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# The Gendered Semiotic Spectrum: A Linguistic and Symbolic Analysis of the Qur'anic Narrative on Sexual Deviation

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## ABSTRACT

Semiotics, as an analytical framework, is predicated on its foundation on examining signs within the fabric of social existence. Employing an inductive, descriptive, and analytical methodology, this study undertook the task of delineating the semiotic nuances inherent in Qur'anic verses related to the phenomenon of homosexuality and its associated references in the narrative of Lot and his community. The following semiotic features structured the analysis of this work: warning hāʾa/ in these /Hā'uulā'/, exemption manifested in /ạiṁrāấtuka/ (your wife) in addition to the signified and functional meanings of each of the following signifiers: Unidentified subject for the verb rush – verb to do, evil deeds vs. lewdness, /B/ Transitivity in /Biha/, standardized definite article /EL/ = the, and reason and sagacity. Data were compiled from specific Surahs within the Qur'an: Hud (11:78–81), An-Naml (27:54), Al-Ankabut (29:28–29,33), and Saba (34:13). The analysis focused on a spectrum of linguistic features in these verses, incorporating an examination of pronouns, linguistic variations, and syntactic structures. The findings substantiate the influential role of women in the propagation of homosexuality, thereby refuting assertions of its genetic or hereditary etiology. Instead, it elucidates the harmful impact of homosexuality on cognitive function, precipitating adverse consequences on mental well-being and engendering socio-interpersonal discord within partnerships. Ultimately, recommendations are put forward as a foundation for future research endeavors.

*Keywords:* Semiotics; Verse; Lot; Semantics; Homosexuality

# 1. Introduction

Semiotics, as an academic discipline, is dedicated to systematically investigating sign systems, encompassing various forms of communication, including languages [1]. In this context, the Holy Quran, a revered text, is also regarded as a compendium of linguistic signs, thus inviting examination through semiotics [2]. Amongst linguists, Saussure [3] posited that language constitutes a sign comprised of two integral components: the signified and the signifier. The signified refers to an entity capable of representing other entities based on societal conventions, while the signifier pertains to the tangible manifestation of language, encompassing spoken and written forms [1].

Conversely, the sign denotes the cognitive representation of linguistic concepts, thoughts, or meanings. Derrida [4], for instance, rejected the notion of a final signifier. Derrida posited that language functions as a metaphor devoid of ultimate reference, with meaning emerging through the interplay of metaphors, susceptible to alteration with shifts in agents. In other words, meaning remains inherently dynamic and relational, thus rendering reference boundless [5]. This dynamic nature of semiotics' meaning sustains the field intriguing and engaging. Concurrently, in alignment with Derrida's perspective, it has been contended that the peril of conclusively interpreting a text lies in the risk of rendering it irrelevant. Imposing definitive meaning onto a text results in its conceptual closure, consequently diminishing its relevance [6]. Such an outcome signifies that readers lack the incentive to revisit the text for reference or exploration.

Consequently, the original text forfeits its autonomy, becoming dependent on external interpretations.

Drawing from this phenomenon, the Qur'an, as a sacred text, can similarly be elucidated and deconstructed within the framework of linguistic and cultural studies, notably through semiotic inquiry. The exploration of semiotics as applied to verses concerning homosexuality within the Holy Qur'an presents a captivating avenue of scholarly investigation, owing to its capacity to reveal hidden aspects of this multifaceted phenomenon. This rigorous scholarly pursuit delves deeply into the intricate strata of meaning enshrined within the textual representations of homosexuality, thereby engendering illuminative insights into its nuanced conceptualization within the framework of Islamic discourse. Such academic endeavors not only unravel the semantic complexities inherent in Qur'anic verses addressing homosexuality but also foster a heightened comprehension of the socio-cultural and theological substrata that undergird the Islamic viewpoint.

Therefore, this study serves as a response to the lack of existing scholarly inquiries. To this end, the inquiries are delineated and encapsulated within the following hypothesis:

If a semiotic analysis is conducted on Qur'anic verses regarding Lot and his community, then it can reveal the substantial impact of socio-cognitive factors, as opposed to genetic or hereditary predispositions, in molding homosexuality and its consequent implications.

# 2. Literature Review

Semiotics emerges as the broadest framework within which to undertake Qur'anic study, owing to its capacity to enable researchers to discern and revitalize signs or symbols, regardless of their nature, and contextualize them within verses to engender meanings and establish linkages, thus culminating in the formation of a comprehensive, enlightened, and lucid portrayal [7]. It transcends distinctions between overarching signs, such as the notion of attention elucidated within the verse contexts, and linguistic signs, which feature in this study and occupy a significant portion of scholarly inquiry [1].

Such an approach facilitates in-depth examination and enhanced comprehension, grounded in cohesive synthesis. It underscores precision not solely in the selection of one term over another but also extends to the realm of meticulous considerations, including alterations in grammatical structure and ensuing variations in interpretations or significations, down to the level of individual letters and their nuanced implications, alongside many other unparalleled expressive possibilities.

Within the scholarly discourse surrounding semiotic investigations of the Holy Qur'an, Abdullah et al. [8] critically delineate a salient issue prevalent in extant semiotic analyses of the Qur'anic text. The authors highlight a conspicuous lacuna in applied semiotic inquiries into the Qur'an, noting a prevailing deficiency in generating novel insights that contribute to elucidating divine intent or enhancing theological understanding. Moreover, the evaluative appraisal conducted by the researchers reveals a predominant fixation on peripheral themes and relational constructs, which, although tangentially pertinent, lack substantive precedence or textual prominence within the Qur'anic corpus. Consequently, the authors advocate against applying a critical approach to the sacred verses of the Qur'an, positing that the sanctity, transcendence, and consummate perfection attributed to the Divine render semiotic interpretations problematic or irrelevant.

In another study, Shakheer's [9] attention is directed toward exploring semiotic frameworks applied to select Qur'anic narratives. The author thoroughly examines these narratives, illuminating their various levels of storytelling through semiotic analysis. Central to the author's exposition is the contention that these narrative levels exhibit a dynamic interplay with the cognitive receptivity of the audience, transcending temporal boundaries to resonate with recipients across divergent epochs and historical contexts. Through this

scholarly inquiry, he elucidates the profound interconnectedness between semiotic interpretations and the interpretative faculties of successive audiences, thereby underscoring the enduring relevance and adaptability of Qur'anic storytelling paradigms.

Furthermore, AlThabet [10] comprehensively examines the semiotic underpinnings inherent in the Qur'anic discourse of spatial dynamics. Thabet initiates the discourse by providing a terminological description, explaining the questions raised by semiotics and the complex concept of place, identifying it as both celestial and terrestrial, beyond any doubt. One of the key focal points of the inquiry is the careful investigation of the semiotics of place, a thematic journey replete with vividly suggestive ideas. He investigates Qur'anic verses to reveal the intricate semiotic details within the text's spatial representations, providing vital insights into Islamic spatial symbolism.

Moreover, through her scholarly work, Hariri [11] evaluates the semiotic aspects of dawn mentioned in the Holy Qur'an by examining how communities and exemplary individuals have reacted throughout history. Using a systematic theoretical derivation of semiotics, she reveals linguistic signifiers incorporated in recurrent texts of the Qur'an, marking instances of contradiction and certitude. Emphasizing the aesthetic allure and pedagogical potency of Qur'anic discourse, the study underscores its capacity to evoke contemplation, admonition, and emulation by prophetic methodologies.

In summary, semiotics provides a sturdy framework for analyzing Quranic texts. It becomes the means of disentangling the ambiguities and settling the connections among the signs and symbols in the verses. Despite criticisms, recent scholarship highlights the enduring relevance and adaptability of semiotics, delving into diverse thematic dimensions and narrative analyses. Nevertheless, a conspicuous lacuna persists, as existing scholarly inquiries have yet to confront the subject of this work.

# 3. Materials and Methods

Since semiotics serves as a foundational framework for comprehending the semantic depths of the Quran, this study adopts a methodological fusion, combining descriptive and analytical methodologies. Alhazaymeh et al [12]. contend that the descriptive modality furnishes a comprehensive exposition of the subject matter, while the analytical framework delves into the intricacies of the data, elucidating the underlying rationales behind observed phenomena and their broader ramifications.

Moreover, this work undertook a comprehensive analysis to discern the semiotic intricacies embedded within Qur'anic verses concerning homosexuality, particularly the narrative of Lot and his community. Therefore, employing primarily qualitative and interpretative techniques, this study analyzes and elucidates the underlying codes inherent within signs and texts. The analytical framework of this endeavor was structured around delineating various linguistic elements, including the warning particle hāʾa/ in these /Hāʾuulā/, and the exemption manifested in /aiṁrāåtuka/ (your wife). It was also organized around the signified and functional meanings of each of the following signifiers: the unidentified subject of the verb 'rush', the verb 'to do', evil deeds versus lewdness, /B/ transitivity in /Biha/, the standardized definite article /EL/'the', and concepts of reason and sagacity.

The study then draws upon data gathered from select Surahs within the Qur'an, including Hud (11:78-81), An-Naml (27:54), Al-Ankabut (29:28-29,33), and Saba (34:13).

Following this, the analysis examines linguistic features, thoroughly scrutinizing pronouns, lexical variations, and syntactical structures evident in these verses. This facilitates a comprehensive exploration of the semiotic dimensions inherent in the Qur'anic discourse on homosexuality as a socio-discursive phenomenon.

# 4. Results and Discussions

When engaging in a pragmatic-semiotic examination of homosexuality, this endeavor entails delineating linguistic signs predicated upon the inter-relational dynamics between the signifier and the signified. Given that these signs are inherently arbitrary, hinging upon the principle of arbitrariness, this investigation is directed towards establishing interpretive consensus based on data drawn from linguistic authorities, which serve as pivotal referents. These intertextual allusions serve as conduits for elucidating additional functions, thereby facilitating a comprehensive integration of the discourse and affording access to a nuanced comprehension of its constituent elements.

## 4.1. Warning hāʾa/ in /Hāʾuulā/ (These)

Since one of the conditions of the signifier / hāʾa ạltảṅbīhu / as presented in **Table 1** is related to the demonstrative noun cannot be combined with the / lāma ạỈbuᵒdu/ — a particle that conveys distant reference — within a single demonstrative noun, the resulting semantic implication is the referent donoted by the word "those" must necessarily be proximate.

So the desired function of the connection between the signifier and the signified is that if what is referred to is close, which is the daughters in the words of Lot, peace be upon him (PBUH): "He said, 'O my people, these are my daughters, they are purer for you." Then this implies one of two things:

First: Lot may have suggested to his people to refrain from assaulting his two guests and instead directed them towards marrying his daughters, who were of his lineage. Some interpreters endorse this interpretation. Qatadah stated:

"By his daughters, he meant those of his lineage." Al-Husayn ibn al-Fadl remarked: "He offered his daughters to them on the condition of embracing Islam." Some argued: "This statement was made by him as a means of defense, not as a genuine offer." According to Hudhayfah ibn al-Yaman: "He offered his daughters marriage to them, intending to protect his guests by marrying off his daughters." However, this interpretation is considered unlikely for several reasons, including that it has been narrated that Lot had two daughters, namely Zanṭa and Za'ūra. Furthermore, linguistically, it is not permissible to use the term "بَنَات" (daughters) to refer to only two daughters. It is established in the Arabic language that the term "أَقَلَّ الْجَمَعِ" (the least plural) refers to three or more.

Second, a more plausible interpretation is that the referent of the demonstrative pronoun "هؤلاء" (these) refers to the woman of the community. This view was expressed by Mujahid and Sa'id ibn Jubayr, who stated: "The intended referent is the women of his nation, for they are in themselves daughters and, additionally, they are linked to him by succession and acceptance of the invitation." Furthermore, experts in Arabic grammar have argued that the minimum condition for a proper attribution is fulfilled here, as he was a prophet to them and thus akin to a father figure. The Quranic verse supports this: "And his wives are their mothers." Therefore, he was like a father figure to them.

**Table 1.** Surah HUD, V. 78 (1).

| Original Verse | Translated Form |
|---|---|
| ﴿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﴾ | And his people came hastening to him, and before [this], they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason? |

| Signifier | Signified | Function |
|---|---|---|
| /hāʾa ăltăn̊bīhu/ in ''these'' / Hāʾuulāʾ/ the demonstrative noun are those in the Almighty's saying: "O my people, these are my daughters. They are purer for you." | The referenced entity is positioned at the event's core rather than distant from it, as indicated by the alerting / Hā'/ conjoined with the demonstrative noun. When this letter is attached, the distancing /lām/ does not accompany it. | The presence of women among the men who came to assault the guests of Lot. |

This possibility stands out as the most plausible, leading to the inference of a linguistic sign indicating the presence of women among the men who came to assault Lot's guests (PBUH). Given that Lot's wife is one of the women of that era, focusing on the term "your wife" and juxtaposing it with "the others" in the two verses that allude to them may serve as a new sign and shed light on the concealed behavior of those women as mentioned in the preceding verse.

## 4.2. Exemption in /ăim̊rāătuka/ (Your Wife)

The signifier (referring to Lot's wife) exempts women from the divine injunction against looking back, implying that she alone succumbed to this temptation when departing with Lot and his company. A linguistic indication in **Table 2** emerges by juxtaposing this with those who lag, vividly illustrating female behavior during the moment of departure and reconciling the conflicting interpretations within a singular scenario. This suggests that Lot's wife initially departed with the group but ultimately succumbed to the urge to look back. Consequently, she endured the consequences, remaining among those who "remained behind" (AL-ANKABUT: 33). Does this not imply her lack of self-mastery, rendering her incapable of refraining from looking back despite the forewarned consequences? Might one not infer that her inclination to look back was deeply entrenched, akin to an addictive pattern?

## 4.3. Unidentified Subject for the Verb "Rush"

Given that the verb "يهرعون"/ Yuhra`ūna/ with an open "ر" /ra/, **Table 3** indicates an unidentifiable agent, scholarly endeavor necessitates scrutiny into the causative factors propelling people to comport themselves in a delineated manner. This necessitates substantiating the impact left by those observations, which one finds in "they hurried" in verse under the first investigation, followed by another passive form affirming the recurrence of the action in them, expressed by the term "they do."

As the signifier of "they hurried" (يهرعون) is with an open vowel on the letter "ر" (raa), indicating an unknown agent, the task necessitates investigating the reasons why the people acted in the manner above. Anokhin et al. [13] have confirmed that the harm resulting from viewing arousing sexual scenes resembles addiction to alcohol and drugs, but is even more perilous [14]. It has been found to damage crucial parts of the brain, impacting decision-making abilities [15], and consequently, the individual loses the capacity for control. Furthermore, statistics reveal a staggering reality: Every second, over 28,000 individuals venture into online

pornography sites [13]. Alarmingly, a third of this demo                 graphic consists of women [16].

**Table 2.** Surah HUD, V. 81.

| Original Verse | Translated Form |
|---|---|
| ﴿ قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ﴾ | The angels said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?" |

| Signifier | Signified | Function |
|---|---|---|
| /aimrāătuka/ Your wife | This serves as an exception to the general notion of "أَحَدٌ" (anyone) occurring in the context of prohibition, functioning essentially as a negation. In other words, no one among you will pay attention to anyone except your wife. | The woman is the only one who will turn back among the people of Lot when they are taken out [of the city] at night. |

**Table 3.** Surah HUD, V. 78 (2).

| Original Verse | Translated Form |
|---|---|
| قال تعالى: ﴿ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنكُمْ رَجُلٌ رَشِيدٌ﴾ | And his people came hastening to him, and before [this], they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason? |

| Signifier | Signified | Function |
|---|---|---|
| / Yuhra`ūna/ Rush | A present tense verb from the verb /hara?a/, which has an unknown subject. The man walked or ran in confusion and haste... (rushed) The man rushed and thundered out of anger, weakness, or fear. | Concluding that anger is the driving force behind people hastening their steps to reach Lot's male guests and that factors such as anger, turmoil, and weakness may stem from their wrongful practices |

Therefore, by linking the signifier meaning of the passive form of "they hurried" (يُهرعون) with the preceding discourse on various indicators, one can deduce from the discussion above that the unidentified actor behind their hastening is madness and blind obedience to desires. This behavior appears to encompass both men and women without exception.

One can deduce that the underlying force driving this behavior is madness and blind pursuit of desires. This conduct encompasses both men and women without exception [17].

### 4.4. Verb: To do

Linguistically, the verb "عمل" (work) in **Table 4** denotes an action that is intentionally performed, which implies that, before reaching the state of addiction and loss of self-control, their actions were conscious and deliberate. Al-Zarkashi [18] in his seminal work distinguishes between the verbs (يعمل) (to work) and (يفعل) (to do)—a distinction often blurred by many interpreters due to their lexical proximity. He concluded with an explanation that clarifies the Qur'anic miracle in choosing the word (يعملون) (they work) to describe the state of the people. He explains: "The term 'work' is more specific than 'action'; every work is an action, but not every

action is work. Work, in the context of action, implies a temporal extension because it is from the verb form 'فَعِلَ,' which pertains to repetition. This is considered by Allah Almighty when He said: {They work for him what he desires, Surah Saba:13}, where their action had a duration. He also said: {and did righteous deeds, Younis: 9} where the intent was perseverance in them, not just doing them once.

This entails another attribute of intentionality: persistence, perseverance, and repetition. Furthermore, when examining the verb form "they act" (يعملون) in the context of the verse, one finds that it is in the present tense, indicating renewal and continuity. This means that their actions were carried out with awareness and intent, and as a result of their repetition, they transitioned from secrecy to openness.

### 4.5. Evil Deeds vs Lewdness

**Table 5** reveals that immorality became rampant among them, and their souls grew accustomed to it. They indulged in it habitually, deriving pleasure from either committing these acts or observing them. This pervasive immorality incited in them a profound recklessness and an unrestrained, irrational submission to their base desires.

<div align="center">

**Table 4.** Surah HUD, V. 78 (3).

</div>

| Original Verse | Translated Form |
|---|---|
| قال تعالى: ﴿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﴾ | And his people came hastening to him, and before [this], they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason? |

| Signifier | Signified | Function |
|---|---|---|
| يعملون | The present tense of the verb "عَمِلَ" is "يَعْمَلُ". The verb "عَمِلَ" means "to do an action intentionally" with temporal extension and repetition. | The indication that the behaviors of the people were a result of awareness and intent and not an inherent genetic trait in them and that over a long, repeated period, this has led them to their state of haste and addiction. |

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**Table 5.** Surah HUD, V. 78 (4).

</div>

| Original Verse | Translated Form |
|---|---|
| قال تعالى: ﴿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﴾ | And his people came hastening to him, and before [this], they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason? " |

| Signifier | Signified | Function |
|---|---|---|
| السَّيِّئَاتِ | The term "السيئة" (al-sayyiah) derives from "سَوُءَ" (sawa'a), with the root letters being Sīn (س), Wāw (و), and Hamza (ء). It falls under the category of "ugliness" or "badness." | The implication is that the people's actions were previously limited to what was considered objectionable or wrong. |

This transformation in the people's condition becomes more apparent when comparing the connotations of "السيئة" (al-sayyiah) and "الفاحشة" (al-faḥisha). The term "السوء" (al-sū') in **Table 6** indicates that the people had not reached the depths of depravity seen previously; instead, their actions had been limited to acts of moral turpitude. However, subsequently, they exceeded these limits and marked a descent into a more severe and openly shameless immorality. This distinction is underscored by the linguistic implications of "الفاحشة" (al-faḥisha), with its association with the phoneme "ش" (shin), which signifies dissemination due to its expansive and pervasive nature. This suggests that their condition worsened due to their persistent engagement in these acts, not as a consequence of inherited traits but rather as a result of their own volition. Moreover, why did it not manifest earlier if such behaviors were inherent in specific human populations and ingrained within them?

<div align="center">

**Table 6.** Surah An-Naml, V.54.

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| Original Verse | Translated Form |
|---|---|
| وقال تعالى:(وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ) | And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing? " |

| Signifier | Signified | Function |
|---|---|---|
| الْفَاحِشَة | The consonants Fā' (ف), Ḥā' (ح), and Shīn (ش) constitute a lexeme denoting a profound sense of ugliness and abhorrence. This semantic field encompasses terms such as "al-fuḥsh" (lewdness), "al-faḥshā'" (indecency), and "al-fāḥisha" (immorality). It is articulated that anything that surpasses its due measure is deemed "fāḥish" (excessive), a designation reserved exclusively for that which is inherently repugnant. | The implication suggests that continual engagement in acts of moral depravity propelled people towards progressively more egregious conduct, culminating in the transgression of all moral thresholds in their indulgence of reprehensible behaviors. |

## 4.6. /B/ Transitivity in /biha/

The essence of the term "السبق" /alsabk/ is the arrival of someone or something at a desired location before others, whether for oneself or others. In **Table 7**, it is metaphorically used to denote precedence in time, implying priority and initiation. This is the intended meaning here. The signifier and the signified have revealed their functional connotations, demonstrating that the people of Lot were the first to engage in this immoral behavior. The phrase does not imply they started alongside others simultaneously. Therefore, this analysis aligns with the results obtained through numerous biological research efforts, which have spanned many years of attempts and experiments, all of which have been unsuccessful. These efforts diligently sought to prove the innate nature of the behavior seen in Lot's people and to absolve the Lotians of blame by portraying them as compelled rather than choosing their actions [19]. Among

these efforts is the direct search for genes in the chromosomes of the Lotians that are absent in others [20].

**Table 7.** Surah Al-Ankabout, V.28.

| Original Verse | Translated Form |
|---|---|
| قال تعالى: (وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ) | And [mention] Lot when he told his people, "Indeed, you commit such immorality as no one has preceded you from among the worlds. " |

| Signifier | Signified | Function |
|---|---|---|
| The morpheme "ما" (maa) functions as a negation followed by the morpheme"ب" /bi/, which implies excessiveness, in the phrase "بِهَا" /biha/. Additionally, the particle "من" /min/is an additive in the expression. Thus, the construction highlights both negation and exaggeration, underscoring the unparalleled nature of the immoral conduct. | The negation is followed by the preposition "ب" (bi), which conveys excessiveness, thereby rendering the action excessive. This is manifested through the addition of the " همزة التعدية"/hamzat al-ta'deeya/, altering the verb from "سبق" /sabaqa/ to "أسبق" /usbik/, indicating precedence or initiation. Subsequently, it is augmented by the additive morpheme "من" /min/, emphasizing the affirmation. | The implication is a negation that suggests no one preceded the people in their actions nor served as a catalyst for them, as emphasized by adding "من" /min/, which reinforces this assertion. |

## 4.7. Standardized Definite Article /EL/= the

The definite article "ال" employed in the verse above serves as an indicator of mental recognition (العهد الذهني). In this context, the term "path" (السبيل) explicitly denotes the established and anticipated pathway inherent in every marital relationship, which is procreation. This interpretation is immediately apparent in **Table 8** to the discerning mind. AlRazi [24] elucidates this concept by stating: "The definite article (ال) in the initial word (السبيل) in Lot's admonishment to his people {Do you indeed approach men and cut off the path?} implies that by indulging their desires with men, they are effectively severing the conventional pathway with women, which inherently encompasses the essential benefit of ensuring the continuation of the human species. "And you cut off the path" specifically refers to the disruption of procreation, as these individuals were engaging in relations with males, consequently diminishing the birth rate." Although the natural disposition of humanity dictates that the intended purpose of marital relations is mutual enjoyment, driven by innate desire and the objective of procreation, their deviant actions have unequivocally obstructed the established pathway to reproduction, the perpetuation of the species, and the overall prosperity of the world [25].

**Table 8.** Surah Al-Ankabout, V.29.

| Original Verse | Translated Form |
|---|---|
| قال تعالى: ( أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ) | Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not, but they said, "Bring us the punishment of Allah if you should be truthful. " |

| Signifier | Signified | Function |
|---|---|---|
| Standardized definite article /EL/= the in the base morpheme "road." | The noun it refers to must be known. It can either be: 1. Definite by previous mention; this is when the noun it refers to has already been mentioned in the conversation. 2. Definite by presence; this is when the noun it refers to is present. 3. Definite by mental recognition; the noun it refers to is recognized mentally, and the thought immediately goes to it upon its mention. | The indication is that the intended meaning of the word "path" (السبيل) is procreation. This is because, both logically and traditionally, men engaging with each other and turning away from women will inevitably cut off the path to procreation. |

## 4.8. Reason and Sagacity

**Table 9** illustrates that the signifier conveys a sense of guidance and maturity, symbolizing the profound moral disarray among the men. Lot demonstrated fervor as he endeavored to reawaken their consciousness, reminding them of their origins and the ideal state of affairs. Before this, he had already challenged these stagnant minds, emphasizing that heterosexual relations were fundamental, epitomizing purity, as articulated in his statement to them: "He said, 'O my people, these

are my daughters, they are purer for you'. The notion of 'they are purer' signifies their permissibility, acting as a barrier against indecency, with the implied noun of preference denoting the supremacy of purity." He commenced his address with an appeal, notwithstanding the rhetorical necessity, signifying his desire to engage their intellects rather than rely on mere

physical presence to grasp the essence of his discourse, reflecting a commitment to the underlying purpose of his message. "Is there not a sensible man among you?" is a subtle enticement for them to exercise discernment, hoping that someone among them would recognize and admonish the moral corruption.

**Table 9.** Surah HUD, V.78 (5).

| Original Verse | Translated Form |
|---|---|
| قال تعالى: ﴿ 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﴾ | And his people came hastening to him, and before [this], they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason? " |

| Signifier | Signified | Function |
|---|---|---|
| Man of Wisdom /Rashid/ | /Rashid/ is an adjectival form derived from the verb /Rashada/, and such adjectives often imply a consistent meaning for the subject they describe. /Rashid/ denotes an individual who has attained maturity and guidance, representing the antithesis of deviation in comprehending matters and pathways. | The confirmation of the lack of the attribute of /Rashd/ (maturity and guidance) among the community's men has rendered them incapable of distinguishing between right and wrong and contemplating the ramifications of their actions. |

Therefore, the hypothesis of this study is validated by juxtaposing these verses, which highlight the profound ramifications of the deeds committed by Lot's people, expose the grave depths to which their actions plunge, and reveal the consequential propagation of significant moral decay. Their pursuit of sensual gratification emerges as not just a primary but the ultimate raison d'être of their sexual impulses, devoid of any semblance of rationality or cognitive awareness. Consequently, their conduct lacks any discernible ethical or societal merit. Moreover, their brazen indulgence occurs openly within clubs and public spaces, transforming the practice into a ubiquitous phenomenon. This renders their behavior a calculated effort at normalization, devoid of moral scrutiny or societal conscience.

# 5. Conclusions and Recommendations for Further Studies

Semiotics emerges as the broadest framework within which to undertake Qur'anic study, owing to its capacity to enable researchers to discern and revitalize signs or symbols, regardless of their nature, and contextualize them within verses to engender meanings and establish linkages, thus culminating in the formation of a comprehensive, illuminated, and lucid portrayal. It bridges the gap between overarching signs that verse texts confirm through the concept of attention and linguistic signs, which dominate scholarly inquiry.

This supports a thorough study and a more profound understanding through synthesizing interrelated ideas. It denotes accuracy in not just the choice of a word but also the modification of sentences, and the resulting difference in the semantics of the text. It is further included in the meticulous concept of orthographic changes and their influences on in-

terpretation, signification, and their delicate meanings, together with many other creative capabilities that remain unchallenged.

Within the context of this study, the pivotal role of semiotics in illuminating the linguistic intricacies and precision of lexical choice within the Quran becomes evident. This work reveals the Qur'an's precise word choice, perfectly expressing meanings that cannot be substituted by or mistaken for equivalent expressions. Semiotics enables researchers to interpret Quranic verses through a specific method that facilitates linking across verses and embracing internal interpretation. Semiotics also plays a unique role in interpreting verses, as it enables researchers to move seamlessly from verse to verse and between them through navigation. This interpretative flexibility allows analysis to commence from any point within a verse, whether at its end, middle, or beginning, dictated by the overarching narrative sequence.

Furthermore, this work underscores the profound significance of linguistic semiotics in uncovering the latent layers embedded within Quranic texts. Through this lens, researchers developed the understanding that ignited the academic discourse. This intellectual endeavor is transformative by its very nature, as it can prompt a review of a particular issue, such as the punishment of God, where women are involved alongside men, thus, contrary to earlier works that highlighted the male role within the narratives. Semiotics, in its analytical prowess, has succeeded in foregrounding the instrumental role of women in both the genesis and perpetuation of this phenomenon, thus enriching the understanding of Quranic discourse.

Thus, the escalating inquiries regarding the fate of offspring have highlighted a perceived disproportionality in the

magnitude of punishment, which is believed to be innate and, therefore, not subject to individual accountability. This becomes particularly noticeable when individual behaviors start to signal personal liberties without showing the destructive societal consequences, which will later bear judgment on the necessity of humanity on Earth. Semiotic linguistics has thus enabled researchers to gain detailed knowledge about the intricacies of language, unveiling the connotations of provocative interruptions in the lineage and the disintegration of relationships, and revealing the fatal effects of such ruptures.

# 6. Recommendations for Further Research

This study paves the way for extensive academic exploration, offering a fertile ground for multifaceted research endeavors. One promising avenue involves exploring semiotic studies to investigate the neuropsychological grounds that prevent people of both Sexes from supporting the concepts of matrimony and procreation. This phenomenon starkly contrasts with the divine nature within humanity, which differs from what humans have incorporated into their daily lives, since God ordains these capabilities as essential adornments for worldly existence.

Notably, the contemporary emergence of this issue has become a formidable threat to societal structures. People commonly invoke diverse explanations to account for this change in modern social norms, which combines endless educational pursuits with delayed marital timelines. Additionally, a constant inclination to raise the standards in choosing a spouse has become a widespread phenomenon; therefore, by doing so, a social issue is worsened through the demand for higher dowries.

Moreover, this societal shift often entails the misplacement of priorities, wherein luxuries are erroneously elevated to necessities, thereby imposing further barriers to marital unions. The collective forces of these dynamics produce multiple substantial barriers that are deeply embedded in the socio-cultural fabric.

Future research could thus benefit from a rigorous semiotic inquiry into these factors, examining the intricate interplay between societal expectations, individual psychological states, and the overarching cultural narratives that shape attitudes toward marriage and procreation. Academic examinations of these issues would lead to essential understandings of birth rate and marriage decline patterns, allowing strategies to be established for aligning social values with human natural family preferences.

Additionally, re-examining the Quranic content through a linguistic semiotic approach offers researchers an exceptional opportunity to thoroughly investigate the meanings of narrative and cosmic scenes, identifying their profound teachings and hidden knowledge. This approach enables scholars to discover hidden, profound concepts and intricate interpretations that would otherwise remain concealed.

Ultimately, this study opens avenues for tracking the occurrence of specific terms in the Quran, leveraging contemporary technological advancements. Such an analysis aims to evaluate word meanings, focusing on distinguishing characteristics that differentiate them from alternative terms, to develop a comprehensive understanding of semantic and contextual meaning. This methodology promises to illuminate the intricate and deliberate choice of words in the Quran, showcasing the precision and depth of its linguistic composition.

Given the evolving nature of homosexuality as a social phenomenon, scholars require continuous engagement with modern scientific studies and global advocacy developments emanating from international agreements. This imperative furnishes substantial data for researchers to gain a detailed understanding of the complex aspects of this phenomenon. The selected Qur'anic verses under examination may serve as a comprehensive source of evidence, thereby enabling a thorough understanding of their multifaceted dimensions. Consequently, such scholarly pursuits foster an enriched understanding of the semantic nuances inherent in these verses and cultivate expansive intellectual vistas and forward-looking perspectives, underpinned by empirical validation.

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Conceptualization, M.S. and S.E., I.A.; methodology, M.S. and I.A.; software, I.A. and M.S.; validation, I.A., M.S. and Y.H.; formal analysis, I.A., M.S., and S.E.; investigation, M.S. and Y.H., A.A.; resources, M.S., S.E., A.A., and Y.H.; data, M.S. and S.E.; writing—original draft preparation, I.A. and M.S.; writing—review and editing, M.S. and I.A.; visualization, M.S. and Y.H.; supervision.; project administration, M.S.; funding acquisition, M.S., I.A., and A.A. All authors have read and agreed to the published version of the manuscript.

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The authors declare no conflict of interest.

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