



**NAVIGATING
LGBTQ+**
// PRIDE MONTH //

REVIVE PACK
MAY-JUNE // 2023

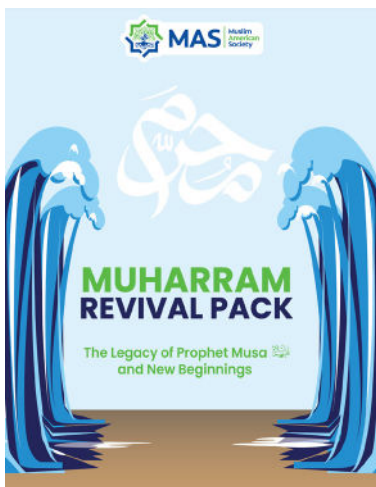
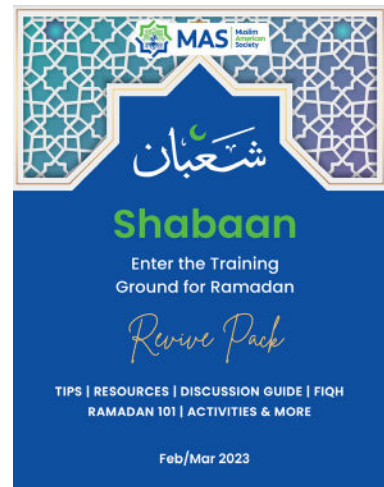
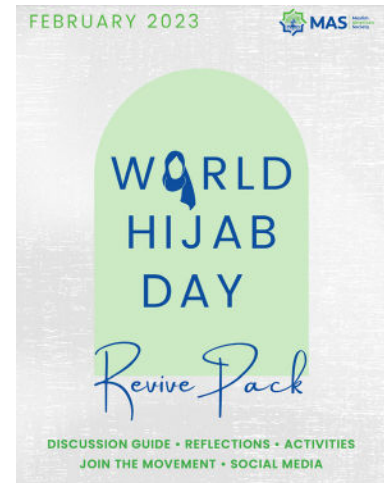
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How to use this Packet/User Guide

MAS Revive Packets help you design programs, lectures, and khutbas. The packets include content, team-based activities, discussion prompts, and supplemental resources. They can be used as a content template for a youth qiyam, weekly or monthly halaqa, or a day camp. [See our other revive packets here.](#) If you use it in your youth activities or have feedback for improvement, please let us know! Contact us at Revive@MuslimAmericanSociety.org today.

With LGBTQ+ Pride Month upon us, this Revive pack breaks down complex issues that many of our youth struggle with on this topic. It is a small but necessary first step to empower Muslim Americans to express the message of Islam and what we believe unapologetically.



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Talking Points

Introduction

The growing tide of LGBTQ+ advocacy and acceptance has, for the most part, caught the Muslim community unprepared. Starting from the early 2000s, Muslims were preoccupied with Islamophobia and ignored the rising LGBTQ movement. Our children were bullied, sisters who wore hijabs were harassed in the streets, and masjids firebombed. Protecting the lives of Muslims came first. Members of LGBTQ+ communities stood up as allies to Muslims who were under threat.

Along the way, however, the LGBTQ movement gained significant legal and cultural traction. They adopted the language of civil rights movements; race and gender identity have unfortunately been conflated. Today, to believe that God created men and women or that marriage is a consecrated contract only between a man and a woman can be labeled as “racist” and unjust.

Where once homosexuality was listed as a disorder in the official diagnostic manual for American Psychiatrists, we now find that 62% of Americans approve of LGBTQ acceptance in society (Gallup, 2022). In addition, the Pew Research Center reported in 2017 that 52% of Muslim Americans (predominantly millennials) believed

homosexuality should be accepted in society. Today, almost 25% of Gen Z Americans identify as being Gay, Lesbian, Transgender, or something else, according to Gallup, which adds that the net percentage of Americans identifying as LGBTQ+ will increase as older generations pass away.

The impact of this movement on Muslim youth is tremendous. Parents and youth are in the crosshairs of a standoff between liberal and conservative agendas, even though the Islamic position aligns with neither of these political and social extremes. Muslim youth and families who attempt to opt out of LGBT programs may find themselves targeted, bullied, and socially ostracized. To make things worse, many of us don't know how to articulate the Islamic stance on these issues and need help navigating this volatile new world.



SPECIAL PODCAST EPISODE!

AIRING 6/6/23

Don't miss out on the first Episode of the newly relaunched ReMAStEred Podcast: Navigating LGBTQ+ Pride Month with Dr. Carl Sharif El-Tobgui and Sr. Asmaa Elkabti.

Starting from the Foundation: What Do Muslims Believe?

1. **Accepting that Allah is our Creator, and therefore the one that knows what is best for us until the end of time.**

When we become Muslim, we declare, "There is no god but Allah." This means that we affirm Allah as our Creator and accept that He knows what is best for us until the end of time. If we feel our heart is hardened and this concept is too hard to internalize, we need to work on cleaning and softening our hearts. We must learn more about Allah and His Messenger to draw nearer to them. We need to make frequent repentance (istighfaar), reduce our sinful habits and actions, replace them, or follow them with good deeds to erase the sins away.

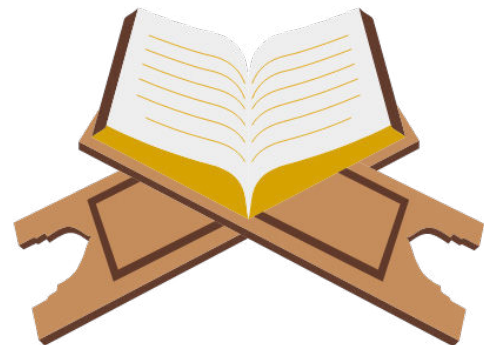
2. **Navigating through a world of crises, shifting social norms, new technologies and ethical questions may seem daunting. However, when we have Taqwa (God-consciousness) then the criteria for determining right and wrong becomes clear to us.**

أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ سَيِّئَاتِكُمْ وَيَغْفِر لَكُمْ

"O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty." [Quran 8:29]

In this ayah, Allah reassures the believers that if they are God-conscious, even in difficult or uncertain times, then He will provide them with the clear vision to see what is right from wrong. Having Taqwa entails that divine guidance is prioritized over our ego, convenience or self-interest.

Accepting that since Allah knows what is best for us then we should have no doubt that what He deems good is good and what He deems evil and destructive is just that.



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What Allah has forbidden is evil, filthy, unhealthy:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ
وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
سُلْطَنًا ۗ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

"Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.'" [Quran 7:33]

3. To choose to submit to anything other than Allah is a form of shirk or kufr. Allah mentions the one who takes himself and his desires as a god. A person who does this transgresses against God and falls into disbelief.

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

"Have you seen the one who takes as his god his own desire? Then would you be responsible for him?" [Quran 25:43]

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

"So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish." [Quran 20:16]



Sexual Boundaries: What Does Allah Say?

Sexual desire is an innate human need on an individual level and a survival requirement for the community/human race.

1. All human needs should be fulfilled in a halal manner. Like other human needs such as hunger, thirst, the need for shelter, etc., Allah also asks us to fulfill sexual needs through halal means. In Islam, we don't believe that the ends justify the means. Both the goal and the means must be halal. The halal way to fulfill sexual desire and need for companionship, emotional intimacy, and romance is through marriage between opposite sexes (male and female). Even in this relationship, there are certain acts Allah has forbidden.

2. Allah created everything in pairs. This is explicitly mentioned in the Qur'an at least eight times (78:8, 53:45, 51:49, 43:12, 36:36, 39:6, 35:11). Therefore there is no doubt that there are only two genders and this is the pair Allah has ordained for the good of all creation.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

“And of all things We created two mates [i.e., counterparts]; perhaps you will remember.” [Quran 51:49]

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

“Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know.” [Quran 36:36]

3. One of the primary purposes of marriage is sexual satisfaction, though bearing children and expanding social relationships (think: in-laws) is a part of it.

4. Natural (fitrah) inclination/sexual attraction is between the opposite sexes. Its fulfillment should be only in marriage. This can be perverted, and boundaries set by Allah can be transgressed (Arabic: fusooq, and worse is fujoor). Examples of this include pre- or extra-marital relations (whether heterosexual or homosexual), rape, incest, pedophilia, and bestiality.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفُحْشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ. إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ. وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ. فَأَنْجَيْنَاهُ وَأَهْلَهُ - إِلَّا أُمَّرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ. وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ.

“And ‘remember’ when Lot scolded ‘the men of’ his people, ‘saying,’ ‘Do you commit a shameful deed that no man has ever

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done before? You lust after men instead of women! You are certainly transgressors.' But his people's only response was to say, 'Expel them from your land! They are a people who wish to remain chaste!' So We saved him and his family except his wife, who was one of the doomed. We poured upon them a rain 'of brimstone'. See what was the end of the wicked!" [Quran 7:80-84]

Prevention is Better Than Treatment

It's important to understand that Islamic laws and rulings regarding gender and sex do not exist in a vacuum. Everything from hijab to parenting to social manners in Islam is designed to uplift human beings' best nature and prevent us from hurting ourselves and others. If you analyze just one ruling with a microscope (like Islam's approach to homosexuality), sometimes it can be hard to see the interrelated web of meanings, norms, and values that are all part of the Islamic framework. Below are just a few broader aspects of the Islamic framework of gender and sex—we've also included in the activity section a brainstorming exercise that can help youth see this overall framework.

1. There's a time and place for everything. As Muslims, we cannot be intimate with our spouses anywhere we want or in front of whoever we want. There is a proper time and place for every action so that others do not see or hear what is inappropriate for them.

2. Asking for permission. We cannot simply enter each others' houses and rooms without permission because we do not know what state they will be in. In Surah Noor, verse 58, Allah explicitly tells the believers to ask permission before entering the private quarters of Prophet (s), especially during certain times of the night and day.

3. Being mindful of our awrah. There are certain parts of the body we are not allowed to show, even to members of the same sex. These body parts fall under the category of awrah. Observing the rules of modesty by not displaying our awrah or looking at the awrah of others can help prevent temptation. Check out our Revive pack on hijab here: MASNational.org/JanRevive

4. Physical separation: non-touching between children, man-man, and woman-woman. The Prophet (s) said children should sleep away from their parents after the age of 10 [Ahmad] and he (s) also said,

"A man must not look at the awrah (concealable parts of the body) of another man, and a woman must not look at the awrah (concealable parts of the body) of another woman. A man must not be with another man under one cloth (sheet/blanket/cover), and a woman must not be with another woman under one cloth (sheet/blanket/cover)." [Tirmidhi]

Is Sexuality An Identity?



- Historically, human beings have always identified themselves by the land in which they lived or their religion.
- The Islamic position is clear: sexual desire and feelings fall in the realm of actions, not identity. However, in today's world, some ideologies have directly linked people's feelings and desires to their identities.
- So, if a Muslim says Islam forbids certain forms of sexuality, a certain segment of people might think their very existence is being threatened. This is because people with same-sex attractions worked hard to create a community around this one aspect of themselves in their fight to be publicly accepted and receive equal rights.
- This community, now known collectively as the LGBTQ+ movement, successfully adopted the language of other civil rights movements, like the fight for racial equality. So now, if the fact that many religions condemn homosexuality is mentioned, the movement and media will treat such a statement as if it were a racist attack. Racial and sexual equality has, unfortunately, been conflated. We don't get to pick our race, but we can choose to act or not act on our sexual impulses.
- Using one's sexual preference as one of the primary ways one

identifies themselves to the world is a very new and bizarre concept.

- **Think about it:** If someone likes the color yellow, it is fair to say that they are more attracted to things that are this color. Would it then be some sort of requirement to introduce themselves to the world this way: "Salam, I'm Linda, and I'm attracted to yellow things"? And if someone responded by saying they didn't like yellow at all, would that automatically mean they wanted to harm Linda?
- A Muslim experiencing same-sex attractions does not need to define themselves through this one struggle. They should not adopt the label of being a "gay" Muslim. Similarly, a Muslim struggling with praying on time wouldn't start calling themselves a "tardy" Muslim.
- **Remember:** In Islam, desire and action are two different things. People will not be held accountable for having unlawful desires but only for acting on them. We must be compassionate towards those struggling, and as a community, we should do more to provide them with resources to help ease their trial. Allah will reward them immensely for their patience and perseverance in sticking to His commandments, just as all others must do with their respective tests.

Why Do People Feel This Way?

Someone struggling through same-sex attraction might wonder why this is happening to them. And someone who is incurably blind might ask the same question about their condition. **Why do we face hardships?**

- **Life is a test.** Allah tells us that this life is a temporary test for us, and our true home lies in the Hereafter. All humans face their trials in various ways. Some are tested by not having enough food to consistently eat three meals a day their whole lives. Others might be extraordinarily wealthy but grew up as orphans, never knowing a parent's love.



وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْسٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْتَامَرَاتِ وَبَشَرٍ الْبَصِيرِينَ. الَّذِينَ إِذَا أَصَابَتْهُمُ
مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجْعُونَ. أُولَئِكَ عَلَيْهِمْ
صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ.

"Be sure We shall test you with something of fear and hunger, some loss in goods, lives, and the fruits of your toil. But give glad tidings to those who patiently persevere. Those who say, when afflicted with calamity, 'To Allah we belong, and to Him is our return.' They are those on whom descend blessings from their Lord, and mercy. They are the ones who receive guidance."
[Quran, 2:155-157]

- **We are being molded for greatness.** Just as a blacksmith beats a hammer hard against burning metal to fashion it into a handsome sword, it is through patience and perseverance that we purify our souls and reach our potential as the best of Creation.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَبْرِ وَالْبَحْرِ وَرَزَقْنَاهُمْ
مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

"And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."
[Quran, 17:70]



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- **Repent and be content.** Slip-ups happen, but remember that we have Allah looking out for us. He is *the* Most Compassionate, the Ever-Forgiving, and the Most Resourceful. All we have to do is sincerely turn to Him for help, and He will provide relief in ways we can't even imagine.

قُلْ يٰعِبَادِيَ الّٰذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ

"Say, My servants who have harmed yourselves by your own excess, do not despair of God's mercy. God forgives all sins: He is truly the Most Forgiving, the Most Merciful."
[Quran 39:53]

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلٰٓى اللّٰهِ فَهُوَ حَسْبُهٗ ۗ اِنَّ اللّٰهَ بَلِيْغُ اَمْرِهٖۙ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا

"And He (Allah) will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things."
[Quran, 65:3]

WHY DO WE FACE HARDSHIPS?

1 Life is a test, and our true home lies in the Hereafter.

All humans face their trials in various ways. Someone can be incurably blind, while another an orphan.

2 We are being molded for greatness.

Just as a blacksmith beats a hammer against metal to fashion it into a handsome sword, it is through patiently enduring our tests that we purify our souls and reach our potential as the best of Creation.

Click [here](#) to download these graphics and use them!

Activities

1. Heart-softeners

The talk/content-based section of your program will have a lot of talking about Allah as the Creator and Allah as the One who knows best for humanity. Sometimes youth don't comprehend the weight of that unless they are truly listening and have a degree of consciousness. We recommend using a heart-softener to "break the crust" on the heart and get the youth in the right state of mind for this conversation.

Here are a few recommendations (there are many possibilities!)

- **Show videos highlighting some of the scientific miracles of the Quran:**
 - Surah at-Tariq, pulsar star: <https://youtu.be/z2L7aNkL0Io>, <https://youtu.be/c-KFQay0zAs>
 - Surah al-Muminun 12-14, Creation of human being: <https://www.youtube.com/watch?v=sYqjKl-Xr6c>
- **Videos to inspire wonder about creation: See how complex and wondrous creation is. Should we not listen to our Creator who designed and who continues to?**
 - Travel inside a leaf: <https://www.youtube.com/watch?v=pwymX2LxnQs>

- Inside a cell: <https://www.youtube.com/watch?v=d4TJ4NY1IA0>, <https://www.youtube.com/watch?v=7Hk9jct2ozY>
- Miracle of life in 4 mins (Facilitators, use your discretion in terms of appropriateness for the audience): <https://www.youtube.com/watch?v=GE1I86boUU>
- Scale of the universe: <https://www.youtube.com/watch?v=AC7yFDblzOA>, <https://www.youtube.com/watch?v=R5bkXdiVDg4>

These are some examples of Allah's infinite knowledge, from the microscopic embryo to the macrocosmic Neutron stars in outer space. Muslims of past centuries did not understand the exact meaning of these ayahs. Yet, they still believed fully in Allah's word and guidance and held it in higher esteem than their contemporary narratives or descriptions of the world. They lived and died without ever seeing the scientific discoveries that proved them correct, but they upheld the truth from God nonetheless and ultimately ended up being right! Allah is the All-Knowing, and His Word is the Ultimate Truth (Al-Haqq). Humility to the Creator and willingness to abide by His guidance will lead to ultimate success in this world and the hereafter.



Activities

2. Balancing Balloons

Goals

- Introduces the fiqh of priorities
- Instilling courage and confidence in facing difficult situations
- Encourages discussion and problem-solving among the group

Supplies

- Balloons, some labeled and some blank
- Sharpies for writing on balloon

Instructions

1. A volunteer will read a challenging scenario on an index card. At the center of the room are several dozen balloons with Sharpies for writing on them.

The scenarios are:

- A friend you've had at school for many years asks you to call them by a different pronoun.
- You are a school teacher, and for pride month, you are told to read aloud a storybook about a queer character.
- A youth walks into your public Friday night halaqa at the masjid who looks like they might be transgender.

2. A Facilitator asks, "In this situation, what are the different challenges, values, and considerations you might have?"
3. Participants then take turns voicing different ideas and selecting the corresponding balloon from the ground to hand to the volunteer who read the scenario (and is still standing up). The idea is that as the audience continues to speak and brainstorm different aspects of the problem, the volunteer will be holding a lot of balloons and maybe even dropping some of them.

Activities

2. Balancing Balloons (continued)

Instructions

4. In the second phase of the activity, ask the volunteer to drop all of the balloons. Begin asking questions of the volunteer and audience about priorities. Some questions to think about can be:

- If you had to drop all balloons but one, which one would you keep? How would that response look?
- If you could only keep three balloons, which ones? How might that response be different and slightly better?
- Can you work together to organize the balloons in order of priority for this particular scenario?

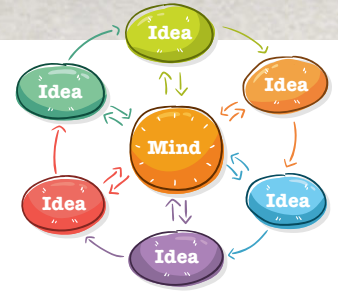
5. Adapt the activity as needed. Use only one scenario if the time is tight. The Facilitator must maintain a tone of maturity and respect in the discussion and discourage any form of ridicule or mockery.



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Activities



3. Mindmap the Islamic Framework

Goal

Help youth see how encompassing and broad the Islamic paradigm is, rather than isolating issues and rules. A single piece of the puzzle might not appear to make sense, but seen as a whole, the laws of Islam form a beautiful system in which individuals are honored, and the family is preserved.

Supplies

- Whiteboard or blank wall to map out ideas
- Sticky notes
- Markers

Instructions

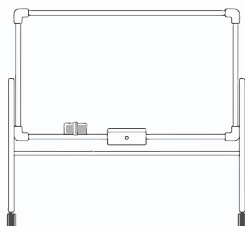
We will be using a method of brainstorming called the Lotus method to help attendees see how broad the Islamic paradigm is and to see rulings on hijab, marriage, etc., as part of a coherent system. To understand this brainstorming technique, see:

<https://thoughtegg.com/lotus-blossom-creative-technique/>

1. Create a mindmap that looks something like the following around different elements of the Islamic model:

<https://online.visual-paradigm.com/knowledge/brainstorming/lotus-blossom-technique/>

2. The Facilitator can decide how much of the mindmap they want to get started for their group or have them start it from scratch. A partially built mindmap could look like this but could also incorporate different elements:



Activities

3. Mindmap the Islamic Framework (cont.)



3. Divide into eight groups, and each group will take one of the elements in this center map and develop a similar blossom around it, writing down related concepts and putting them on sticky notes.
4. The facilitator will ask each group to present and add their sticky notes to the mindmap. The facilitator can point out recurring themes across the board and ask their audience to point out which ideas are breaking down in society today

Activities

4. Craft Your Response

Instructions

1. Break into groups of 5-8 people and pose several different situations (you can use the scenarios from Activity 1 or think of new ones).
2. Ask the groups to work together to write down how they would respond. Share and discuss.
3. Use the letter below in this packet as a case study to critique and improve upon.
4. Part of the discussion may include asking if it is ever appropriate NOT to respond to these situations. When would that be OK, and why? Encourage participants to share experiences.

Dear [Name],

I understand that you are holding [XYZ] event and have invited me to join, but because of my religious beliefs, I am not the right person to be present at this event.

I hope you can understand that it is uncomfortable for me to choose between my personal beliefs and accepting this invitation. I also aim to extend the same level of understanding to my peers if I hold an event that does not align with their personal beliefs and they choose not to be present.

My lack of attendance is in no way a reflection of my commitment to upholding my duties and responsibilities to my work, and I remain dedicated to treating all of my peers and colleagues with kindness and due respect.

With sincere intentions,

[Sign]



Download Sample Here:
MASNational.org/letter

Activities



5. Managing Your Emotions

1. What Do I Do?

Read the question and think about how you would respond. Share your answers with others and also discuss the answer provided below.

“I feel mean for not supporting the LGBTQ+ community. I feel like a bad person and don’t want to be perceived as such. What can I do?”

- It is hard to go against the tide of public opinion, but that has always been the mission of the Prophets. It takes guts to hold onto your principles, but Allah believes you have the power to do it. That’s why He’s also chosen you as a bearer of His message.
- Be brave and trust that when you work for the approval of Allah alone, He will protect you and make things easier.
- Recite the dua for confidence:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

“My Lord, expand for me my breast [with assurance. And ease for me my task. And untie the knot from my tongue. That they may understand my speech.”

- Make it clear that as a Muslim, you will extend kindness and courtesy to all people, but just like all communities have certain boundaries they adhere to, you do as well.
- Express that you have nothing personal against the other party and would also not expect them to advocate for or participate in activities they don’t ascribe to just to prove they are decent human beings.

Activities

5. Managing Your Emotions (continued)

2. What Do I Do?

Read the question and think about how you would respond. Share your answers with others and also discuss the answer provided below.

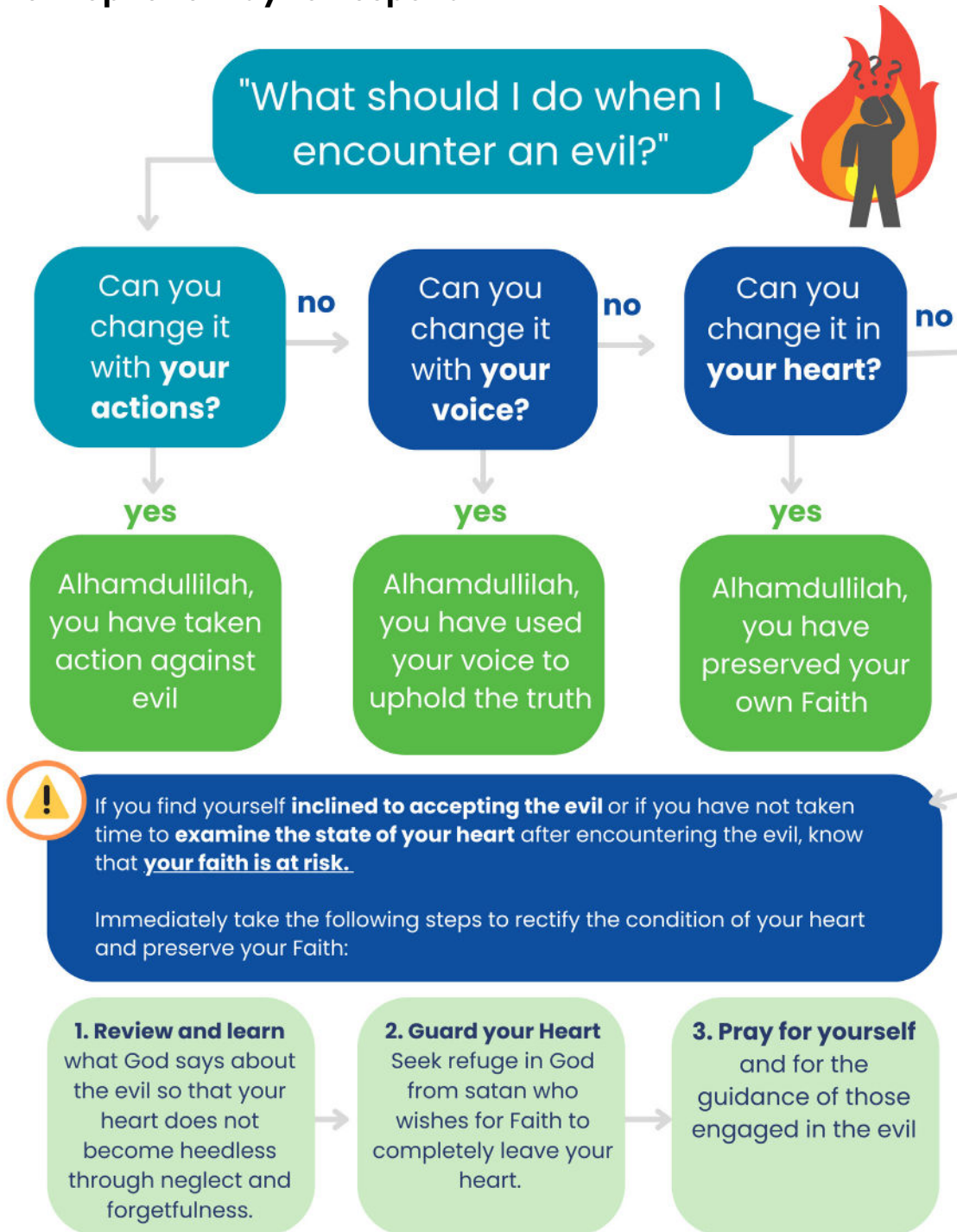
“I made a mistake and supported an LGBT statement or cause. Now I feel like a bad Muslim. What can I do?”

- It's okay; mistakes happen. The important part is recognizing them and correcting your course for next time.
- Pray 2 rakah nafl prayer and make dua asking for Allah's forgiveness. Also, ask for strength from falling into the same sin again.
- Don't dwell on the mistake. Shaytaan may make you feel miserable and unworthy but don't fall for it. Allah loves to forgive; if you turn to Him sincerely, He will forgive you.
- Correct your public mistakes. For example, if you can retract your name from a public statement of support you might have signed on to in the past, do that. Or, now consider signing your name to a public statement supporting Muslim rights to their faith.
- Make a plan of action to save yourself from saying or doing something Allah dislikes next time you find yourself in a similar situation.

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3. The Prophetic Way to Respond



"Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith". [Muslim].



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Social Media Toolkit

Messaging/Caption

Navigating today's frenzied climate around sexual identity as Muslims can be tricky. Whether it's youth in school or professionals in the workplace, Muslims of all ages face increasingly complex situations with little to no resources to address them. MAS' latest Revive pack is designed to provide the Islamic understanding and practical steps needed for Muslims to unapologetically exist in the public space without compromising their religious identity and value system.

#AllahKnowsBest #MuslimSexuality
#SexualityInIslam

Please Note

Be wise about the hashtags you use on social media, as certain ones can direct your audience to sexually explicit images.

Resources to Share

Click [here](#) to view and download all design assets!

Other Ideas for Engagement

1. Setting up polls on instagram stories to ask teenagers and young adults about their knowledge of sexuality in Islam, and what questions they may have? (keeping questions anonymous)
2. Using the graphics in this link to post during June: [MASNational.org/p_resources](https://www.MASNational.org/p_resources)
3. Sharing the reMAStEred podcast that's being released in early June for the month



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Resources

Articles

Navigating Differences: Clarifying Sexual and Gender Ethics in Islam

<https://navigatingdifferences.com/clarifying-sexual-and-gender-ethics-in-islam/>

Can Islam Accommodate Homosexual Acts? Qur'anic Revisionism and the Case of Scott Kugle

<https://www.ajis.org/index.php/ajiss/article/view/352>

Muslim Matters (All Articles)

<https://muslimmatters.org/tag/lgbtq/>

Lamppost Education Initiative (All Articles)

<https://lamppostedu.org/sexuality>

Yaqeen Institute

<https://yaqeeninstitute.org/read/paper/islam-and-the-lgbt-question-reframing-the-narrative>

Videos

What does the Shariah say?

<https://www.youtube.com/watch?v=yRM4ibg9TSw>

Slippery Slope of Political Engagement

<https://www.youtube.com/watch?v=xTHw6K43fBc>

Can Islam Accommodate Homosexual Acts?

<https://www.youtube.com/watch?v=axqDdkkhnLs>

Ruling on Transgenderism

https://www.youtube.com/watch?v=iCsUXGz1_6I

Islam and "LGBTQ": Gender, Sexuality, Morality & Identity

https://youtu.be/_M4aHFvrCuI

How Should Muslim Students Interact with People who Identify as LGBTQ?

https://www.youtube.com/watch?v=K-7fMtAjZw0&ab_channel=EPICMASJID

Responding to An LGBTQ Event Invitation

<https://www.youtube.com/clip/UgkxfuEBWoSeNdJiR4suV5ThqNTKcL0LLmIE>

Podcasts

A Way Beyond the Rainbow

<https://podcasts.apple.com/us/podcast/a-way-beyond-the-rainbow/id1493509807>

Coffee With Karim

https://www.youtube.com/watch?v=Em3_o-FP_mA&ab_channel=CoffeeWithKarim

Muslim Superdad and Wondermom

<https://podcasts.apple.com/us/podcast/how-muslim-families-can-navigate-pride-month/id1576696923?i=1000565630482>

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Resources (continued)

Webinars

Addressing LGBTQ Issues, Yaqeen Institute

<https://yaqeeninstitute.org/yaqeen-institute/addressing-lgbtq-issues-in-islam-webinar>

Courses

Islam & Modernity Track, MAS Project100

<https://muslimamericansociety.org/project-100/>



This pack was put together as a joint effort from contributors from MAS National, MAS Detroit and MAS Boston.