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**Thematic Quranic Translation Series - Installment 33**  
**(IN ENGLISH LANGUAGE)**

**EPISODE OF PROPHET LOT IN QURAN AND HIS**  
**“SUPPOSED” COMMUNITY OF SODOMISTS**

**Rebuttal of Fictitious Traditional Interpretations**

***Relevant Verses Brought under Rational***  
***and Academic Scrutiny***

**PRELUDE**

Some Quranist students of vision and genius in my study circle of friends have been asking me for some time to look into the episode of Prophet Lot and to bring forth a fresh and up to date Rational Translation of it, free and pure from the effects of myth and external interpolation. According to them the blame of homosexuality on that community and, consequently, the direct sentence of torment upon them from Allah for this crime, does not seem logical or acceptable to a thinking mind. They wanted to see this old ambiguity removed in order to see Quran’s true, authentic and discernable face in reference to this historical reference.

As a matter of fact, we find all the old and contemporary translations following one and the same path. We all know that this particular path is that of blind conformism to the deductive logic borrowed from the ancient Greek Rationalism. The ancient Greek style deductive logic suffers from the disease of deriving conclusions through a process of internal thinking without empirically examining the hypothetical major proposition on the basis of its objective material reality. After the Arab imperialism usurped the Pious Caliphate of Islam, its doctrine in

general, and its main source Quran in particular, was subjected to a grand and organized distortion campaign with the aim of hiding the tyrannical hereditary style of its despotic regimes which were manifestly incompatible with the original Islamic injunctions for a welfare state. They wanted their feudal, capitalist politics justified by an irrational form of religion and this purpose was served by making Islam's reformative and welfare oriented philosophy disappear into a labyrinth of ill logic and mythological puzzles. Along with other important themes discussed by Quran, Prophet Lot's historical episode was also made a target of ambiguous interpretation that concealed behind it the real socio-political revolution Lot's community had undergone. Their vicious goal was nothing else than to bury the genuine public welfare-oriented spirit of this Discipline deep under the ground.

Up to the time of writing on this episode, this humble writer has successfully highlighted several identical historical propositions in the true light of Quranic spirit by salvaging their true essence out of the rubble of mythical tales. This series of most Rational Translations includes the eventful voyages of Prophet Moses, his rendezvous with a supposed Prophet of God called Khizer in traditions, the ventures of the Two-Horned One (Zil-Qarnain), the mystery of Gog and Magog, the Seven Sleepers of the Cave (Ashaab-e-Kahaf), the Noah's Ark and the Great Deluge, the rain of stones by birds (Ababeel) on the troops of King Abraha, etc. etc. Therefore, in the perspective of present questions, by studying many available writings on this Theme, I have come to the conclusion that till date only Dr. Qamar Zaman of Lahore, Pakistan had broken the ice of old traditions and made a very first attempt to write a rational translation based on ground realities. Although, his narratives, in my humble opinion, are found generally devoid of clarity of expression and often lack intelligible and clear cut style of prose, and though there's ample space/chance/opportunity of fundamental differences of opinion and objections regarding his work on other Themes, but he must be given the credit of breaking the age old traditional shackles and making prudent efforts to clear the way towards exposing the Quranic injunctions in their true light.

As a matter of fact, Prophet Lot's episode in Quran never suggests the sexual perversion called sodomy or homosexuality, or unnatural sexual relation between males. Homosexuality is a fact of human life which is found among humans since times immemorial, on a minority level. The existence of this sexual delinquency is proved by research in ancient history and Anthropology. In our modern world the

fact is further confirmed that this tendency does not only exist, but is now accepted on a wide scale and has been given a legal cover in several countries. Therefore, if the community of Prophet Lot was supposed to be involved in this perversion, *why would Quran say that they used to do what no other nation on earth had ever done?*

Along with the above reality, there is another crucial point. Allah's modus operandi or His laws or working modalities never change for any time period or for any nation. Therefore, to destroy the community of Prophet Lot by a shower of stones, BUT to give a free hand in this behalf to all the latter, or former, communities is not a quite understandable idea! Much earlier than the emergence of Islam, among the old Greeks and the elite classes of Romans, homosexuality enjoyed the status of quite an acceptable practice! Just a single Roman Emperor, Tiberius, is reported to be keeping four hundred slaves captive in the basement of his palace for satisfying his lust for homosexuality. The latter generations of humans have crossed all the barriers in this respect and have given a legal status to homosexuality. They are openly entering into homosexual marriages. None of those earlier ones, or the present latter ones were subjected to the shower of stones which is ascribed to the community of Prophet Lot? Therefore, these ground realities lead us towards abstaining from the blind acceptance of traditional translations.

Considering from a different angle, we know that unless a major proposition is not analyzed and investigated in the light of nature, human self, social paradigm, historical comparison and different fields of knowledge, and its objective material reality is not drawn forth, how can an act of rendition, explanation or translation relating to it can be declared valid?

Two main reasons that lead humans towards homosexuality have been prescribed by experts. One of those is supposed to be genetic and hormonal imbalance. The other one is the environmental or societal influence that leads to a sexual perversion for pleasure seeking. Lots of research is available on this topic on the platforms of psychology and medicine which throws light on the causes and end results of this tendency among men. Readers have easy access to the work done in this field through Internet.

As our focus of attention is not research in this field. We are concerned about checking the veracity of Quranic translations that claim to be related with it, therefore, after this summary of the background, we present before you the most up to date Rational Translation on this Theme.

### **Verse 7/80 to 7/84 (Chapter Al-A'raaf)**

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً  
مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أُخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ  
أُنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانظُرْ كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

**Transliteration:** “Wa Lootan, iz qaala li-qaurami-hi, ata’toonah fahishata maa sabaqa-kum bi-haa min ahadin min al-‘aalameen. Inna-kum la-taatoona al-rijaala shahwatan min doon-in-Nisaa. Bal antum qawmun musrifoon. Wa maa kaana jawaba qawmi-hi illa an qaaloo akhriju-hum min qaryati-kum. Inna-hum anaasan yatatahharoon. Fa anjayina-hu wa ahla-hu illa amratu-hu kaanat min alghaabireen. Wa amtarna ‘alayi-him matran. Fa anzur kayifa kaana ‘aaqibatul mujrimeen.”

### **Translation:**

*“And remember Lot when he warned his community: “Do you come to commit that degree of transgression (أَتَأْتُونَ الْفَاحِشَةَ) in which no nation in the world may have excelled you. Indeed you are intent upon (لَتَأْتُونَ) fulfilling/satisfying (الرِّجَالَ) the lust of greed (شَهْوَةً) without showing any weakness (مِّنْ دُونِ النِّسَاءِ). In fact, you are a wasteful community (قَوْمٌ مُّسْرِفُونَ)!” His people had no answer except to say, “Turn them out of your town because they are the contenders of purity of character and conduct!” So, we subsequently rescued him and his followers except the morally weaker group of his people (امْرَأَتَهُ) who were left behind in disgrace. Then we showered (وَأَمْطَرْنَا) them with despair and destruction; therefore, see what sort of fate befell the culprits.”*

### **Important words which were deliberately misinterpreted earlier:-**

**Alif-Taa-Waw** : آتو (e.g. of "atawoo") = to come, to bring, come to pass, come upon, do, commit, arrive, pursue, put forth, show, increase, produce, pay, reach, happen, overtake, draw near, go, hit, meet, join, be engaged or occupied, perpetrate (e.g. crime), undertake. أنا، لانا، بوجانا، ملنا، كرنا، پهنج جانا، پهجه لگ جانا، سامنے لے آنا، دکھانا،

**Ta'toon al-Fahishata (تاتون الفاحشة):** To come to or become intent on excess/transgression/crossing the limits/going beyond what is acceptable.

**Ta'toon ar-Rijala (تاتون الرجال):** To come to or become intent on satisfaction; comfort; grant a respite.

**Rajjala – (الرجال؛ رجال):** to comfort anyone, comb the hair, grant a respite.

**Shahwatan:** [ شهوة : ش و ي ] = to long or desire eagerly, made it to be good/sweet/pleasant or the like, loved it or wished for it, desired eagerly/intensely, yearning of the soul for a thing; appetite, lust, gratification of venereal lust, greedy, voracious, was or became like him, resembling him, jested or joked with him, associated with smiting action of the (evil) eye i.e. he vied with him in smiting with the evil eye.

**An-Nisa (النساء):** Weakness, weak people, weak classes/segments; neglected, forsaken masses.

**Amra'atu-hu (امراته):** Literally, his woman; metaphorically, his people/community, or a segment of his community with loose conduct.

**Matar (مطر؛ امطرنا):** Either a shower of mercy and blessings, or a bulk of bad luck and misfortune. Both metaphors are true and give meanings appropriate with the context. It is a metaphor for anything that's showered from above.

The second row of questions that followed was like this: “You changed the meaning of “Rajjala – رجال, OK! Now comes the word “Az-Zakaraan” ( أَتَأْتُونَ ) (الدُّكْرَانَ مِنَ الْعَالَمِينَ) in Verse 26/165; its meaning is decisively “a male”, viz., ZAKAR- ذَكَر. It says: “**You come towards men/males**”! How are you going to bring an alternate meaning here? And how would you paint another picture from the phrase “**Come to males with lust**”?

With a little bit deeper deliberation, it became clear that there was no reference to “lust/greed – شهوة” in this Verse. Still the friends were adamant, like their earlier stance, on adulteration. I could only make a promise to bring the entire context under research, and that, we all were soon going to see as to what legitimate equivalents fit in with full coherence with the text. The Root of “Zakaraan” is, in any case, “ZHAAL K R” – ذَكَر – which has a wide scope of meanings; Quran is also ZIKR, a MEMORANDUM, and an ADMONITION, etc which are also authentic derivatives from ذَكَر. We will definitely find a Rationally Befitting equivalent here.

So, let us see a latest equivalent, having a deeper perspective, being applied here below, which most appropriately fits in its context:-

**Verses 26/162 to 26/166:**

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٦٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنِّي أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

**Transliteration:** “Inny la-kum Rasoolun Ameen (162). Fa attaqu-llah wa atee’ooni (163). Wa maa as’alu-kum ‘alayi-hi min ajrin; in ajri illa ‘alaa Rabbil ‘Aalameen (164). A’ta’toon-az-zikraan min al-aalameen (165); wa tazaroona maa khalaqa la-kum Rabbi-kum min azwaaji-kum; bal antum qawmun ‘aadoon (166).”

**TRANSLATION:**

*Indeed, I am a Messenger, Trustee of God’s message (أَمِينٌ) for you. So, be conscious of Divine Laws (فَاتَّقُوا) and obey what I prescribe for you. I do not ask for remuneration for this from you as my remuneration is due upon the Sustainer of all nations. Would you still take lessons/guidance (الذُّكْرَانَ) from other nations (الْعَالَمِينَ); and would blow in the air what has been produced for you (خَلَقَ لَكُمْ) by your Lord through your own companions/compatriots (مِنْ أَزْوَاجِكُمْ)? It will mean that you are a nation of reactionaries (عَادُونَ).*

**Authentic meanings of important words deliberately misinterpreted by traditionists:**

**Tatoon-az-dhakaraan** [تَأْتُونَ الذُّكْرَانَ]: You come to/intend to take lesson/guidance. The word: ذكر DH K R – Dhakraan, denotes guidance; it does not signify man or male. According Lane’s Lexicon the plural of male (dhakar) is NOT dhakraan (ذكران). It is DHUKOOR (ذكور). Male/man/masculine (dhakar, dual - dhakarain, plural - dhukoor).

**Min al-Aallameen (من العالمين):** From other nations.

**Min azwaaji-kum (من ازواجكم):** From your own people/comrades/compatriots.

Up to this point, our main issue stood fully clarified on grounds of Quranic wisdom and human intellect and rationality. However, I was again asked by friends to further clarify the Verses of Chapter Hood (11<sup>th</sup> Chapter), starting from 74 to 82. They actually were in a state of utter confusion about a connected episode, and wanted to have an academic and rational explanation thereof as well, for a full assimilation of truth. The referred Verses actually describe the “guests” received by Prophet Lot and the community of Lot was supposed to have demanded Lot to hand them over for subjecting them to their sexual lust; and then Prophet Lot, instead, offered them his “daughters”, etc. etc.

It is submitted in reply to the above that though a Pure and Rational Translation is definitely being brought forth for your record, BUT, I appeal to your human intellect to assume your own self in the stead of Prophet Lot for a few moments and consider whether or not a Messenger like Lot, endowed with divine wisdom and highest conscious values, can ever think of offering his own daughters to a crowd of homosexuals permitting them to have sex with them? Let us not talk of a Divine Messenger; can any sane person on the globe present his own offspring to a crowd of sodomists for unnatural sex just for the sake of reforming their sexual perversion???

There are some more subsequent questions that can't be answered:-

Can anyone present his daughters to any kind of crowd of males without regard to their liking, choice or marriage rituals?

How many daughters Prophet Lot had, and to how many perverted males from that crowd he could have offered each of them?

Were those daughters of his sufficient in number to cater for the sexual needs of the whole community?

Or could a scant few daughters be offered to a characterless crowd for a mass rape???

Was that community surviving without their women? And why was it necessary for Lot to offer his daughters regardless of the availability of community's own women?

If there were no other women in the community than Lot's poor daughters, how was the male-only community taking birth and surviving?

The style of translation in which this episode is inherited by Muslim nation can easily be declared beyond the scope of sanity and is tantamount to a gross insult of knowledge, intellect, wisdom, rationality and logic! The fact that this sort of rendition has persisted in its present form for so long as one and a half millennium, goes beyond the limits of human common imagination. And how come, such dark shadows of ignorance hitherto pervade and permeate the Muslim world??? How pathetic is the mindset of those of us who still blindly accept, follow and defend this bogus insanity???

And now submitted herewith is the most rationally comprehensible translation of relevant Verses from the Chapter Hood :-

Verses 11/74-82:

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءًا بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۖ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۗ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾ قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَن لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَاسْرُ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُنُ مِنْهُ مُصِيبُهَا مَا أَصَابَهُمْ ۖ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۗ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّن سِجِّيلٍ مَّنصُودٍ ﴿٨٢﴾

### Transliteration:

“Fa lamma dhahaba ‘an Ibraheema al-raw’u wa ja’at-hu al-bushraa, yujadila-na fi qawmi Loot (74). Inna Ibrahima la-haleemun, awwahun, muneebun (75). Ya Ibrahimu a’ridh ‘an haadha; inna-hu qad jaa’a amru rabbik. Wa inna-hum aatii-him ‘adhaabun ghayiru mardood (76). Wa lamma jaa’at rusulu-na Lootan, see’a bi-him wa dhaaqa bi-him dhar’an wa qaala haadha youmun ‘aseeb (77). Wa ja’a-hu qawmi-hi yuhra’oona ilayi-hi wa min qablu kaanu ya’maloonas sayyi’aat. Qaala Ya Qawm, haa-oolai banaati hunna atharu la-kum. Fa attaqu-llah wa la takhzooni fi dhayifi. A-layisa min-kum rajlun rasheed (78). Qaloo laqad ‘alimta ma la-naa fi banatika min haqqin wa inna-ka la-ta’lamu maa nureed (79). Qaala lav an-lee bi-kum quwwatun aou aawi ilaa ruknin shaded (80). Qaloo Ya Loot, inna rusulu Rabbi-ka, lan yasillu ilayika. Fa asri bi-ahli-ka bi-qit’in min al-layili wa laa yaltafit min-kum ahadun illa amra’atu-ka. Inna-hu museebu-ha maa asaaba-hum. Inna



maw-idu-hum as-Subhu. Alayisa as-Subhu bi-qareebin (81). Fa-lamma jaa'a amruna, ja'alna 'aaliya-ha saafila-ha wa amtar-na 'alayi-ha hijaaratan min sijjeelin mandhood (82).”

## **TRANSLATION**

“Then, as the spell of fear and apprehension (الرُّوعُ) over Abraham passed out, and he also received the glad tidings, he started arguing with us in respect of the community of Lot. In fact Ibrahim was the most forgiving, tender hearted man and was devoted to Allah. He was told to keep away from this topic as Allah’s decree in this respect had already issued and an irrevocable punishment (عَذَابٌ غَيْرُ مَرْدُودٍ) was going to be imposed upon them. And when our messengers arrived at Lot’s place, he was much frustrated to know the purpose of their visit and felt perturbed, and said to himself that the day was of great distress. In the meantime, people from his community came to him rushing (يُهِرَعُونَ إِلَيْهِ) as they had been following this detestable practice (يَعْمَلُونَ السَّيِّئَاتِ) in the past too. Lot addressed them saying: “O my people, here are my teachings in front of you (هَلْؤَلَاءِ بِنَاتِي) which prescribe for you purity of conduct (أَطْهَرُ لَكُمْ). So, be conscious of God’s laws and do not disgrace me further in my misery (وَلَا تُخْزُونِ فِي ضَيْفِي). Is none of you a guided person? They replied: “As you know, your teachings have no truth or reality (مَنْ حَقِّ) for us. You know best what we are after.” Lot replied: “Alas, if only I had some power over you or if I could seek refuge with a strong supporter”. On this occasion the messengers said: “O Lot, we are deputed by your Lord. They cannot reach you. So, you just make your exit from here during the night with your followers. None of you may entangle himself with any obstruction in the way (يَلْتَفِتْ) except the morally weaker ones of your community(أَمْرًا تَكُ). They are going to suffer the same fate as these others. Their fate is going to befall upon them. And the time draws very near.” So, when our decree was implemented, our Law transformed the powerful among them into their lowest class (جَعَلْنَا عَلَیْهَا سَافِلَهَا). However, before this catastrophic change happened, we had showered them (امْطَرْنَا) with rational arguments (حِجَارَةً) from the Scripture (مِنْ سِجِّيلٍ) in order to arrive at a final conclusion.”

## And NOW Authentic meanings of important words criminally misinterpreted in earlier translations:-

ض ي ف = Dad-Ya-Fa = Inclined, approached, drew near to setting (said of the sun). Menstruation (said of a woman). Become a guest, refuge of someone. Become correlative to something. Correlation, or reciprocal correlation, so that one cannot be conceived in the mind without the other. Beign collected, joined, added together. Ran, hastened, fled, sped, turned away. Beset by distress of mind. Hardship, difficulty, or distress. Asking, or calling, for an aid.

Kh-Zay-Ya خ ز ي = تخزون: To be or become abased/vile/despicable/abject, fall into trial or affliction and evil, manifest foul actions or qualities, to be confounded or perplexed by reason of disgrace, moved or affected with shame.

= Lam-Fa-Fa ل ف ف يالتفت: To roll up, fold, wrap, involve, conjoin, be entangled (trees), be heaped, joined thick/dense and luxuriant/abundant.

M-R-A: امرأ: amra't : amra'atu-ka: امرأتك = An equivalent to NISA, NISWA: meaning weaker class/segment/group of a community.

ha-Ra-Ayn ه ر ع : بهرعون : = to walk with quick & trembling gait, run or rush, flow quickly, hurry, hasten.

Ba-Nun-Ya = بنت : بنات : بنى Building, framing or constructing; Kind of plank used in the construction (e.g. of ships); Becoming large, fattened or fat (like food enlarges a man); **Rearing, bringing up, educating**; Form or mode of constructing a word; Natural constitution; Of or relating to a son or daughter; Branches of a road/tree; A builder/architect; A building; Bending over a bowstring while shooting; Ribs, bones of the breast or shoulder blades and the four legs; A thief/robber, wayfarer/traveler, warrior, rich man, certain beast of prey; A skin for water or milk made of hide; Raised high (applied to a palace/pavilion).

Sad-Ba-Ha ص ب ح = صباح: to visit or greet in the morning. subhun/sabahun/isbaahun - the morning. misbaahun (pl. masaabih) - lamp. sabbah (vb. 2) - to come to, come upon, greet, drink in the morning. asbaha - to enter upon the time of the morning, appear, begin to do, to be, become, happen. musbih - one who does anything in or enters upon the morning.

## **CONCLUSION:**

It is of utmost importance to note here that Quran speaks of “transformation of the powerful class of Lot’s community into the lowest class (جَعَلْنَا عَالِيَهَا سَافِلَهَا)”; which clearly attests that the traditional interpretations are fake. This sentence provides ample evidence to prove that there was no super-natural or miraculous shower of stones from the skies and no physical death and destruction took place. On the contrary, they stayed alive under the physical laws and, as a consequence of grave violations of divinely ordained Mode of Conduct, their morally depraved society faced a socio-political upheaval which proved disastrous for their elitists. The powerful ruling class, which is generally always responsible for the spread of corruption and moral degradation in a society, were rendered weak and powerless and the weaker segments of people eventually toppled them and assumed the role of rulers. So, it is clear that God, with only one sentence, rebutted and discarded the entire illogical and fictitious content of our traditional exegeses and prevalent translations on this Theme, including that part of it which was stolen from the interpretations of older Scriptures.

I trust that the present controversy, connected with the ongoing Series of Translations of controversial Themes, has also been cleared today in its academic, conscious, social and historical perspectives. As the “Sunnat-ullah” – God’s modus operandi or “working procedure” – does not change on any account whatsoever, therefore, if the community of Prophet Lot was erased from the face of the earth for the crime of homosexuality, it was essential that old Greeks and Romans would also have faced the same fate. Over and above that, many nations awarding bold legal status to homosexuality in the present times would also have faced the same fate. And before any other community on the globe, the “ill-fated state of Great Britain” would have transformed into ruins by now and become a symbol of God’s wrath, because the British were the very first society to award legal status to homosexuality.

Hence, in the traditional translations relating to the community of Prophet Lot, we face the same kind of distortion and/or fabrication that we come across on various other topics. Most of this material has been conveniently copied from the erroneous and wishful translations of Old and New Testaments and pasted in Quranic exegeses without any amount of research and investigation. All of our

earlier scholars and teachers have been neglecting the element of research in this respect by bidding farewell to human intellect and common sense. They have displayed a callous indifference in making efforts to reach the truth of Quran.

The ultimate historical truth based on circumstantial evidence tells us that the superfluous initiative of writing fake Arabic exegeses/interpretations of an already Arabic Quran was launched with the sole malicious intention of distorting the original face of its pristine doctrine. It was a well thought over move and necessitated in view of Umayyad rulers' inability to alter the original text of Quran. They couldn't manipulate and redact the original text due to the fact that before they came to power, Quran was officially copied in hundreds of thousands of volumes and spread and distributed across the Islamic empire under the close supervision of the 2<sup>nd</sup> Pious Caliph, Omar bin Khattab.