot as presented in the Holy Qur’an reveals what is perceived as a striking similarity in the psychological and social mechanisms employed to reverse moral standards. In both cases, deviant behavior is portrayed not as merely seeking coexistence or social presence, but as striving to marginalize traditional moral norms and portray chastity and purity as unacceptable. This intellectual inversion reaches its peak in the statement attributed by

the Qur'an to the people of Lot: *"Expel the family of Lot from your town; indeed, they are people who keep themselves pure"* (Qur'an 27:56). According to this perspective, the motive behind expelling the Prophet Lot (peace be upon him) and his followers was not that they had committed a crime or caused corruption, but rather that "purity" itself had become an offense that society could no longer tolerate. They condemned them for what contained no fault and criticized them for a quality ordinarily regarded as praiseworthy. Their distorted perception led them to denounce the followers of Lot for a characteristic that represents a pinnacle of human virtue. Purity became a justification for exclusion simply because it conflicted with their desires. Since a morally corrupted society cannot bear to see the reflection of virtue in the lives of the righteous, it perceives chastity and integrity as an implicit condemnation of its own existence and therefore seeks to reject and expel them.

This ancient logic, according to this analysis, reappears today in contemporary culture with even greater force and more powerful instruments. Chastity and adherence to traditional moral values are no longer viewed merely as personal choices deserving respect; rather, within the modern globalized framework, they are often portrayed by critics as synonymous with "backwardness," "intolerance," "phobia," or an unwillingness to accept others. Conversely, behaviors regarded by these critics as contrary to the natural disposition have been reframed as symbols of progress and freedom. As a result, those who seek to preserve traditional moral values and reject such behaviors may find themselves increasingly marginalized because of their beliefs and principles. Whereas the people of Lot employed direct physical expulsion and exclusion as their primary means

of dealing with opponents, contemporary efforts to promote these agendas are described by critics as having evolved into what is commonly referred to as “cancel culture” and institutional intellectual intimidation, in which individuals and organizations may be pressured either to express public support and approval or risk professional and social consequences.

This contemporary form of exclusion is perceived as operating through an integrated system that includes legal pressures, such as legislation addressing what is classified as “hate speech,” economic consequences, and digital media campaigns that may restrict or penalize accounts advocating positions contrary to prevailing policies. Proponents of this view point to contemporary examples such as the case of baker Jack Phillips, who faced prolonged legal disputes and significant commercial pressures after declining to design a cake for a same-sex wedding on the basis of his religious and moral convictions. Similar concerns have been raised regarding public figures and academics, including J. K. Rowling, who became the subject of intense public criticism, boycotts, and personal threats following statements affirming biological definitions of sex and rejecting certain contemporary gender theories. Critics further argue that some physicians and mental health professionals have faced professional sanctions, restrictions on publication, or other disciplinary measures when expressing opposition to medical interventions related to gender transition for minors.

This close resemblance between past and present, according to this interpretation, demonstrates that human and social patterns remain consistent over time. When falsehood is unable to confront truth through

reason and evidence, it is argued, it resorts instead to exclusion, intimidation, and the portrayal of purity as a fault deserving condemnation and marginalization. Nevertheless, adherence to what is regarded as the sound natural disposition and the defense of moral and biological integrity remain, in this view, the first line of defense for the preservation and continuity of humanity, regardless of the intensity of contemporary pressures or the prevalence of cancel culture.

Chapter Three: Shared Sins and Hidden Dimensions

1. Worship of Materialism and the Deification of Luxury

A careful examination of the course of human history clearly demonstrates that major moral deviations never emerge in a vacuum. Rather, they are the inevitable product of corrupt economic and social systems that make material wealth an object of devotion and absolute luxury an ultimate goal that justifies every means. When we examine the story of the people of Lot, we find that, at its historical core, the issue was not merely an isolated deviant desire or a transient behavior. Instead, it was a comprehensive system of corruption that bears, in the view of this analysis, remarkable similarities to many aspects of contemporary life. Their cities were prosperous commercial centers filled with wealth and material abundance, yet this economic self-sufficiency and financial prosperity, instead of leading them to gratitude, drove them toward arrogance and rebellion against the limits established by Allah and against the natural order of existence. This is viewed as comparable to contemporary capitalism in some of its most extreme manifestations, where absolute material gratification is promoted and morality is systematically separated from economics.

The relationship between excessive wealth and moral decline illustrates how prosperity can be transformed from a means of achieving a dignified life into an object of devotion for which principles are sacrificed. A false sense of complete self-sufficiency emerges within the individual, as expressed in the Qur'anic verse: "No!

Indeed, man transgresses when he sees himself self-sufficient" (Qur'an 96:6–7). Within the social system of the people of Lot, this economic arrogance manifested itself through waylaying travelers, financial aggression against caravans, and eventually evolved into displays of power and the humiliation of others through conduct viewed as contrary to the natural disposition, as a means of securing dominance and control. In today's world, globalized capitalism and utilitarian philosophy are argued to operate according to a similar logic, transforming the human being from an honored creature possessing spiritual and moral dimensions into merely a "consumer," whose worth and significance are measured by the quantity of goods and services he possesses and consumes. Individual pleasure and material comfort become the sole criteria by which good and evil, success and failure, are judged. This condition corresponds to findings discussed in studies examining consumerism and its moral and psychological effects, which argue that materialism and consumer culture contribute to the erosion of social values and undermine genuine psychological well-being.

Modern capitalism has, according to this perspective, been built upon the theory of separating morality from economics, assuming that markets can regulate themselves without the need for moral restraint or principles rooted in human nature. This has allegedly led to the legitimization of various forms of misconduct and corruption so long as they generate profit and stimulate economic activity. This concern was addressed by the sociologist Max Weber, who analyzed how capitalism evolved from a system of labor and production into what he described as a quasi-religious material doctrine centered on the accumulation of

wealth [7]. Major corporations and advertising systems are accused of commodifying the human body, contributing to environmental degradation, burdening populations with endless consumer debt, and actively promoting concepts viewed by critics as contrary to human nature, all under the banner of satisfying consumer desires and expanding free markets. This reality is further explored in the study *“The Commodification of Life and the Death of Ethics in the Contemporary Economy”* [8], published through the academic research platform ResearchGate, which examines the effects of contemporary economic systems in separating human and natural values from market activity and production.

Ultimately, this pattern of living has produced societies that, according to its critics, suffer from profound spiritual emptiness despite immense material wealth. Luxury has shifted from being a support for life to becoming a constraint that diminishes the value of basic human principles. In this respect, the people of Lot are portrayed as having similarly dismissed the call to purity and regarded it as an obstacle to their material desires and pursuit of unrestricted gratification.

2. Social Passivity and the Absence of Mutual Advising

A reading of both human experience and Qur’anic patterns reveals an undeniable truth: major societal evils do not spread merely because a deviant group actively promotes them, but primarily because people of righteousness withdraw into themselves and remain

silent in the face of falsehood. This is what the Qur'an warns against in the verse: *"And fear a trial which will not strike only those who have wronged among you exclusively, and know that Allah is severe in penalty"* (Qur'an 8:25). When we reflect upon the story of the people of Lot (peace be upon him), we find that the empowerment of moral deviation in their society only reached its peak after the voice of sound natural disposition receded and the field was left entirely to corrupters. The matter was not limited to the practice of indecency itself; rather, it developed into collective moral numbness and a widespread absence of guilt, where public silence became a cover that legitimized the crime and transformed it into a dominant norm. Anyone who opposed it was expelled. This is similar to what Allah condemns in previous nations: *"They did not forbid one another from wrongdoing that they did; how evil was what they used to do"* (Qur'an 5:79). This failure to protect moral integrity and withdrawal from the field of reform created the same fertile environment upon which the culture of "personal freedom" thrives in the modern world, where this appealing slogan is used to prevent the duty of enjoining good and forbidding evil and to reframe it in public consciousness as "interference" or "violation of privacy."

Within the current globalized system, the concept of "non-interference in others' affairs" has been formulated as a supreme value that is placed above the preservation of the moral and biological fabric of society. According to this logic, individuals of sound moral disposition are required to remain completely silent while deviation gradually infiltrates laws, educational curricula, and children's media, under the claim that every individual has the right to define their identity and behavior. This

systematic silencing of people of truth bears a close resemblance to the psychological atmosphere that prevailed among the people of Lot (peace be upon him), where the gradual withdrawal and silence of the righteous allowed the deviant group to feel that it had come to dominate and monopolize public space. They eventually grew intolerant of the mere presence of those who adhered to purity internally, even without possessing any authority to change the situation, and they arrogantly declared: *“Expel the family of Lot from your town; indeed, they are people who keep themselves pure”* (Qur’an 27:56). Falsehood does not accept coexistence; rather, it exploits the silence of the righteous as an implicit approval of its legitimacy, then quickly moves from the demand for “freedom” to the imposition of dominance and the exclusion of anyone who reminds it of the natural disposition. In doing so, it disregards the divine obligation of condemnation of wrongdoing as stated in the prophetic tradition: “Whoever among you sees an evil, let him change it with his hand; if he is unable, then with his tongue; and if he is unable, then with his heart, and that is the weakest of faith.”

The danger of elevating the concept of absolute “personal freedom” divorced from natural moral constraints lies in its dismantling of the society’s internal mechanisms of self-protection. Enjoining good and forbidding evil is not domination or intrusive interference; rather, it functions as a safety valve and a collective responsibility that protects society from inevitable collapse. This is illustrated in the famous prophetic parable of the ship, in which the Prophet Muhammad (peace be upon him) said: “The example of those who observe Allah’s limits and those who violate

them is like a group of people who drew lots for a ship; some of them were in its upper part and others in its lower part. Those in the lower part, when they needed water, passed by those above them, so they said: 'If we were to make a hole in our share, we would not harm those above us.' If they were left to what they wanted, they would all perish; but if they were restrained, they would be saved, and all of them would be saved." When contemporary discourse succeeds in labeling this moral duty as "phobia" or "intolerance," it is, from this perspective, repeating the same historical error that led to the destruction of previous nations. The breach is left to widen in the ship under the illusion of individual freedom, while the laws of existence do not favor anyone. History repeatedly demonstrates that the silence of the righteous and their withdrawal under the pretext of personal safety or exclusive focus on individual worship does not exempt them from the consequences of collective moral collapse. This makes adherence to moral advising and the defense of the natural disposition the final line of defense for the survival and stability of humanity.

3. Intellectual Betrayal

Contemplating the map of propaganda for anti-natural agendas in our contemporary world reveals that the greatest danger does not lie merely in groups that directly practice deviant behavior, but rather in that influential layer of intellectual elites, academics, and media platforms which may not practice such behavior in their private lives, yet devote their entire intellectual and communicative weight to promoting it, legitimizing

it, and normalizing it in the public consciousness. This elite role represents, in essence, one of the most dangerous stages of moral decline, where the pen, the screen, and scientific terminology are used as tools to pass deviation, transforming it from a rejected and stigmatized practice into an accepted lifestyle, even one protected by law and dominant culture.

This complex contemporary phenomenon finds deep roots in the social environment of the people of Lot. In particular, it is reflected in that segment of society which did not directly engage in the act itself, but played the role of normalizer, silent supporter, and justifier. The Qur'anic revelation points to this implicit complicity within their system, as punishment did not befall only the practitioners of the immoral act, but encompassed the entire society that consented to it and provided cover for the corrupters. The wife of Lot (peace be upon him) stands as the most prominent historical example of this complicit elite; she did not commit the act itself, but she acted as a supporter of the corrupters, endorsed their system, and aided them by revealing information about the guests of the Prophet of Allah. Thus, she deserved the same punishment, because she betrayed her moral and familial responsibility and became part of the machinery that enabled falsehood.

Contemporary media and intellectual elites, according to this perspective, perform the same role that the wife of Lot played, but on a global scale and with transnational tools. When a well-known writer, academic researcher, or media content creator frames deviant behavior under appealing labels such as “diversity,” “pluralism,” and “bodily freedom,” and when cinematic platforms and television channels are employed to integrate such

behaviors into children's programming and dramatic works, they are not merely spreading isolated desires. Rather, they are constructing a "cultural infrastructure" that protects deviation and actively suppresses natural moral disposition. In this role, they function as intellectual intermediaries who receive support and prestige in exchange for what is viewed as a betrayal of intellectual and ethical trust, ultimately becoming gatekeepers who silence any rational voice warning of the biological and social consequences of such a moral reversal.

Chapter Four: Future Generations and the Inevitability of Confrontation

1. The Danger of Inheriting a Contaminated Environment

Moral and religious responsibility is not limited to protecting oneself; rather, it extends to shaping the environment in which future generations will grow. If the present generation remains silent about the initial stages of deviance and overlooks the early steps of normalization with behaviors contrary to human nature, it directly contributes to preparing a contaminated environment in which the next generation grows up seeing wrongdoing as normal and familiar. Neglecting the condemnation of early manifestations of moral and environmental corruption gradually transforms them from rejected abnormal behaviors into accepted social norms. In this way, we participate in the destruction of the sound natural disposition of children and youth, leaving them without psychological or value-based safeguards to confront the dominance of systematic distortion.

This perspective aligns with strict Islamic warnings that silence regarding wrongdoing leads to the erasure of identity and values across entire generations. The Qur'an states: *"Cursed were those who disbelieved among the Children of Israel by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and were transgressing. They used not to forbid one another from wrongdoing that they did. How evil was that which they were doing"* (Qur'an 5:78–79).

Moreover, Islamic law holds parents and the preceding generation responsible for the deviation of children if they fail to protect them. The Prophet Muhammad (peace be upon him) said: “Every child is born upon the natural disposition (fitrah), then his parents make him a Jew, a Christian, or a Magian.” In this context, the role of “parents” is not limited to direct upbringing within the home, but also includes contributing to regulating the public sphere, because leaving society exposed to foreign cultural influences carries the same destructive effect on the natural disposition upon which God created people.

From a scientific and psychological perspective, contemporary research in social psychology and developmental environmental science confirms that the surrounding environment plays a decisive role in shaping children’s perception of what is “normal.” Children do not possess critical filters in their early years; rather, they derive their moral and social standards through observation and repetition. When a child is exposed to intense and continuous doses of media content and educational curricula that legitimize deviance, without a corresponding social voice that challenges it, their brain reconstructs its neural and behavioral frameworks to accept this reality as the norm. This silent complicity of the current generation operates through what psychology refers to as “gradual normalization,” in which the psychological immunity of society collapses step by step until it reaches a state of complete moral regression.

2. Mechanisms of Immunization and Protection of Future Generations

Confronting the dominance of agendas that contradict the natural disposition cannot be limited to passive positions of denial. Rather, it requires building a comprehensive strategy of immunization and a proactive protection system founded on awareness, honest dialogue, and deep faith-based upbringing. The first pillar of this strategy is the rooting of the concept of human *fitrah* (natural disposition) in the hearts of the younger generation, and teaching them that divine creation is based on a fixed and precise biological duality, as Allah says: *“And of all things We created two mates; perhaps you will remember”* (Qur’an 51:49). Any attempt to alter this divine design is a direct response to the satanic project warned against in the Qur’an: *“And I will command them so they will change the creation of Allah”* (Qur’an 4:119). This doctrinal foundation provides the child with a firm reference point that enables him to distinguish between truth and falsehood, giving moral values a deep spiritual rootedness that cannot be shaken by the winds of contemporary cultural change.

In parallel with this faith-based construction, there arises the necessity of deconstructing the “attractive terminology” used by the global system as a tool to pass deviant concepts and distort children’s awareness. Terms such as (gender, homosexuality, sexual fluidity, and gender identity) have been carefully formulated to appear as human rights or advanced scientific concepts, while in reality they are fluid constructs aimed at separating sexual identity from fixed biological realities. Parents and educators bear the responsibility of

unpacking these terms for children in a simple and scientific manner, clarifying their true nature as a deviation from the natural disposition and a destruction of the natural family structure, and warning that they are merely embellished concepts designed to legitimize moral corruption.

From a scientific and social perspective, research in family psychology confirms that “open dialogue” constitutes the first line of defense for children in the age of unrestricted media exposure. Isolation or purely prohibitive approaches without explanation are no longer effective. Studies published through the National Center for Biotechnology Information (NCBI) indicate that children raised in family environments characterized by strong emotional bonds and continuous conscious dialogue with parents demonstrate significantly higher psychological and social resilience against external cultural pressures and peer influences compared to those suffering from neglect or emotional deprivation within the family.

Protecting future generations also requires activating positive educational alternatives by enriching children’s lives with physical and social activities, guided learning circles, and the construction of healthy micro-communities that meet their psychological and social needs away from contaminated virtual environments. Children must also be trained in the skill of “critical thinking” so that they do not become passive recipients of everything broadcast through digital platforms and electronic games. This educational approach is supported by academic research available on global research platforms such as ResearchGate, which demonstrates that developing critical thinking and

building an independent value-based identity at early stages prevents blind conformity to prevailing behavioral waves in digital societies. The battle for protecting the natural disposition is therefore primarily a battle of awareness and constructive development. A generation nurtured on monotheistic belief, equipped with rational thinking, and surrounded by familial warmth will remain resistant to dissolution and moral collapse, no matter how intense the surrounding cultural storms may become.

Recommendations

In light of the findings presented throughout this study—which examined the historical and behavioral progression of the transgressions associated with the people of Lot, their perceived parallels in the contemporary world, and their economic, social, and future implications—the study proposes the following practical recommendations:

1. Recommendations for Legislative, Diplomatic, and Sovereign Institutions

Given the concerns raised in Chapter Two regarding the legalization of behaviors viewed by the study as contrary to the natural human disposition and the role of international institutions in promoting such agendas, the study recommends:

- **Strengthening legislative and cultural sovereignty:** Enhancing the capacity of national legal systems to preserve their moral, religious, and cultural values, while resisting external political or economic pressures that may require the adoption of policies perceived as inconsistent with those values.
- **Promoting values-based diplomacy:** Building regional and international partnerships among states and societies that share a commitment to traditional family values and the concept of *fitrah*, with the aim of presenting coordinated positions within international forums regarding issues related to family, identity, and social policy.

2. Recommendations for Economic and Regulatory Institutions

Based on the discussions in Chapters One and Three concerning material excess, consumerism, and the separation of ethics from economic activity, the study recommends:

- **Advancing ethical economics:** Encouraging the integration of moral and social considerations into economic systems and public policy, while promoting economic models that balance material prosperity with human well-being, social responsibility, and ethical accountability.
- **Strengthening oversight of multinational corporations:** Establishing appropriate regulatory frameworks for products, services, and advertising practices, particularly those that may influence cultural values, family structures, or perceptions of human identity. Such oversight should seek to ensure that commercial interests do not undermine broader social and ethical considerations.

3. Recommendations for Educational, Cultural, and Media Institutions

In response to the issues discussed in Chapters Three and Four regarding intellectual influence and the protection of future generations, the study recommends:

- **Developing value-centered educational curricula:** Incorporating educational modules that address concepts of human nature, family, moral responsibility, and biological realities, while encouraging students to critically examine contemporary theories and concepts related to identity and social change.
- **Promoting media literacy and critical thinking:** Providing students and young people with training in digital media literacy and critical analysis, enabling them to identify persuasive techniques, ideological messaging, and implicit assumptions in films, television programs, social media, and electronic games.
- **Supporting alternative intellectual and media leadership:** Encouraging the development of scholars, educators, media professionals, and content creators who can articulate value-based perspectives in an informed, professional, and persuasive manner, thereby contributing to public discourse on issues affecting society and future generations.

4. Recommendations for Families and Civil Society

Drawing upon the discussions in Chapters Three and Four concerning social responsibility, moral counsel, and the transmission of values across generations, the study recommends:

- **Reviving a culture of constructive moral responsibility:** Raising public awareness about

the social consequences of unrestricted individualism and promoting the principle of mutual advice and collective responsibility as mechanisms for preserving social cohesion and moral well-being.

- **Adopting open family dialogue strategies:** Encouraging parents, family counselors, and civil-society organizations to foster environments of trust, communication, and openness within the family. Rather than relying solely on prohibition, parents should engage children in thoughtful discussions that build emotional resilience, moral confidence, and the ability to navigate social pressures in both physical and digital environments.

These recommendations are intended to contribute to the development of societies that preserve their moral and cultural identities, strengthen family and community bonds, and equip future generations with the intellectual, ethical, and psychological resources necessary to address the challenges of an increasingly complex and interconnected world.

Conclusion

A careful examination and systematic analysis of the historical and behavioral roots of the transgressions associated with the people of Lot demonstrate that what this study describes as a profound deviation from the natural human disposition (*fitrah*) was never an isolated or spontaneous phenomenon. Rather, it represented the culmination of a gradual process of moral decline that unfolded over time. According to the study, this decline emerged within a materially prosperous environment shaped by the unique geographical and economic advantages of the communities of the people of Lot. Prosperity that was not anchored in faith and moral accountability evolved into arrogance and excess, while material abundance, instead of fostering gratitude and generosity, became a catalyst for injustice, exploitation, and the mistreatment of others. From this material foundation, the study argues, the moral resilience of society gradually eroded through the public normalization of immoral practices and collective complicity in their acceptance. Consequently, wrongdoing moved from the realm of private behavior into the sphere of public visibility and social approval, until moral deviation became institutionalized as a protected social norm and moral purity itself came to be regarded as a challenge to prevailing customs.

The study further identifies a structural parallel between the historical “assembly” (*nādī*) described in the Qur’anic account of the people of Lot and what it characterizes as contemporary “global assemblies,” represented by international organizations, Western legislative bodies, and transnational advocacy institutions. From the study’s perspective, the modern

world has entered a critical phase marked by the legalization of behaviors traditionally regarded as immoral and their transformation into constitutionally protected rights. These developments are perceived as being reinforced through legal, cultural, and economic mechanisms that exert pressure upon societies to conform to particular ideological frameworks. At the same time, the study argues that these trends are supported by a broader utilitarian and consumer-oriented philosophy that prioritizes material well-being while separating economic activity from ethical considerations. This process is further facilitated, in the study's view, by intellectual and media elites who contribute to the construction of a cultural environment that normalizes such behaviors and reshapes public consciousness through carefully crafted terminology and narratives.

Based on these observations, the study concludes that the divine punishment that befell the people of Lot was not merely a consequence of individual acts of wrongdoing but resulted from a broader societal transformation in which vice became institutionalized, repentance was rejected, and moral reformers were marginalized. The study maintains that the divine and social laws governing human societies are constant and universal. Whenever societies follow what Islamic teachings describe as the "footsteps of Satan," normalize and publicize wrongdoing, grant legal legitimacy to immoral conduct, and oppose those who advocate moral reform, they expose themselves to consequences that may manifest in different forms. These consequences may include visible social crises, psychological distress, civilizational decline, the weakening of collective identity, and the fragmentation of social cohesion.

According to the study, such outcomes can only be averted through renewed commitment to moral responsibility, social reform, and constructive mutual counsel.

The study also highlights the serious implications of transmitting what it regards as a morally compromised environment to future generations. It warns that gradual silence, social withdrawal, and appeals to unrestricted personal freedom may contribute to the normalization of values and behaviors that ultimately reshape the moral landscape in which children are raised. For this reason, the study argues that passive disapproval is insufficient and must be replaced with a comprehensive and proactive strategy of moral and intellectual protection. Such a strategy should include deep faith-based education, critical examination of contemporary ideological terminology, open and honest family dialogue, and the development of educational alternatives that strengthen moral awareness and critical-thinking skills among young people.

In conclusion, the study maintains that preserving the natural human disposition, protecting the traditional family structure, and reviving a culture of constructive moral counsel are not merely matters of ideological preference. Rather, they constitute a fundamental question of human continuity, social stability, and civilizational survival. From the perspective of this research, the defense of *fitrah* is ultimately a struggle for consciousness, identity, and moral integrity—a final safeguard for preserving humanity's well-being and ensuring the continuity of civilization before the fractures within the social fabric become too great to repair.

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THE COST OF MORAL SURRENDER

MODERNITY'S MASKS AND
THE REPRODUCTION OF THE
BEHAVIOURAL MECHANISMS BEHIND
THE DOWNFALL OF THE PEOPLE OF LOT

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