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The Problematic of gender between Islamic thought and Islamic Feminism

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Abstract

Feminism is a social movement that emerged to correct the status of women in European society after the French Revolution of 1789. It reflects the social and intellectual conditions European societies had reached at that time, which pushed this broad segment (women) to demand rights they considered denied, and gender equality that feminists saw as essential for the stability and progress of European society.

The feminist movement adopted the term gender, which was originally used to describe the sexual orientation of individuals with intersex traits—who constitute a tiny minority in society. Feminism then generalized the term to include individuals with deviant sexual orientations, in an attempt to legitimize these deviations and to create a new space in which such behaviours are accepted and granted legitimacy, rather than being described as deviant.

Feminist thought did not emerge from the writings of a single philosopher or thinker; instead, it developed through successive waves that exploited global conditions in each phase. It subsided during crises and wars and intensified during peace and stability. New figures emerged with each wave, along with books and new terms that shaped feminist thought, until it reached its current form.

Feminist ideology cannot be considered independent in and of itself; it is a social movement that adopts the intellectual colour of the society in which it operates. Thus, we find liberal feminism, Marxist feminism, and others, including Islamic feminism, which echo the global feminist movement. It raises the same demands and calls for the same rights, despite the fundamental differences between Islamic societies and the European context in which feminism originated. What is acceptable in European society may not be acceptable elsewhere. Furthermore, while religion was sidelined in Europe in favour of secularism, it remains a foundational pillar of Islamic societies and cannot be easily abandoned.

The existence of differences between Islamic thought and feminist ideology is inevitable. However, these differences are so deep and fundamental that reconciling Islam and feminist thought seems nearly impossible. Highlighting the depth of these differences is enough to expose interpretive Islamic feminism and present it for what it truly is: a movement in opposition to religion, despite its concealment behind religious texts and its attempt to interpret them through a feminist lens—an approach that contradicts the established jurisprudential, linguistic, and scholarly principles that Islamic scholars have practiced since the dawn of Islam. The idea of making the scholar's gender a criterion for accepting their scholarly opinion is unprecedented in the Islamic tradition since the revelation began to our Prophet Muhammad, peace be upon him.

***Keywords**: Gender; Gender identity; Islamic thought; feminism; Hermeneutic feminism.*

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1. *Introduction*

The Islamic world is currently experiencing profound civilizational stagnation and a sense of defeat, which has prompted many intellectuals to search for solutions to this challenging reality across the East and the West. Within this context, numerous unfamiliar ideas have spread and flourished in Islamic societies without careful scrutiny or evaluation according to reason, Sharia, or established customs. This phenomenon has not been limited to the consumption of material products and services; rather, it has extended to the adoption of ideologies and belief systems. Consequently, we have witnessed attempts at creating "Islamic" versions of atheistic communism, efforts to Islamize secular liberalism, and the emergence of feminist movements modeled on global feminist currents but operating under the cloak of religion. These movements often claim to remain within the limits of Sharia while simultaneously adopting concepts foreign to the Islamic intellectual tradition.

Completely rejecting all ideas originating from other civilizations is not a viable solution. However, uncritically embracing external concepts without reflection, experience, or adaptation constitutes a clear form of misguidance. Experience and critical inquiry remain the primary means of determining the value and relevance of any imported idea. Subjecting feminist thought to rational analysis and assessing its compatibility with the distinct characteristics of Muslim societies should not be regarded as extremism or isolationism. On the contrary, it represents an essential component of wisdom and intellectual integrity.

This study seeks to explore the fundamental principles upon which feminist thought is built, to provide a historical overview of the development of this social movement in its original environment, and to present an objective comparison between Islamic thought and feminist discourse. Particular attention is given to the concept of gender, which remains central to feminist theorization. The guiding research question of this study may be articulated as follows:

Main Research Question:

To what extent does Islamic thought accommodate the concept of gender? What is the reality of so-called "Islamic feminism"? Does it represent a genuinely independent intellectual framework, or is it merely an echo of the global feminist movement?

Sub-questions

- *What is the definition of gender, and how has its meaning evolved historically?*

- *How did feminism emerge globally, and what are the most significant intellectual currents shaping the feminist movement?*
- *What are the principal points of divergence between Islamic thought and global feminist discourse?*

Objectives of the Study

The aim of this research is to highlight the major features of global feminist thought, alongside its interpretive adaptation within Islamic contexts, often labeled "Islamic feminism." The study will examine the extent to which feminist ideas resonate with—or contradict—the specific characteristics of Islamic societies. The analysis adopts a descriptive approach, complemented by selective historical insights into the emergence of feminism. Importantly, this work does not provide fatwas or legal rulings but rather offers a theoretical and intellectual exploration limited to the academic field.

1. Definition of Gender

1.1 Linguistic Definition

The term gender originates from the Latin root genus, meaning "type" or "kind," and was historically synonymous with biological sex, encompassing both masculinity and femininity. In purely linguistic terms, there was initially little distinction between sex and gender.

1.2 Terminological Definition

*According to the **World Health Organization (WHO)**, gender refers to "the roles, behaviors, activities, and attributes that a given society considers appropriate for men and women." Similarly, the **United Nations Economic and Social Commission for Western Asia (ESCWA)** defines gender as "the socially constructed roles of women and men, which are learned through socialization, change over time, and vary widely within and between cultures" (ESCWA, n.d.). These definitions emphasize the social, rather than biological, nature of gender roles. Significantly, ESCWA links gender acquisition to education, thereby opening the possibility for educational systems to influence and even redefine gender identities under the justification of individual freedom of choice.*

1.3 Evolution of the Concept

The modern academic use of the term can be traced to ***Robert Stoller****, Professor of Psychiatry at the University of California, Los Angeles, who in his book Sex and Gender (1968) used the concept to describe individuals with intersex conditions (i.e., those born with both male and female genitalia). Stoller highlighted the significant role of socialization in determining gender identity in such cases.*

Interestingly, classical Islamic jurisprudence had already addressed issues related to intersex individuals in legal contexts, particularly in inheritance law. For instance, in Sunan al-Bayhaqi, it is narrated that Imam ʿAlī (may Allah be pleased with him) instructed that the inheritance of a hermaphrodite should be determined based on the primary site of urination. If urine was discharged from the male organ, inheritance was distributed according to male shares; if from the female organ, then according to female shares. Scholars provided additional details for more complex cases, reflecting a nuanced and practical approach within Islamic legal tradition.

In 1972, the feminist scholar ***Ann Oakley*** *introduced the term gender into the social sciences in her book Sex, Gender and Society. She distinguished between sex as a biological reality and gender as a socially constructed role. By the late 1980s and early 1990s, during the so-called "third wave" of feminism, the concept of gender became a central and indispensable category of feminist analysis.*

At the international level, the official adoption of the term gender occurred at the ***International Conference on Population and Development*** *(Cairo, Egypt, 1994), where the term appeared 51 times in the final document. Its usage expanded significantly at the* ***Fourth World Conference on Women*** *(Beijing, China, 1995), where the term appeared 254 times (Rifqi, 2017).*

1.4- Gender identity:

It means the identity that individuals highlight when asked about this, or through their clothes, behaviors, and movements that they intend to convey a message that (this is my gender identity), and gender identity is divided into two main parts:

1.4.1- Gender compatibility: *They are people whose gender identity matches their biological sex at birth, and these people do not have gender identity disorder and are compatible with themselves and their sex.*

1.4.2- Gender transit: *It is a general term that refers to people who have gender identities or gender expressions that differ from those usually associated with the sex assigned to them at birth (Brown, 2023), some sources refer to the term "gender*

mismatch" to express "gender crossing", both of which are names for one name, and the Ontario Human Rights website lists five categories that are the most important globally recognized gender identities, as follows:

***- Transgender:** They are people whose life experiences involve taking more than one gender, they sometimes identify themselves as males and other times as females, due to the instability of gender itself, one of its characteristics is that it is variable and not fixed, and these have not undergone the process of changing their genitals by their gender identity that they feel.*

***- Transsexuals:** They are people who identify themselves differently from what was determined at birth, such as when someone is born male and then identifies himself as a female, undergoes a medical operation to change his genitals, or takes medications and hormones that help him highlight the gender identity he feels.*

Bisexual: People whose sex cannot be accurately determined at birth, even at puberty, and who often have abnormalities in their genitals, or reproductive organs similar to male and female organs at the same time, and identify themselves as intersex.

***- Cross-dresser:** People who for emotional or psychological reasons wear clothes usually associated with the "opposite" sex, such as a girl wearing men's clothes, or clothes that are close in shape and color to men's clothes, or vice versa, such as a man wearing dresses or skirts that are usually from the clothes of the opposite sex, all without undergoing the process of changing the genitals or using drugs and hormones that help change sex.*

***- Trans:** They are people who do not identify themselves, neither male nor female, as these present themselves as asexual, and they are the opposite of the intersex, who are sometimes males and sometimes females.*

2- The emergence of the feminist movement and its most important intellectual currents:

The feminist movement (Feminism) is one of the aftershocks that accompanied the French Revolution and an extension of the revolutionary fever that swept Europe at the end of the eighteenth century, the Declaration of Human Rights emanating from the French Revolution in 1789 did not take women's rights into account, or this is what women participating in the revolution, headed by the Jacobin Women's Association, have made Olympe de Gouges She is one of the women of the revolution in Paris to publish the Declaration of Women's Rights and Citizenship in 1791 AD to demand equality

between women and men in law, state and education, and when the French Parliament submitted the Declaration of Women's Rights and Citizenship in the form of a list, it was unanimously rejected (Rudker, 2019), and this document is considered the first reference for global feminist movements.

Then, in 1792, the English writer Mary Wollstonecraft came out with her book "In Defense of Women's Rights", which is the gospel of feminist theory and the official starting point of feminist thought, this book came as a response to the prevailing opinions of the great thinkers of the Enlightenment in Europe, such as Jean-Jacques Rousseau and others, because it is the first document in English that dealt with this subject with its intellectual character.

The first use of the term feminism (feminist) came at the hands of the Frenchman Charles Fourier in 1837 AD, and he derived it from the Latin word (femine), then moved to English in 1841 AD, and the term was used first to express the female body and the feminine character of women, then moved to express defenders of women's rights and gender equality, and the term (Feminism) was used. In this sense in the English language starting in 1895 AD (Feminism, political dimensions and social and cultural risks, 2022), while in the Islamic world, this was reflected in the form of an active movement in Egypt culminating in 1897 AD with Huda Al-Shaarawy taking off the veil and declaring forgiveness and liberation in Ramses Square in the heart of Cairo, which then changed its name to Tahrir Square about the liberation of women.

Abdel Wahab El-Mesiri believes that feminism is not the exact translation of(Feminism, but rather translates it as the "female-centric movement", which is within the context of liquid modernity that aims to remove a man from the center of the universe and replace him with the matter, and he sees this happening in two stages:

- *(A): A monolithic imperial, dualistic and monolithic phase in which the world is divided into males completely centered on their masculinity and trying to wrestle and dominate females, and females who are completely centered around their femininity and who in turn try to wrestle and dominate men.*

- *(B): This imperialist, dualistic, and solid monism quickly dissolves into a liquid material monism that knows no difference between male or female, so males do not struggle with females, but all of them disintegrate and dissolve into a single nebulous entity that has no features or divisions (El-Mesiri, 2010).*

This vision of El-messiri defines the future of the struggle between feminism and masculinity, and gives a prophecy of what this conflict will end upon, from which no one will survive, but will lead everyone to disintegration and dissolution.

Returning to the feminist movement, the stages of its inception and crystallization in its current form can be divided into two main eras, classical feminism and neo-feminism, and then empowerment, and the most important feminist currents in the current period will be identifying while highlighting the Islamic part of feminism.

2.1- Classical feminism:

The feminist movement came in the form of waves and not just individual events or conferences with specific dates, a single wave can extend for several decades and in each wave a set of demands and rights that women want to obtain appear, which are as follows:

2.1.1- The first wave before 1920:

The historical sources that chronicle the feminist movement differ from the beginning of this wave, but they agree at its end, as it is known that the year 1920 AD came after the world witnessed the largest war in Europe and the fall of ancient empires that were shaping the contours of international politics in the past, so the efforts before the war and the entire war period were limited to one name, which is the first wave of the feminist movement.

2.1.2- The second wave 1920-1980:

The voice of the feminist movement dimmed in the period between the two world wars, as well as in the forties and fifties, which was characterized by the specter of nuclear war between the two poles of the world at that time in what was known as the Cold War, but by the sixties, the feminist movement revived in the West, especially America and demands for women's political rights prevailed, especially the right to vote, run for official positions, and actively participate in political life, education and other social manifestations.

In 1949, a very important book appeared in the history of the feminist movement, the book "The Other Sex" by the French feminist writer Simone de Beauvoir, and it carried one of the most dangerous ideas that would determine the direction of the entire feminist movement later, which is the idea that women are not born women, but are raised in a society that makes them women, and this means that socialization contributes to determining the sex of individuals in society and that it is not necessarily the biological sex of the individual is the same as his social gender, which is what Anne Oakley will use the term "gender" to express a gender that is different from biological (sex) at birth, and this is the anchor of the Persian in the entire feminist movement,

which relies in its struggle on gender that can be changed and modified to suit the interests of women in society.

This period also witnessed the signing in 1979 of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), an international convention through which signatory states pledge to take all legal and legislative measures and procedures in order to prevent any discrimination against women or hinder their political, economic and social progress.

2.1.3 The Third Wave (1990–2011)

The 1990s marked a turning point in global politics, with the collapse of the communist bloc and the emergence of U.S. dominance on the world stage. This context provided fertile ground for feminism to expand globally, particularly given its deep entrenchment in American society. Feminist discourse became a powerful tool of cultural influence and soft power, often leveraged by the U.S. in its international engagements.

The third wave, sometimes referred to as "post-feminism" in parallel with postmodernism, brought forth new concepts such as bodily autonomy, abortion rights, rejection of motherhood as a necessity, sexual freedom, and the normalization of public expressions of nudity. Feminism became institutionalized, integrated into government policies, legislative agendas, and international conferences. This institutional support legitimized feminist struggles as integral to development and human rights.

The wave also produced radical linguistic and cultural demands, such as altering terms perceived as male-centered. For instance, the word women was contested due to its embedded reference to men, with some proposing the alternative spelling womyn to symbolically distance women from male association. Similarly, the term history—interpreted as "his story"—was challenged, with feminists proposing herstory to emphasize women's perspectives in historical narratives.

In Arab feminist discourse, these debates extended to critiques of the Arabic language, which is inherently gendered. As the language primarily uses masculine forms when referring to neutral entities, many Arab feminists have labeled it a "masculinist language par excellence."

2.2 Neo-Feminism

The younger generation of feminists, emerging after 2011, often views earlier feminist waves as elitist, exclusionary, or insufficiently inclusive. The year 2011 also coincided with the establishment of the United Nations Entity for Gender Equality and

the Empowerment of Women (UN Women). Approved in July 2010 and implemented in January 2011, UN Women institutionalized feminist advocacy at the global level, obligating member states to adopt policies that promote gender equality and women's empowerment.

2.3 Women's Empowerment

Whereas classical feminism centered on achieving equality, neo-feminism introduced the concept of empowerment, often interpreted as elevating women's roles and opportunities beyond those traditionally afforded to men. The term, rooted in the notion of "power," first appeared at the 1995 Beijing Women's Conference. It was initially framed as a corrective to the concept of the "feminization of poverty," introduced by feminist activist Diana Pearce in the 1970s. Pearce argued that women's unpaid labor in domestic care, motherhood, and household responsibilities made them disproportionately vulnerable to poverty, particularly in cases of divorce or family disintegration.

The empowerment discourse reframed traditional motherhood and domestic work as undervalued and economically disempowering. It thus emphasized women's participation in paid labor as a safeguard against dependency. Empowerment soon extended beyond the economic domain into political, legal, and social spheres. Laws mandating alimony and housing rights for divorced women, gender quotas in parliaments, and women's rights to education, healthcare, mobility, and even inheritance equality became widely advocated.

This shift illustrates how empowerment discourse has not only sought to redress women's economic vulnerability but has also challenged established cultural and religious norms by promoting rights such as abortion, rejection of male guardianship, and freedom of movement.

2.4 Major Feminist Intellectual Currents

2.4.1 Liberal Feminism

Rooted in liberal philosophy, this strand of feminism emphasizes individualism, rationality, and freedom. Inspired by thinkers such as Hobbes, Rousseau, Locke, and Mill, liberal feminism advocates equality through law, ensuring that women enjoy the same rights and opportunities as men in education, employment, property, and political participation. It is widely regarded as the foundational feminist current, providing the platform for later strands.

2.4.2 Marxist and Socialist Feminism

Drawing upon the ideas of Karl Marx, Friedrich Engels, and socialist theorists, Marxist and socialist feminism emphasizes class struggle as the root of women's oppression. While it aligns with liberal feminism in opposing patriarchy, it additionally critiques capitalism for exploiting women through wage inequality and unpaid labor. This strand is also credited with institutionalizing International Women's Day on March 8, initially commemorating the contributions of Soviet women during World War II. Marxist and socialist feminism can be viewed as reformist in orientation but seeks systemic transformation within a socialist framework.

2.4.3 Radical Feminism

Emerging in the 1960s, radical feminism rejects incremental reforms and instead calls for the complete dismantling of patriarchal systems. It frames the struggle as a fundamental war between men and women, with no room for compromise. Thinkers such as Shulamith Firestone argued that women's biological role in reproduction is the root cause of their oppression and advocated for alternatives such as artificial reproduction and lesbian relationships to liberate women from dependency on men.

Other radical theorists, such as Kate Millett and Mary Daly, extended this critique to religion and metaphysics. Millett valorized androgyny, while Daly traced patriarchy to the Christian concept of a masculine God, arguing that true liberation required embracing female deities rooted in ancient civilizations such as Mesopotamia. Radical feminism thus redefined gender, reproduction, and even spirituality, presenting itself as a revolutionary break from both tradition and reformist currents.

2.4.4 Islamic Feminism

Feminism in Islamic societies did not fundamentally differ from its counterparts elsewhere in the world. Socialist feminism gained traction in Muslim-majority countries that embraced socialist thought, as did liberal feminism in countries leaning toward liberal orientations. However, the Islamic revival that characterized the 1980s in much of the Muslim world gave rise to an Islamic intellectual movement that spread widely, especially after the failure of both Eastern and Western ideologies to achieve social welfare in Muslim contexts. Islam thus became the foundation for reform movements, including feminist initiatives that sought to operate under an Islamic framework. This gave rise to Islamic feminism, which is essentially reformist in nature and encompasses several currents, the most notable being the following:

2.4.4.1 Rejectionist Feminism

This current can be described as a local extension of global feminism, often advanced by figures associated nominally with Islam but shaped primarily by Western culture and orientations. These are typically Muslim women living in the West or women in Muslim societies educated in foreign institutions. Such figures have limited influence because their ideas and practices clash directly with Islamic teachings and are thus viewed as prohibited.

Fahmi Jadaan (2012) classifies figures such as Taslima Nasrin (Bangladesh), Irshad Manji (Uganda), Ayaan Hirsi Ali (Somalia), and Najla Kılıç (Turkey) as belonging to this rejectionist current. These women, often non-Arabic speakers residing in Western contexts, express resentment toward their cultural origins and seek to sever ties with their homelands.

2.4.4.2 Hermeneutic Feminism

Adherents of this trend reject activism outside the framework of Islam, arguing instead that the justice and tolerance inherent in Islam provide sufficient space for women's struggle without departing from religious principles.

Amani Saleh defines Islamic feminism as:

"an intellectual, academic, and activist effort that seeks to empower women based on Islamic references, employing Islamic concepts, standards, and methodologies, while also engaging selectively with external frameworks" (Saleh, 2013). Yet ambiguity remains in her use of terms such as empowerment. It is unclear whether she intends empowerment in the Western feminist sense—previously discussed in relation to independence from men—or in a different sense reconcilable with Islamic values, especially regarding concepts like motherhood and guardianship. Furthermore, her reference to using Islamic sources "alongside others" raises questions about precedence in cases of conflict.

Saleh further argues that Islamic feminism takes the religious text as its starting point, grounding its principles in values of justice, freedom, and equality. She contends that male-dominated readings of scripture lack legitimacy, advocating for reinterpretation (tafsir) to uncover egalitarian understandings (Shkerp, 2020). However, framing the interpretive legacy of jurists (fuqahāʾ) as merely "male readings" risks dismissing centuries of scholarly contributions without sufficient methodological justification.

This current is associated with prominent figures such as Riffat Hassan and Asma Barlas (Pakistan), Amina Wadud (United States), Fatima Mernissi (Morocco), and Ziba Mir-Hosseini (Iran). These scholars utilize methodologies from linguistics, history, literary analysis, and anthropology to produce new readings of Islamic texts aligned with their visions of women's future roles. They argue that the inequalities reflected in Islamic law are not divine mandates but rather human constructs (Jadaan, 2012). Thus, concepts such as guardianship (wilāya), alimony (nafaqa), obedience (ṭāʿa), and dowry (mahr) are viewed as products of juristic interpretation rather than divinely ordained rulings, and therefore open to revision.

This interpretive trend has found support among some contemporary intellectuals. For instance, Tariq Ramadan observed in dialogue with Edgar Morin: "A legitimate question remains: do monotheistic religions—Judaism, Christianity, and Islam—essentially carry discriminatory discourse and principles toward women? It is undeniable that interpretations exist which justify discrimination when texts are read literally or in narrow historical terms." (Ramadan, 2016). This aligns with the feminist critique that the problem lies not in sacred texts themselves but in patriarchal interpretations imposed by male jurists.

2.4.4.3 Salafi Feminism

This current maintains that Islamic law has already guaranteed women's rights fully and justly. From this perspective, feminist discourse is seen as a mimicry of Western feminism that introduces unnecessary distortions into Islamic thought.

Women within this orientation are often adherents of the Salafi school, committed to the teachings of the salaf al-ṣāliḥ (pious predecessors). They do not rebel against tradition but instead emphasize that the Qurʾān itself has honored women—evident, for instance, in naming an entire chapter Sūrat al-Nisāʾ. Many within this current reject the label feminism altogether, preferring instead an identity rooted firmly in Islam.

3. Points of Divergence between Islamic Thought and Feminism

Feminism originated in Europe as a response to social deficiencies within European societies, which were shaped by a religious and cultural framework distinct from Islam. Consequently, profound differences between Islamic thought and feminism—particularly in its Western-derived form, even when adapted within Muslim contexts—are inevitable. Some of the most critical points of divergence include the following:

3.1 The Concept of Gender

The concept of gender is foundational to feminist theory, distinguishing between biological sex and socially constructed gender roles. This distinction allows feminism to argue that biological females can assume traditionally "male" social roles of leadership, decision-making, and dominance, independent of their biology.

In Islamic jurisprudence, however, recognition of gender ambiguity is restricted to the rare case of الخُنثى المُشكل (khunthā mushkil)—an individual with ambiguous biological characteristics, often due to rare genetic conditions. Such cases are treated under specific legal rulings and cannot serve as the basis for general redefinitions of sex and gender.

The abolition of biological sex in favor of socially constructed gender identities is explicitly prohibited in Islam. It is considered a form of taghyīr khalq Allāh (changing the creation of Allah), as condemned in Qurʾān, Sūrat al-Nisāʾ (4:119):

"وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا"

Similarly, the Prophet warned against imitation between genders: "لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ" ("Allah has cursed men who imitate women and women who imitate men." Reported by al-Bukhārī).

3.2 Disagreement about the Concept of Family and Guardianship

The concept of gender is frequently employed in Western contexts as a framework to legitimize ideas that deviate from both morality and religion. Central among these is same-sex marriage, which undermines the family structure. Within this framework, marriage may be permitted between two individuals of the same biological sex if one identifies socially with the opposite gender. For example, two biological females may contract a marriage if one identifies as socially male and the other as socially female. The same reasoning applies to two biological males, thereby redefining marriage outside its divinely ordained framework. Such practices are in direct contradiction to the Almighty's words in Surat An-Najm: "وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى" "And that He created the two mates, the male and the female" (Qur'an 53:45).

From the Islamic perspective, marriage is a legitimate contract that unites a sane male and female, in accordance with the recognized pillars of marriage.

Another manifestation within Western societies is when marriage takes place between a male and a female (biologically), but social roles are reversed. In such cases, the wife assumes the role of the socially dominant male, while the husband adopts the socially subordinate female role. This reversal transfers guardianship (qiwāmah) to the socially dominant partner, even if she is biologically female. Such a model directly opposes the Almighty's words: ***"الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ..."*** *"Men are the protectors and maintainers of women, as Allah has given one more strength than the other..." (Qur'an 4:34).*

This disruption of the concept of guardianship threatens the stability of the family and, consequently, the integrity of the Muslim community. The absence of guardianship undermines the balance of authority, financial responsibility, and the clearly defined roles of husband and wife within the Islamic family framework.

3.3 Disagreement on the Concept of Sexual Freedom and Ownership of the Body

Western feminist discourse often promotes the idea of absolute ownership over one's body, extending to forms of sexual freedom entirely outside the framework of marriage. Some women resort to tools, devices, and indecent materials to fulfill their desires, while in extreme cases, even the exploitation of animals is reported. This practice has evolved into a profitable industry in societies where feminist ideas are prevalent, supported by governments and institutions, largely due to the substantial revenues generated by the production and sale of so-called "sex toys."

From an Islamic perspective, ***any sexual practice outside of marriage is categorically prohibited****, regardless of the justifications. This includes acts involving tools, animals, dolls, or other means, as well as the commercial promotion or distribution of such practices. This prohibition is grounded in the Qur'anic command:* ***"وَلَا تَقْرَبُوا الزِّنَا ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا"*** *"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" (Qur'an 17:32).*

Furthermore, the hadith narrated by al-Bukhari illustrates that the body is a trust from Allah, not an object of absolute ownership:

"يا عَبْدَ اللَّهِ، أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهارَ وتَقُومُ اللَّيْلَ؟ قُلتُ: بَلَى يا رَسولَ اللَّهِ، قالَ: فلا تَفْعَلْ، صُمْ وأَفْطِرْ، وقُمْ ونَمْ، فإنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وإنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وإنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا"

"O 'Abdullah, have I not been informed that you fast all day and pray all night? I said: Yes, O Messenger of Allah. He said: Do not do so; rather, fast and break your fast, pray and sleep, for indeed your body has a right over you, your eyes have a right over you, and your wife has a right over you" (al-Bukhari).

Accordingly, the human body belongs to its Creator, and individuals are merely trustees who must safeguard it within the bounds of virtue and Islamic law.

4. Conclusion

This study has attempted to clarify the conceptual framework underlying the debate between Islamic thought and feminist thought. It began with defining the study's key concepts and reviewing the historical trajectory of feminist movements, with particular attention to Islamic feminism. The comparative analysis highlighted the areas of fundamental disagreement between Islam and feminism, notably regarding family, guardianship, gender roles, and sexual ethics.

The findings of this study can be summarized as follows:

1. *International organizations—whether affiliated with the United Nations, civil society, or NGOs—play a central role in disseminating and supporting feminist thought.*
2. *Feminist ideology often leads adherents toward acceptance of same-sex relationships, secularism, and even forms of idolatry, outcomes that are irreconcilable with Islamic teachings.*
3. *It is not possible to reconcile Islam with feminist thought, as the latter represents an explicit departure from Islamic principles, regardless of the justifications offered by its advocates.*

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