

# THE EROSION OF HUMAN IDENTITY

*Sexuality, Deviance, and Regression*



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# **THE EROSION OF HUMAN IDENTITY**

**Sexuality, Deviance, and Regression**

**This study proceeds from a firm conviction that defending human nature is not merely a purely religious stance, but rather a defense of the human being himself and of his psychological, familial, and social security. It seeks to uncover the reality of this phenomenon in the light of revelation, reason, and social experience, and to demonstrate its fundamental contradiction with the objectives of divine laws in preserving religion, life, honor, and lineage. The study also analyzes the dangers of the contemporary global discourse that seeks to normalize Sexual Deviance, and presents a scholarly, religious, and social vision to confront it and to protect future generations from its destructive effects.**

## **Abstract**

This study addresses the phenomenon of the abomination of the people of Lot, as it represents a clear deviation from sound human nature and a fundamental violation of the laws of the prophets and the heavenly religions throughout history. The study begins by clarifying the innate and moral foundations upon which the regulation of relations between the sexes is based, and highlights how this practice constitutes an assault on God's laws of creation, a distortion of the meaning of family and lineage, and an undermining of the foundations of social stability.

The study also reviews the positions of the heavenly religions and the definitive religious texts that categorically prohibit this abomination and expose its heinousness. It then examines how certain contemporary discourses employ the rhetoric of "freedom" and "rights" to normalize this reprehensible behavior, which contradicts human dignity and innate nature. The study concludes by affirming the grave danger of this phenomenon to both the individual and society, and by emphasizing the necessity of confronting it scientifically, educationally, and legally, while rejecting all attempts to embellish it or present it as a natural or acceptable option.

In light of this debate, the study aims to offer an analysis of Sexual Deviance from ethical, health-related, and social perspectives, highlighting its potential risks to individuals at the levels of psychological and physical health, and to society at the levels of family, lineage, and

the stability of the value system. This analysis is grounded in religious references, philosophical literature, and available contemporary medical and psychological research.

Against the backdrop of this ambiguous reality caught between the pressure of global frameworks and the cohesion of religious and innate reference systems this study adopts an analytical approach to uncover the dimensions of this abomination and its dangers to creed, values, health, and the family and social order. It also clarifies the distinctiveness of the Islamic position, which is consistent with human nature and, in its essence, aligned with the positions of all divine religions that reject this detestable abomination.

# Introduction

The phenomenon of the abomination of the people of Lot is considered one of the most dangerous deviations that strike at the very depths of human nature, as it undermines the order of creation upon which God has fashioned humankind an order based on complementarity between male and female, the formation of the family, the preservation of lineage, and the realization of tranquility and affection between spouses. With the transformations of the modern era, the world has witnessed a remarkable shift in attitudes toward Sexual Deviance, particularly in recent decades. In many societies, it has moved from being morally and religiously rejected behavior to a protected identity demanding legal and cultural recognition. As Western cultural hegemony has intensified, international organizations, global media, and rights-based pressure groups have played an influential role in normalizing Sexual Deviance and promoting it as a symbol of “human rights,” “tolerance,” and “diversity.” Efforts to embellish and market this deviant practice have escalated indeed, even to the point of penalizing those who reject or criticize it marking a clear rupture with established divine laws, sound reason, and the historical experience of human societies. This has occurred alongside pressure on states and societies, including Arab and Islamic societies, to amend their legislation and value-based discourse to conform to this imported vision. Contemporary studies have warned that this trajectory is not neutral; rather, it reflects an organized project to reconfigure family and religious values and weaken the authority of religion by promoting behaviors prohibited by divine law and rejected by innate human

nature under softened terms such as “homosexuality” instead of the abomination of sodomy.

This rapid shift has sparked intense debate in religious, philosophical, and legal circles regarding its effects on the individual and society, and on the value system, the family, and the social order as a whole. The legalization of such practices does not stop at the level of “personal inclination”; it affects the structure of the family, the meaning of sexual identity, standards of right and wrong in sexual ethics, and contravenes human nature as it relates to procreation, the meanings of masculinity and femininity, and the continuity of lineage.

All heavenly religions have unanimously criminalized this abomination, regarding it as a blatant departure from the cosmic order, a subversion of innate human nature, and a cause of moral and social corruption and destruction. Likewise, human societies—across different eras and cultures—have viewed it as a reprehensible and detestable behavior, due to the threats it poses to the structure of the family, the disturbance it creates in sexual identity, and the deviation it introduces into the value system governing relations between the sexes.

## **Chapter One: Historical and Cultural Context**

### **1. The Historical Roots of the Spread of Sexual Deviance in Ancient and Modern Civilizations**

Various historical sources indicate that the practice of Sexual Deviance has been known since ancient times, particularly during the era of the Prophet of God Lot (peace be upon him), whose people were the first to introduce such shameful practices on earth. These abominations spread widely, as important historical sources document same-sex relations in multiple civilizations—such as ancient Greece, Rome, China, India, and certain societies of the Near East—as part of the sexual and social spectrum rather than as a distinct identity, especially within Greek civilization, which is often cited as a major factor contributing to its decline.

With the consolidation of Judaism and Christianity, followed by Islam, moral and legal systems began to take shape that condemned the abomination of sodomy, grounded in sacred texts. It thus became a matter of religious condemnation and later legal criminalization. In Christian Europe, all forms of sexual behavior—including the abomination of sodomy—were subjected to strict legal regulation, with severe punishments imposed during certain periods.

Until the nineteenth century, medicine and psychiatry classified Sexual Deviance as a deviation and a disease.

Homosexuality remained criminalized in most legal systems and was categorized as a psychological and moral disorder, accompanied by widespread social stigmatization.

After the Second World War, within the context of urban expansion and the rise of individual rights, homosexual liberation movements emerged in the United States and Western Europe, linking their struggle to broader movements against discrimination and inequality. This marked a shift from viewing the act itself as a moral or criminal offense to viewing the sexually deviant individual as a distinct social category. In the 1970s, Sexual Deviance was removed from official classifications of mental disorders, and medical and psychological sciences began to regard it as a natural variation in sexual orientation rather than a disease requiring treatment. In parallel, some states began to decriminalize deviant sexual relations, influenced by broader transformations in the understanding of personal freedom and the limits of state intervention in sexual morality.

By the end of the twentieth century and the beginning of the twenty-first, a growing number of states moved beyond decriminalization to legal recognition of deviant relationships through civil partnerships and later marriage. Sexual Deviance also emerged in certain Western political discourses as a test of “civilization” or “liberalism.” Movements advocating for Sexual Deviance became more visible and influential in the West and within institutions, more explicit in presenting their identity and demands, and processes of normalization accelerated across screens, literature, and theater, as well as through marches and demonstrations.

The efforts of sexually deviant individuals to achieve legal recognition intensified progressively, reaching a stage at which some Western thinkers began to sound the alarm. Among them was former U.S. President Richard Nixon, who considered sexually deviant groups to be undermining the foundations of society, arguing that the corruption of the Greek Empire resulted from Sexual Deviance, and that the collapse of the Roman Empire was due to its spread—warning that America was heading toward the same fate.

## 2. Global Shifts in Attitudes and Legislation



**Mass Demonstrations in Italy Against Sexual Deviance**

Over the past five decades, deviant practices have shifted in large parts of the world, particularly in Western countries, from being considered criminal behavior to being legally and socially accepted. In some contexts, they have even evolved into a protected identity enjoying specific privileges and symbolic recognition. This

transformation was neither linear nor globally uniform; rather, it followed two opposing trajectories: one advocating integration and recognition, and another reinforcing criminalization and strict prohibition.

Until the 1980s, the majority of countries worldwide criminalized sexual relations between persons of the same sex, often based on moral laws, public decency codes, or inherited legislation. Criminalization was not merely legal; it was supported by a cultural and religious environment that viewed Sexual Deviance as a deviation and a threat to family and social order. Research indicates that religion was one of the main sources of public rejection of homosexuality, and existing cultural frameworks were closely linked to the non-acceptance of such detestable practices. During this period, public policies clearly aimed to exclude Sexual Deviance from social and legal spheres, imposing direct criminal penalties on related acts, stigmatizing individuals morally and medically, and denying them any positive representation in the media or mainstream culture.

From the late 19th century, some European countries, and more broadly in the 20th century, began a slow wave of decriminalization of deviant acts, particularly in Western Europe and the United States, gradually shifting Sexual Deviance from a criminal matter to one concerning individual privacy.

By the late 20th and early 21st centuries, decriminalization became a more widespread global phenomenon. A recent analysis of the legislation of 194 countries shows that the world moved from a stage in which most countries criminalized Sexual Deviance in the 1980s to a reality today where nearly two-thirds of

countries no longer criminalize it. Moreover, many countries that still have laws on the books have adopted a policy of “non-enforcement,” keeping the legal text while suspending prosecutions, as a transitional phase preceding full decriminalization. Since 2017, countries that lifted criminalization fully transformed the law from an instrument of punishment to a silent tool, and ultimately to complete absence, reflecting a profound change in state perceptions of homosexuality.

The transformation did not stop at lifting penalties; it progressed toward granting positive rights, recognizing Sexual Deviance as an identity deserving protection, empowerment, and acknowledgment. In 2001, the Netherlands legalized the first civil marriage between persons of the same sex, and recognition has since expanded to over 35 countries that have legalized same-sex marriage or advanced forms of civil partnerships. By the mid-2020s, this trend is particularly concentrated in Europe and the Americas, with symbolic progress in countries such as Taiwan and South Africa.

As a result, Sexual Deviance is no longer merely a silent or private behavior but has become the basis for marriage contracts granting inheritance, insurance, taxation, adoption, and family protection rights, providing institutional legitimacy nearly equivalent to that of heterosexual relationships. A set of laws has been enacted in Europe and many Western democracies prohibiting discrimination in employment, housing, and services based on sexual orientation, and in many cases criminalizing hate speech and violence against sexually deviant individuals.

Despite the presence of influential currents within the West that oppose Sexual Deviance and consider it a moral and human crisis, these currents face severe restrictions in the media, with intense campaigns of defamation that may compel opponents to remain silent to protect their reputation and interests. Public figures expressing dissent face severe isolation, with avenues of influence closed to them, functioning as a form of punishment and deterrence.

## **Chapter Two: Mechanisms of Sexual Deviance Normalization**

### **1. The Normalization of Sexual Deviance within the Framework of Human Rights**

Human rights conventions, such as the International Covenant on Civil and Political Rights and regional human rights systems, have played a central role in the normalization of Sexual Deviance by redefining it as a matter of rights. The new rights-based discourse framed freedom of partner choice, private life, and protection from discrimination as part of “universal human rights,” thereby pressuring states to amend their laws in line with their international obligations. The United Nations has placed the promotion of Sexual Deviance and support for the “rights of sexually deviant individuals” among the priorities of its international human rights agenda, seeking to impose this framework on populations worldwide through treaties and agreements issued by its various committees. These mechanisms gradually and fundamentally influence the cultures of societies, to the point that some Western heads of state compete in appointing sexually deviant ministers to bolster their reputation for “respecting human rights.”

Through international treaties, this influence is extended to Islamic countries and other neighboring states whose populations largely uphold family and moral values derived from religion and tradition. The United Nations has used the concept of “gender” as a tool to integrate Sexual Deviance and so-called “rights of sexually deviant individuals” into international human rights charters. This has been achieved by replacing the term “sex,” which refers solely to male and female, with the term

“gender,” which encompasses male, female, and sexually deviant individuals. Furthermore, the definition of “gender” in international charters has been made sufficiently flexible to allow its adoption in conservative governments with minimal objection.

## **2. Cultural, Media, and Sports Mechanisms for Normalizing Sexual Deviance**



The “Pop It” Game for Children Featuring Colors Associated with Sexual Deviance

Research shows that the increasing visibility of sexually deviant individuals in media, advertising, and sports is not innocent, but is linked to soft power strategies that use symbols, narratives, and emotions to normalize Sexual Deviance and reshape moral and social sensibilities, particularly among younger generations. Media creates frameworks through which people interpret what is “natural” and “acceptable.” Studies on news coverage and television programming indicate that increasing the mention of “homosexual identity” and presenting it in positive or neutral contexts contributes to shifting public sentiment and softening cultural and legal attitudes toward Sexual Deviance.

Analytical studies indicate that the representation of Sexual Deviance in films has clearly shifted from being framed through ridicule and marginalization to being depicted in contexts of heroism and empathy, with a focus on stories of love, family, and societal conflict. This encourages viewers to adopt a discourse of “acceptance” rather than a moral or religious approach. Cinematic and television works designed for youth blend messages of “tolerance” with ordinary daily life, presenting Sexual Deviance as a natural option within an appealing narrative. These studies also show that young people’s own experiences indicate that such works provide “identity” and “recognition” for sexually deviant individuals, fostering a shared dialogue that normalizes this concept in the broader public consciousness, making opposition appear as “extremism” or “hatred.”

In advertising, recent campaigns go beyond promoting products; they present themselves as cultural texts that “educate” audiences toward the normalization of Sexual Deviance. The number of ads portraying sexually deviant individuals as “families” or using deviant symbols has increased significantly, especially after 2018, often coinciding with symbolic seasons such as “Pride Month” and Valentine’s Day. Analysis shows that the core of these campaigns serves the interests of sexually deviant groups while targeting a wider audience and redefining the concept of “family” in public consciousness through soft, emotional imagery. Research indicates that these campaigns have become effective tools for changing social norms, even when companies moderate the clarity of messages to avoid negative reactions from certain groups, a process that can be described as gradual and calculated normalization.

In sports, athletics are used as one of the most powerful tools of soft power due to their transnational popularity. A study of the 2022 World Cup in Qatar showed that the German team and some of its fans leveraged the event to display homosexual symbols and use images and social media platforms to convey messages of “acceptance” and “inclusion” globally. The study describes how images and footage are carefully selected to feature smiling faces, direct visual engagement, and bright colors to evoke empathy and encourage audience solidarity with the cause. These messages are also incorporated into advertisements and awareness materials. These mechanisms exemplify soft power capable of transforming a sporting event into a symbolic platform for promoting acceptance of Sexual Deviance while framing moral opposition as intolerance.

### **3. Systematic Scientific Fallacies**

Certain organizations and lobbying groups supporting Sexual Deviance selectively and misleadingly use genetic research to promote the idea that deviant behavior is genetically predetermined, even though the core of these studies completely refutes the existence of a decisive gene. One of the most cited studies by these lobby groups is that of the homosexual neuroscientist Simon LeVay, which claimed a clear difference between the brains of sexually deviant men and “normal” men. The study was widely celebrated by supporting lobby groups, extensively covered by the media, and even featured on the cover of *Time* magazine.

However, other neuroscientists pointed out several research and scientific flaws, as well as concerns regarding the objectivity of the researcher. Among the

most significant flaws were that all participants in the study identified as sexually deviant and were also diagnosed with AIDS. Critics argued that the observed brain differences could be attributed to the disease rather than sexual orientation. More importantly, three years after the study, Simon LeVay stated in an interview with *Discover* magazine:

*"It is important to indicate what I did not find. I did not prove that homosexuality is genetic. I found no genetic reason for why someone is sexually deviant. I did not demonstrate that sexually deviant individuals are born that way. The most common mistake people make is in interpreting my work."*

In 2019, the prestigious scientific journal *Nature* published a paper reporting the results of the largest genetic study ever conducted, covering half a million individuals. The study showed that there is no specific "gay gene," which prompted widespread reactions in circles concerned with LGBTQ+ rights. The study concluded that sexual orientation is not linked to a genetic factor, helping to challenge the prevailing understanding of hereditary causes of Sexual Deviance.

New Zealand researchers Neil Whitehead and Briar Whitehead, in their book *Did My Genes Make Me Do It?*, note that Western societies have, over recent decades, been subjected to an organized campaign of misinformation and confusion. This campaign influenced a wide range of official, religious, and professional institutions—including parliaments, judicial bodies, churches, and psychological disciplines—to adopt the notion that homosexuality has an organic hereditary origin and is therefore a fixed, unchangeable condition.

This perception is echoed by American media analyst Mark Dice, who argues that the liberal media has engaged in a form of “brainwashing” through propaganda supporting Sexual Deviance, aiming to convince Americans that the prevalence of Sexual Deviance is much higher than they believe.

#### **4. Criminalization of the “Treatment” of Sexual Deviance**

Lobby groups supporting Sexual Deviance reject any attempt to “treat” it, framing such interventions as inhumane and dangerous practices that allegedly cause severe psychological harm. International organizations—including the American Psychological Association (APA), the World Health Organization (WHO), the Pan American Health Organization, and the United Nations Human Rights Council—endorse this position, describing such efforts as deceptive, fraudulent, and akin to torture. They call for banning and legally criminalizing anyone who provides such interventions. These institutions emphasize that Sexual Deviance is neither a disease nor a mental disorder and that there is no medical justification for attempting to treat or change it. Attempts to modify sexual orientation are regarded as violations of medical ethics and human rights. Several countries have enacted legislation penalizing all forms of treatment or guidance, including religious counseling, aimed at modifying sexual orientation.

Studies published by the American Psychological Association indicate that attempts to change sexual orientation are scientifically ineffective and carry serious psychological risks, including depression, anxiety, and suicidal behavior. Professional duty requires accepting

individuals as they are, supporting them, and helping them explore their sexual identity without imposing any orientation on them.

In contrast, these same organizations actively support and legitimize sex reassignment procedures. Biological males are encouraged to undergo a visible transition to female status with legal and ethical backing, which is considered a human right, despite the associated health and psychological risks and the fact that it has become a lucrative commercial industry generating billions of dollars. In this way, the philosophy of “gender” encourages sexual transition, opposes any attempts to revert to one’s natural orientation, and accuses those who oppose it of violating human rights—a stark contradiction in standards and positions.

## **Chapter Three: Social and Health Risks of the Abomination of Sodomy**

### **1. Psychological and Physical Health Risks Associated with the Abomination of Sodomy**

Sexual practices among men who engage in Sexual Deviance carry significantly higher health risks compared to heterosexual practices, and these risks multiply when multiple partners are involved. Both recent and historical research confirm that such practices are strongly associated with the transmission of HIV, other sexually transmitted infections (STIs), and localized injuries in the anal and rectal regions. Analytical studies conducted in Nigeria during 2007, 2010, and 2014, covering 17 states through three rounds of integrated biological and behavioral surveys, found that the likelihood of HIV transmission in each sexual encounter between men is approximately 20 to 30 times higher than that in heterosexual intercourse. These studies also show that men who have sex with men (MSM) represent less than 1% of Nigeria's total population, yet contribute to more than 20% of all HIV infections nationwide. Data further indicate that these practices are among the most hazardous sexual behaviors for disease transmission after blood transfusion.

A U.S. medical study demonstrated that sexually deviant men are more susceptible to a new strain of antibiotic-resistant bacteria, known as Necrotizing Fasciitis bacteria ("flesh-eating bacteria"), with the probability of transmission through homosexual contact being 13 times higher than among heterosexual men. These practices are also associated with increased risks of other STIs,

including gonorrhea, chlamydia, syphilis, hepatitis B, and human papillomavirus (HPV) infections linked to anal lesions and cancer. European guidelines confirm that sexually transmitted anal and rectal inflammation is primarily caused by gonorrhea, chlamydia (including LGV), syphilis, and herpes, and is mainly transmitted through anal intercourse among men.

From a psychological perspective, numerous modern studies indicate that sexually deviant individuals, including women, experience rates of mental disorders approximately two to three times higher than heterosexual individuals. Anxiety and mood disorders are significantly more prevalent among sexually deviant individuals, and the risk of suicidal ideation is roughly four times higher.

In a 2022 study published in *Acta Psychiatrica Scandinavica*, researcher Charlotte Witgens and colleagues found that sexually deviant individuals face a higher risk of mental disorders compared to heterosexuals. The overall probability of mental disorders among gay men and lesbians was roughly twice that of heterosexuals, with depression risk nearly doubled and suicidal behavior risk about three times higher. Bisexual individuals were the most at risk, with overall mental disorder probability tripling, depression risk nearly tripling, and suicidal behavior risk increasing about fivefold compared to heterosexual individuals.

A 2019 U.S. study examining differences in substance use between sexually deviant and heterosexual individuals found that sexually deviant individuals have higher rates of drug and alcohol use compared to their heterosexual counterparts.

## **2. Social Implications of Sexual Deviance**

Accepting the phenomenon of Sexual Deviance does not merely alter a legal or religious ruling; it fundamentally affects the ethical and social structure of society. It leads to a redefinition of right and wrong in sexual behavior and undermines the norms that regulate sexual desire, which are essential pillars of the broader moral system. It also opens the door to normalizing patterns of behavioral deviation that contradict human nature, religion, reason, and threaten family and social stability. Such deviations move away from the natural sexual relationship between male and female, which serves as the foundation for human survival and the organization of family relations. On one hand, Sexual Deviance disrupts the natural family unit based on heterosexual marriage, producing clearly defined parental roles; on the other hand, it generates new types of relationships that lack a balanced distribution of familial rights and responsibilities.

Social and legal recognition of Sexual Deviance changes individual behavior patterns and family roles, weakening the innate model of male-female relationships as the basis for family formation and procreation. This trend has been accompanied by the emergence of new terminologies attempting to redefine sexual concepts under the banners of “freedom” and “rights,” such as redefining “gender” as a socially constructed concept separate from biology. Many researchers view this as a gradual dismantling of moral systems, the legalization of unlawful relationships, and an opening toward moral decay, negatively impacting family and social stability.

One of the most serious consequences concerns children. Studies indicate that legalizing sexually deviant relationships and recognizing them as a form of family undermines the protection of children's rights to grow up in environments with both a mother and a father. Allowing adoption by sexually deviant individuals creates profound problems, including role confusion, erasure of the father-mother model, and weakening of the family's role in balanced upbringing. Contemporary research confirms that promoting Sexual Deviance under the guise of modernity and secularization weakens societal values, shifts ethical standards toward individual desire, and poses a direct threat to social norms.

Research also demonstrates negative psychological, behavioral, educational, and social effects on children raised without both biological parents present. Professor Roger Kobak, in his study on the "Emotional Dynamics of Attachment Disorders," notes that having both parents is crucial for proper psychological and social development. Children deprived of this care tend to develop superficial relationships and display aggressive behaviors in adulthood. A 2013 Canadian study analyzing a large population sample found that children adopted by same-sex couples had lower graduation rates compared to other children. An Australian study compared 58 children raised in heterosexual married families with 58 children raised in "sexually deviant families" and found that heterosexual couples provided the most conducive environment for social and educational development.

In a U.S. study by Professor Theodora Serota of 68 women raised by sexually deviant parents and 68 women raised by heterosexual parents (average age 29 in both groups), women raised by sexually deviant parents

reported less comfort with others, lower trust and reliance on others, and higher anxiety in relationships compared to women from heterosexual families. A 2012 British study by Professor Daniel Potter, based on a large survey of school-age children, found that children raised in “sexually deviant families” experienced greater confusion, feelings of isolation from their “families,” and higher levels of psychological pain, depression, deviant behavior, and substance abuse compared to children raised in traditional families.

### 3. The Collapse of Moral Barriers



Promotional Poster for Pedophilia

The dramatic shift in the global moral framework has not stopped at recognizing Sexual Deviance as a “civil right”; it has gone further, reaching what sociologists have long warned about, known as the “Slippery Slope”. Once the

innate and sacred references that regulate human instinct are dismantled, every “desire” can theoretically be claimed as a legal “right.” Contemporary human rights discourse has undergone profound transformations in its approach to sexual deviance, framing it as a response to perceived gaps in classical human rights frameworks regarding sexual matters, and calling for an unprecedented expansion of individual freedom in the sexual domain.

The introduction of concepts such as “sexual orientation” and “gender identity” into the language of international treaties and United Nations platforms represented a pivotal turning point, reconstructing notions of self, identity, and rights on new foundations, linking legal recognition of sexual choices to the principle of human rights. Within this framework, Sexual Deviance has been categorized under “sexual minorities,” deemed worthy of legal protection from discrimination and violence. Human rights and equality discourse have been used to legitimize the decriminalization of homosexual relationships and, in some countries, to advocate for the legalization of same-sex marriage, often under the influence of “global political will” and transnational advocacy networks.

This expansion of sexual rights discourse has been accompanied by intellectual and political attempts to redefine the ethical and legal boundaries of sexual acts altogether. Questions have emerged about the rationale for continuing to criminalize practices previously considered absolute taboos—such as incest—if consent and adulthood are purportedly present. Scholars warn that the logic of an “unlimited right to sexual fulfillment” could theoretically erode the foundations of prohibiting other acts, foremost among them pedophilia. Studies in

sexual policy indicate that issues like pedophilia remain, socially and legally, in a stage of absolute moral exclusion, with efforts to prevent politicization or the recognition of “rights,” much like homosexuality was in earlier stages. This highlights the urgent need to scrutinize contemporary human rights discourse and its drift from protecting individuals from violence and discrimination to a system unconstrained by moral or ethical standards.

The slide toward moral ambiguity continues in sexual rights debates, with increasing voices advocating for sexual access to animals and children. Some Western academic discussions attempt to “secularize” deviance by producing research claiming that adult-minor relationships could be “harmless” if based on consent—a flawed logic, since minors lack the mental and legal capacity to consent. These discussions also manipulate terminology to lower societal resistance. Instead of the medically and legally recognized term pedophilia, these voices promote the label “Minor-Attracted Persons (MAPs)”, signaling that the floodgates have opened, and this discourse could become a platform for renegotiating prohibitions that form the legal and moral backbone of society.

## **Chapter Four: Islam's Position on Sexual Deviance**

Islam deals with the human being and life through a comprehensive and integrated approach, giving due attention to rectifying every deviation that may affect them, whether in matters of belief and worldview, or in manifestations of injustice and transgression against the rights of God and the rights of people. Its concern also encompasses social and moral deviations, such as various forms of corruption, arrogance, tyranny on earth without right, and the practice of indecencies and abominations that contradict sound human nature.

Islam considers the act of liwat to be among the most heinous and dangerous evils, a major sin that departs from sound natural disposition, and more reprehensible and severe than adultery in its moral characterization. This is because it represents a departure from the natural framework of sexual relations, which is marriage between a man and a woman, and stands in contradiction to the objectives of Islamic law in preserving lineage, honor, and human dignity. It also entails the dismantling of the family structure and the disruption of the function of marriage in providing tranquility, procreation, and mutual support. This ruling is grounded in definitive texts from the Qur'an and the Prophetic Sunnah, given that this reprehensible act involves a reversal of innate moral balances and poses a threat to societal stability.

The jurists of the Muslim community, across their various schools of thought, have reached a consensus on its strict prohibition, due to the moral, social, and health-related harms that result from it. At the same time, Islam

calls for addressing such deviations through appropriate means for those afflicted by this act, through guidance and reform, opening the door to repentance, and reinforcing values that safeguard both human nature and society.

## **1. The Prohibition of Sexual Deviance in the Noble Qur'an**

The Quran mentions the heinous act of the people of Lot in several verses, and it states that the people of Lot, peace be upon him, were the first nation in history to invent and practice sexual deviation by shifting sexual preference from women to men. This practice spread among them to the point that it became a societal phenomenon, as agreed upon by the interpreters. Allah says in the Quran: "Do you commit such immorality as no one has preceded you with it among the worlds?" (Al-A'raf: 80). Allah also says: "Do you indeed approach men with desire instead of women? Rather, you are a people who behave ignorantly" (Al-A'raf: 81).

The Quran uses words with strong moral connotations to describe the actions of the people of Lot, such as immorality, extravagance, aggression, corruption, and wickedness. In Surah Al-Ankabut, Allah says: "Do you indeed commit immorality?" and He also says: "Do you indeed approach men, cut off the way, and commit wickedness in your gatherings?" (Al-Ankabut: 28-29). This description includes two dimensions: a natural moral dimension, by calling it an immorality, meaning an act that goes beyond the limits of ugliness, violating the sexual uprightness established by the Quran in the context of marriage between a male and a female; and a social-cultural dimension, where they cut off the way and

commit wickedness in their gatherings, meaning that the deviant behavior did not remain an individual act but turned into a public, organized practice that threatens the safety and order of society.

The Quran forbids this immorality with strong condemnation through the words of Lot, peace be upon him, offering the lawful alternative: "These are my daughters; they are purer for you" (Hud: 78), meaning lawful marriage, describing marriage as the only legitimate means of sexual fulfillment. Anything else is an aggression against nature and lineage. The punishments for adultery and sodomy in Islamic jurisprudence are understood within the framework of preserving religion, life, honor, and lineage. Therefore, the verses about the story of Lot serve as a foundational Quranic reference in establishing this concept.

The Quran describes the punishment of the people of Lot as compounded and harsh, reflecting the severity of the crime and its transformation into a societal phenomenon. In Surah Hud, Allah says: "So when Our command came, We made its highest part its lowest and rained upon them stones of hard clay" (Hud: 82), and in Surah Al-Hijr: "So We made its highest part its lowest and rained upon them stones of hard clay" (Al-Hijr: 74). This depiction is understood in light of rhetorical and contextual studies as a reversal of the natural order, as they had reversed the laws of nature. Thus, the physical form of the punishment, "the inversion of the earth," is fitting for their reversal of values and morals. The raining of stones from hard clay is a specific, exterminatory punishment, sent down upon a nation that had reached the point of publicly declaring and defending this immorality after exhausting all means of calling them to repentance and giving advice.

## **2. Prohibition of Sexual Deviance in the Prophetic Sunnah**

The Sunnah of the Prophet is considered the second source of Islamic legislation, and it provides detailed and reaffirmed guidance on sexual relations as mentioned in the Quran. The stance of the Sunnah on "sexual deviance" is one of absolute prohibition, viewing it as a deviation from human nature and a destruction of the essential objectives of Sharia, foremost among them the preservation of lineage and honor.

The Sunnah's stance on Sexual Deviance is not merely a legal penal position; it is a value-based perspective derived from a holistic view of the universe and humanity. It sanctifies the natural marital bond and considers any deviation from it a threat to societal stability and the moral order that the Sunnah seeks to establish. The Sunnah establishes that human existence is based on the duality of male and female. From this viewpoint, the Sunnah considers any attempt to blur the distinctions between the sexes or alter their biological and social roles as a deviation that requires condemnation. It warns against anything that may lead to sexual deviance, such as gender mimicry. In a narration from Ibn Abbas, the Prophet (peace be upon him) said: "Allah has cursed those men who imitate women, and those women who imitate men." From this hadith, it is understood that maintaining identity distinctions is a fundamental goal in preventing the slide into deviant practices.

The hadiths regarding the actual practice of Sexual Deviance express a firm tone. The Prophet (peace be upon him) cursed those who commit immorality, with

the curse meaning being cast out of Allah's mercy. Additionally, the Sunnah outlines severe penalties, including the death penalty, to eliminate this vice and eradicate it. The Prophet (peace be upon him) said: "Whoever you find doing the actions of the people of Lot, kill both the doer and the one receiving the act." Scholars interpret these punishments as reflecting a legitimate policy aimed at protecting society from this destructive immorality, which threatens the family structure.

The Prophetic Sunnah does not merely prohibit this immoral act but also works to eliminate its sources and close the avenues leading to it by regulating daily behavior and preserving "modesty in sight and physical conduct." This is reflected in various legislative aspects. The Prophet (peace be upon him) prohibited two men from sharing a single garment or two women from doing the same, stating: "A man should not look at the private parts of another man, nor a woman at the private parts of another woman, nor should a man lie with another man in one garment, nor a woman with another woman in one garment." Furthermore, the Sunnah links faith with modesty and considers that sexual deviation begins with breaking the barriers of visual and behavioral modesty.

## **Chapter Five: The Stance of Other Religions on the Immorality of the People of Lot**

### **1. The Christian Stance on Sexual Deviance**

Christianity, in all of its traditional denominations, adopts a firm stance that considers all deviant practices as a violation of the natural and theological order set by God for humanity. This position stems from the belief that sex is not merely an instinct or a personal choice, and that lawful sexual behavior is confined to a monogamous marriage between a man and a woman, based on the creation narrative in the Book of Genesis. Additionally, it draws from New Testament scriptures, which indicate that sexual deviance, including homosexuality, is contrary to God's purpose in creation and is linked to a broader sin that involves rejecting God and worshipping idols.

In the New Testament, which is the supreme reference for Christians, there are explicit texts that reject these practices, which were common in the surrounding pagan cultures of the early Church:

- **The Teachings of Jesus on Marriage (Matthew 19: 4-6):** Although Jesus did not explicitly mention the term "sexual deviance," He established the golden rule upon which Christian sexual ethics are built. He said: *"Haven't you read that at the beginning the Creator 'made them male and female,' and said, 'For this reason, a man will leave his father and mother and be united to his wife, and the two will become one flesh?'"* In this passage, Jesus confined lawful sexual

relations to the "male and female" relationship, thereby rejecting the legitimacy of any other model.

- **Paul's Letter to the Romans (1: 26-27):** This is considered the most detailed passage in the New Testament on this issue, where Paul, the apostle, describes homosexual practices as "shameful lusts" and a result of turning away from the knowledge of God: \*"Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones

## 2. The Jewish Stance on Sexual Deviance

Judaism is a legalistic religion that is deeply tied to scripture, which categorically rejects deviant practices. These practices are not viewed as a personal choice or an alternative lifestyle but are classified under "forbidden relationships." This stance is based on the principle that God set clear boundaries for the body, and crossing these boundaries is considered a corruption of human nature and a desecration of the sacred. Despite the presence of modern Jewish movements like "Reform Judaism," which exhibit some flexibility or acceptance in the contemporary era, the Torah texts and Jewish law remain the primary reference that prohibits such practices, viewing them as "abominations" that go against the purpose of creation. Judaism's view on sexuality stems from the belief that humans are created in "the image of God," and that both the body and sex, in their original form, are "good" and directed toward marriage between a man and a woman, procreation, and the building of the sacred community.

Judaism's prohibition of Sexual Deviance is grounded in clear and direct texts from the "Five Books of Moses," as follows:

- The Absolute Prohibition in the Book of Leviticus, the primary legislative source for what is lawful and unlawful in Judaism, which mentions the prohibition twice in definitive terms:
  - Leviticus 18:22: *"You shall not lie with a man as with a woman; it is an abomination."* The text uses the word "abomination" (in Hebrew: *Toevah*), the same word used to describe idol worship or acts that provoke moral disgust for violating nature.
  - Leviticus 20:13: *"If a man has sexual relations with a man as one does with a woman, both of them have done what is detestable. They are to be put to death; their blood.*

# Recommendations

## 1. In the Educational and Familial Spheres

### • **Strengthening Natural Identity and Distinguishing Between Masculinity and Femininity in Children**

Instill a clear understanding of the divine principles behind the creation of male and female as the foundation for the continuation of life. Foster the meanings of masculinity in boys and femininity in girls within an environment of mercy and respect, while avoiding confusion between roles, appearances, and behaviors that are prohibited by Sharia. This approach acts as a preventive measure against sexual identity confusion and behavioral deviations. Encourage educational and familial programs to offer positive models of healthy masculinity and femininity, reinforcing the value of complementarity between the genders in both family and society.

### • **Integrated Roles of Family, School, and Mosque**

Develop a collaborative partnership between the family, school, mosque, and community institutions to unify the educational and ethical discourse related to sexual identity and disciplined sexual behavior. These institutions should act as the primary educators for children and youth on these matters.

- **Activating the Role of Parental Supervision**

Encourage parents to monitor the entertainment content (cartoons, video games) consumed by their children, as subtle messages promoting normalization of deviance may infiltrate at an early age.

- **Supporting Positive Educational and Media Alternatives**

Support the production of alternative media and cultural content, as opposed to what is broadcast on channels and platforms that support deviance, such as (children's stories, cartoons, and youth programs). This content should reinforce the value of the natural family structure (father, mother, children).

- **Supportive Policies and Legislation for Protecting Childhood and Identity**

Ensure that educational and media policies work to protect minors from content that promotes deviance and sexual perversion. These policies should include clear guidelines for children's material on various platforms and emphasize the enactment of laws that require educational institutions and service providers to respect the religious and cultural privacy of society, especially regarding sexual identity and behavior.

2. **Confronting the "Normalization" Movements and the Lobby Groups Supporting Them**

- **Raising Awareness of the Dangers of Sexual Deviance on Countries and Societies**

Focus on highlighting the dangers of Sexual Deviance to nations and communities through media channels, whether visual, written, or social media platforms.

- **Responding to Advocates of Sexual Deviance in a Systematic and Scientific Manner**

Counter the calls for Sexual Deviance with well-researched and methodical arguments, warning against civil society organizations and media outlets that promote these calls under the guise of human rights, freedom, progressivism, democracy, and other slogans.

- **Building "Intellectual Immunity" Legally**

Encourage governments and states to enact legislation that prohibits the promotion of Sexual Deviance in media outlets and educational curricula, considering it a threat to national and social security.

- **Increased Focus and Guidance from Government Institutions, Civil Society Organizations, Professional Unions, and Experts in Legal, Social, and Psychological Fields**

Encourage these bodies to investigate the causes of Sexual Deviance and work towards addressing each case appropriately, providing specialized guidance and care.

### **• Raising Awareness About the Dangers of Misleading Terminology**

Expose the deceptive language used by organizations supporting sexual deviance, such as replacing terms like "sexual deviance" with "orientation" or "homosexuality." Advocate for returning to terms that describe the phenomenon accurately, such as a deviation from natural instincts.

### **• Opening Doors for Treatment and Rehabilitation**

Recommend the establishment of specialized centers (psychological and behavioral) that operate with full confidentiality to help individuals suffering from sexual identity disorders and who wish to return to their natural state, without social stigma hindering the healing process.

### **• Encouraging Those Struggling with These Disorders Not to Isolate Themselves or Surrender to Views That Claim "Inability to Change"**

Encourage individuals to seek help immediately from psychological centers and counseling services that adopt corrective therapy, combining psychological science with moral guidelines. Recommend that concerned individuals explore scientific studies that show these feelings are often the result of psychological accumulations, childhood traumas, or dysfunctional

environments, all of which are treatable and not a "genetic fate" that cannot be escaped.

## Conclusion

In conclusion, this study emphasizes a crucial reality: the world today is facing not just a passing behavioral deviation, nor a demand for "minority rights," nor an individual practice confined to the private sphere. The personal domain alone does not create a public issue. Instead, the problem has evolved into an attempt to normalize and forcibly impose Sexual Deviance in society, representing a form of oppression where individuals are coerced into changing their identities. The world now faces a "totalitarian ideology" that seeks to reshape society according to its standards, aiming to re-engineer humanity and transform individuals into hybrid beings, stripping them of their natural and biological characteristics that have been part of humanity since the beginning of creation.

The pressure exerted by the lobby groups supporting this phenomenon on countries and societies has surpassed the bounds of "Sexual Deviance freedom" and has entered the phase of "intellectual terrorism." These lobby groups have created "Inquisitions" that target anyone who clings to natural instincts or scientifically and ethically opposes the normalization of sexual deviance. This is done through professional and social exclusion, labeling academic or political voices who reject this agenda as "phobic" or hateful, thereby infringing on their right to critique. The issue has escalated to the point where silence on the matter is monitored, and today, it has become a cause for suspicion and an excuse for inquisitions searching for "potential homosexuality phobia." This movement enforces educational guardianship, compelling nations to include content in

their curricula that contradicts their beliefs, under threat of economic and political sanctions.

Targeting human nature is not merely an objective in itself but a means to dismantle the family unit, which is the last stronghold that protects the individual from dissolving into the fluidity of the new world order. When sexual identity is destroyed, it becomes easier to create a rootless human, devoid of reference points and identity, making it easier to control and manipulate them. This is an attempt to transform societies from cohesive entities based on values into a herd of consumers who are governed only by distorted instincts.

Given this reality, there is an urgent need for the Arab and Islamic communities, alongside Western movements that reject the dominance of this ideology seeking to impose Sexual Deviance and undermine societal structures, to work together with all forces still grounded in natural, religious, and ethical foundations. This collaboration should aim to formulate a unified and strong stance against the normalization and legalization of sexual deviance, which is being imposed through political and cultural influence.

This process must begin with the restoration of awareness, prioritizing the critical review of language and commonly used terms, rejecting misleading labels that present deviance as a "sexual orientation" equivalent to nature. Instead, accurate terminology should be restored to reflect the true nature of Sexual Deviance as a deviation from natural instincts and a perverse behavior. Furthermore, this intellectual and moral stance should be shaped into legislative policies, research projects, and cultural programs aimed at

preserving the family structure, protecting individuals from distortion, and ensuring the possibility of a balanced human civilization that guarantees future generations the right to live in accordance with the dictates of natural soundness.

## References

[1] A scientific paper from *Nature* published in 2019 discussed the results of the largest genetic study ever conducted globally, which involved half a million people. The study showed that there is no specific "gay gene," and concluded that sexual orientation is not linked to a single genetic factor, which contributed to changing the prevailing understanding of the genetic factors behind sexual deviance.

<https://www.nature.com/articles/d41586-019-02585-6>

[2] The introduction to the book *"Did My Genes Make Me Do It?"* by the scientific authors brothers Neil Whitehead and Briar Whitehead: "The West has been the subject of a campaign of deception and misinformation over the past twenty or thirty years, making its public institutions, from lawmakers to judges, and from churches to mental health specialties, widely believe that homosexuality is genetically inherited and therefore cannot be changed."

[3] Analytical studies conducted in Nigeria during the years 2007, 2010, and 2014, which included 17 states across three rounds of integrated biological and behavioral surveys, concluded that the likelihood of HIV transmission in any sexual encounter between men is about 20 to 30 times higher compared to the likelihood of transmission in heterosexual intercourse. These studies also showed that the percentage of men engaging in sex with men in Nigeria is less than 1% of the total population, yet they contribute to more than 20% of the

total HIV infections in the country.

<https://link.springer.com/article/10.1186/s12889-019-7540-4>

[4] An American medical study concluded that homosexual men are more susceptible to a new strain of antibiotic-resistant bacteria known as *Necrotizing Fasciitis* (flesh-eating bacteria). The study indicated that the risk of transmission of this infection through homosexual intercourse is 13 times higher compared to heterosexual men.

[https://wwwnc.cdc.gov/eid/article/22/9/16-0624\\_article](https://wwwnc.cdc.gov/eid/article/22/9/16-0624_article)

[5] A study confirms that engaging in Sexual Deviance between men leads to high-risk *Human Papillomavirus* (HPV) infections in the anus, chronic infections, and is the leading cause of anal cancer.

<https://www.sciencedirect.com/science/article/pii/S1876034118301011?via%3Dihub>

[6] European guidelines: Anal and rectal sexually transmitted infections are most commonly caused by gonorrhea, chlamydia (including LGV), syphilis, and herpes, and are primarily transmitted through anal intercourse among men.

<https://onlinelibrary.wiley.com/doi/10.1111/jdv.17269>

[7] A study published in *Acta Psychiatrica Scandinavica* in 2022 by researcher *Charlotte Wittgens* and her colleagues showed that individuals with deviant sexual orientations face a higher risk of developing mental disorders compared to others.

<https://onlinelibrary.wiley.com/doi/10.1111/acps.13405>

[8] A 2019 American study on differences in drug use between homosexuals and others found that homosexuals have higher rates of drug and alcohol

consumption compared to others.

<https://www.sciencedirect.com/science/article/abs/pii/S0376871619305320?via%3Dihub>

[9] Professor *Roger Kobak* in his study on the "Emotional Dynamics of Disruptions in Attachment Relationships": The presence of both parents in a child's life is essential for ensuring their psychological and social well-being, and children who are deprived of this care develop shallow relationships and tend to exhibit more aggressive behavior during adulthood.

<https://www.semanticscholar.org/paper/The-emotional-dynamics-of-disruptions-in-attachment-Kobak/c8970adbabb820fd01522ec02a78cf9b11a6ff9>

[10] A Canadian study conducted in 2013, which analyzed data from a large population sample, concluded that children adopted by homosexual couples have lower graduation rates compared to other children.

<https://terpconnect.umd.edu/~pnc/allen-ss-grad.pdf>

[11] An Australian study on the social and educational development of 58 children living with heterosexual married parents and 58 children living with "homosexual families" found that heterosexual couples provide the best environment for a child's social and educational development compared to "homosexual families."

<https://www.cambridge.org/core/journals/children-australia/article/abs/children-in-three-contexts-family-education-and-social-development/BA0DB5DC62B9E7D955454A5BB165F7F8>

[12] A study by American professor *Theodora Serota* on 68 women raised by homosexual parents and 68 women raised by heterosexual parents, with an average age of 29 years in both groups, found that women raised by homosexual parents were less comfortable with others, had lower trust and reliance on others, and experienced

more anxiety in relationships compared to women raised by heterosexual parents.

<https://www.sciencedirect.com/science/article/abs/pii/S0883941708001611>

[13] A study conducted by British professor *Daniel Potter* in 2012, based on a large survey of school-aged children, found that children raised in a "homosexual family" environment were more confused, felt more isolated from "their families," and experienced more psychological pain, depression, deviance, and drug use compared to a similar group of children born in traditional families.

<https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1741-3737.2012.00966.x>

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# THE EROSION OF HUMAN IDENTITY

In the modern world, shifts in cultural and legal perspectives around sexuality have reached a stage where sexual deviance is not only normalized but promoted as a human right. This book examines the erosion of human identity by addressing the dangerous rise of sexual deviance and its implications for the individual, family, and society. Through a careful critique informed by religious teachings, natural human instincts, and social analysis, it exposes how such behaviors undermine the natural order, distort human nature, and unravel the fabric of family and community. It warns of the impact of widespread acceptance and legalization of these deviations, and articulates a thoughtful defense of humanity's innate identity and values.

