

The Danger of the Feminist Ideology and Its Institutions on the Family and Women

(Translated)

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The idea of feminism has now spread throughout the world, including the Muslim World, with slogans of gender equality, combating misogyny, rejecting patriarchy and gender power dynamics. Gradually, feminist activists have begun to find a place of acceptance for themselves amongst Muslim women. Many rulers of Muslims have responded positively to the feminist movement, and have made its ideas part of state policy.

In Jordan, for example, the House of Representatives approved constitutional amendments at the end of January 2022. Article 6 stated, "Jordanians are equal before the law; there shall be no discrimination between them in rights and duties, even if they differ in race, language, or religion." The previous constitutional article simply referred to "Jordanian citizens" without further details. This amendment aligns with the government's official goal of achieving gender equality by the year 2030.

The spread of feminist ideas in the Muslim World has been of great importance and strategic value for feminists and Western states, given that there are around 800 million Muslim adult women worldwide. Some feminist organizations are active in the Middle East, most of them in Asia and South Asia.

There is no doubt that the expansion of this feminist network in the Muslim World cannot be separated from the decline in the Ummah's understanding of Islam. This decline in Islamic thought among the Ummah contributes to the increasing mistreatment of women, instead of their protection and care. In fact, it leads to the emergence of misogynistic practices and injustices by men against women practices, that have nothing to do with Islam whatsoever. Some of these behaviours are intertwined with corrupt local customs and cultures that are falsely attributed to Islamic teachings, and this is what causes suffering for women.

Until recently, in a number of Muslim countries, there were still bans on women attending schools and universities. Women were also prohibited from working in the public sector, such as in education, markets, civil service, or participating in political activities, and so on.

Western rulers, the United Nations, and feminists have highlighted these realities, framing them to portray how poorly Islam treats women, claiming that Islamic teachings contain misogyny, that Islam justifies patriarchy, and that it allows men to dominate women, thereby positioning women as unequal to men.

This decline in the understanding of Islam has led some people to want to distance themselves from Islamic teachings, and to feel that Islam is not a "safe space" for women. The declined understanding of Muslims generated a perception that Islam has produced a culture of patriarchy, misogyny, gender power dynamics, and gender bias.

As a result, women and society at large began to accept feminist ideas eventually, even demanding gender equality as framed and promoted by feminist ideologues.

This feminist revolution in the Muslim World was met with support from feminist groups in the West and echoed across the globe. Cases of violence against women such as those in Iran, Afghanistan, and other Muslim countries, were used to launch a campaign against Islam.

Feminists promoted the names of several Muslim women as icons of the women's liberation movement, against the oppressive policies of regimes in the Muslim World. Gradually, this feminist movement found its place of acceptance among Muslim women.

Feminist activists refer to this phenomenon as the "Arab Spring" for women. Saudi Arabia is seen as an example of a Middle Eastern country that has opened its doors to a new, more liberal culture for women. Not only has the Saudi regime allowed women to drive after previously banning them, but it also now hosts concerts, musical performances, and large-scale events where men and women mix freely.

Saudi Arabia also announced that women are no longer required to wear the abaya, a long garment that covers the body from head to toe. In 2021, the “Pure Beach” in Jeddah on the Red Sea was opened, becoming the first beach in Saudi Arabia where women are allowed to wear bikinis.

The Role of the United Nations and Western Countries

Another factor that encourages the advancement of feminist ideology in Muslim countries is the unwavering support from Western states. Governments such as those of the United States, the United Kingdom, and Germany, along with international institutions like the United Nations, have worked to introduce feminist concepts into the heart of the Muslim World through various cooperation programs between countries.

The United Nations has spent enormous amounts of money on programs that support the feminist movement. In 2023, the UN allocated additional investments, announcing the “need for an additional \$360 billion per year to close the gender equality gap by 2030.” This budget is considered essential for gender equality programs, and the empowerment of women across all major global goals targeted by the year 2030.

The main global goals were outlined in the report titled “Progress on the Sustainable Development Goals: The Gender Snapshot 2023”, which was jointly prepared by UN Women and the United Nations Department of Economic and Social Affairs (DESA).

In March 2024, the United Nations selected Saudi Arabia to chair the Gender Equality Forum within the UN Commission on the Status of Women (CSW). The Saudi Press Agency reported that “the Commission on the Status of Women at the United Nations unanimously decided to appoint the Kingdom of Saudi Arabia to chair the Commission’s 69th session in the year 2025.”

Despite strong opposition from several women’s rights advocacy agencies, Saudi Arabia affirmed its desire to work with the United Nations Commission on the Status of Women as part of the Kingdom’s new vision. The Saudi Press Agency reported that “the Kingdom’s chairing of the Commission affirms its commitment to cooperating within the international community on all matters that promote women’s rights and empowerment.”

Non-governmental organizations advocating for feminist rights are also increasingly spreading across Muslim countries. In Tunisia, the Arab Women’s Center for Training and Research (CAWTAR, Centre de la Femme Arabe pour la Formation et la Recherche) was established in 1993, and is involved in research, training, social network building, and advocacy related to feminist ideas.

In Lebanon, the organization KAFA (كفى enough) Violence & Exploitation was founded. In Egypt, the Association for the Development and Enhancement of Women was formed. In Jordan, the Arab Women Organization of Jordan was established in 1970. In the United Arab Emirates, the Dubai Foundation for Women and Children was founded, the first licensed non-profit shelter and humanitarian care center in the UAE for women and children.

There is also the Women’s Islamic Initiative in Spirituality and Equality (WISE), which works to promote gender equality as a core value of Islamic faith, meaning that denying these rights is considered a violation of religious principles. WISE was established in 2006 in New York City as a global faith-based network and social justice movement, founded by 200 prominent Muslim activists and leaders from 25 regions.

WISE has been active in Egypt and ran awareness campaigns on domestic violence in Pakistan, in partnership with Bedari. In Afghanistan, WISE worked with the Noor Educational and Capacity Development Organization (NEDCO), an NGO focused on training imams on women’s rights.

In Africa, particularly in Morocco, the Democratic Association of Moroccan Women (Association Démocratique des Femmes du Maroc (ADFM)) was founded to promote women’s rights and strategic interests, as well as to advance gender equality, justice between men and women, and environmental protection.

These non-governmental organizations work to instil feminist ideas among women, and the broader society, by spreading their views through social media, blogs, various websites, seminars, and open discussions either directly or via television and online media platforms.

It is certain that the ideological foundation of the feminist movement in the Muslim World is based on human rights as defined by Western civilization. According to this view, every human being male or female has the fundamental right to choose and to be treated equally. No individual must be forced or intimidated by any party, including religion, because embracing a religion is considered a part of human rights, and is therefore a personal choice, not an obligation.

Thus, feminists proudly engage in what they consider an effort to reinterpret, or reconstruct, Islamic teachings, with the aim of securing human rights for women. These feminists are suspicious that Islamic teachings contain significant gender bias. According to them, the ulema who produced vast bodies of work and heritage for the Muslim people are accused of having introduced a patriarchal spirit that distorts women's rights.

For this reason, they argue that these works must be reconstructed for the sake of women's rights. In their view, laws such as those concerning Islamic dress, inheritance, the rights and duties of wives, polygamy, and the prohibition of women from becoming heads of state, must all be reformulated, supposedly in the interest of women.

By using an interpretive approach, feminists assert that religious teachings are subjective rather than objective and therefore, religious truth, in their eyes, is relative, not absolute.

The United Nations: Human Rights for the LGBT Community

Under the banner of human rights, the West is attempting to forcibly introduce LGBT culture into the Islamic world, with the United Nations being the leading global voice in development and advocacy for the LGBT community.

In October 2015, on the side-lines of the UN General Assembly, twelve UN agencies called for an end to violence and discrimination against lesbians, gays, bisexuals, transgender, and intersex individuals (LGBTI), and outlined the necessary measures to protect them.

Out of the 193 member states of the United Nations, only 76 do not accept LGBTI rights. Meanwhile, same-sex marriage is legal in 20 countries.

On 29 September 2015, Charles Radcliffe, the then Head of the Global Issues Section at the Office of the United Nations High Commissioner for Human Rights (OHCHR), described this decision as a major victory, asserting that, "It's both an expression of commitment on the part of UN agencies, and a powerful call to action for Governments around the world to do more to tackle homophobic and transphobic violence and discrimination and abuses against intersex people."

The United Nations has also criticized Muslim countries that it considers to still stigmatize homosexuals. For example, in 2019, the UN condemned the government of Brunei for implementing the punishment of death by stoning for homosexuals. UN Secretary-General Antonio Guterres stated on 3 April 2019 that "The legislation approved is in clear violation with the principles expressed."

Although all Muslim countries constitutionally prohibit LGBT activities, their presence is tolerated in several of them. Indonesia, for example, still refuses to recognize same-sex marriage, but the LGBT community enjoys freedom of movement and frequently holds discussions, consultations, and advocacy events. While security forces have raided LGBT parties on several occasions, no serious legal action has been taken against those involved.

In Egypt, according to the acknowledgment of the non-governmental group "The Lovers Association," there are thousands of homosexuals. Cairo is considered the main hub, with the largest number of members compared to other provinces, estimated at around 7,000 individuals.

Confronting the Danger

There is no doubt that both the feminist movement and the LGBT movement are in direct contradiction with Islamic Shariah. Moreover, both pose a threat to human life. It is entirely accurate to say that Islam has firmly closed its doors to feminism and the LGBT agenda.

Even in the United States, parental opposition is growing against LGBTI campaigns in schools, as many teenagers who were lured, and then underwent gender transition surgeries,

end up suffering from depression. They regret being persuaded and manipulated by adults, which led them to become transgender.

Islamic Shariah Law has beautifully and precisely regulated the relationship between man and woman in a way that fulfils the purpose of their creation. Allah (swt) said, ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ **“And among His signs is that He created for you from yourselves spouses so that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who reflect.”** [TMQ Surah Ar-Rum: 21]

And He (swt) also said, ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ **“O mankind, fear your Lord, who created you from a single soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.”** [TMQ Surah An-Nisa: 1].

Feminist and LGBT movements around the world are, in reality, working to destroy human, spiritual, and moral values and to harm the social order especially the family structure. The feminist movement, which claims to work for the uplifting of women, has in fact led to increased depression among women. Many women who work outside the home in pursuit of self-fulfilment face numerous problems, including sexual harassment, depression, and family breakdown.

Has not Allah (swt) warned us of this? When human beings transgress His commands and prohibitions, they fall victim to the destruction they have brought upon themselves. Allah (swt) said, ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ **“Corruption has appeared on land and sea because of what the hands of people have earned — so that He may let them taste part of what they have done, that they might return to righteousness.”** [TMQ Surah Ar-Rum: 41].

The following are a number of dangers that threaten society and women as a result of feminist and LGBT campaigns around the world.

- The destruction of the family structure

The feminist and LGBT movements have led to the erosion of family harmony in society. Many women have begun to feel that their role as wives should not be limited or subject to their husbands' authority. Likewise, many now believe they have the same rights as men in managing the household, including earning a livelihood. There is also a significant number of women who reject pregnancy, breastfeeding, and raising children viewing these not as obligations but merely as personal choices and rights.

This situation has led to many conflicts within families. On the other hand, it has also caused many women to think twice before getting married, due to their concerns about not being able to fulfil their rights and duties as they envision them through feminist ideas.

- Decline in marriage and birth rates

Marriage rates have seen a significant decline in many countries. In Indonesia, for example, the marriage rate dropped sharply in 2023, reaching only about 1.57 million marriages down from 1.7 million in 2022. The 2023 figure was the lowest since 1998.

Beyond economic factors, many men and women are postponing, or even rejecting, marriage altogether. In their view, marriage is not important, and may even be an obstacle to education, career advancement, and self-fulfilment.

However, cases of fornication are on the rise. Thousands of Indonesian students applied for exemptions from their studies due to marriage, primarily because of premarital sexual relationships, including pregnancies. Not to mention the impacts of abortion and the spread of sexually transmitted diseases.

- Tension and sexual harassment among working women

The feminist movement, which encourages many women to be active outside the home, has brought about serious threats to working women. According to a 2021 Gallup report, workplace stress affects women more than men, reaching a rate of 54%.

At the same time, a poll conducted by PBS NewsHour, National Public Radio (NPR), and the Marist Institute found that one-third of women experience sexual harassment in the workplace. Additionally, according to a survey conducted by the non-profit organization "Stop Street Harassment (SSH)" in January 2018, 81% of women reported experiencing some form of sexual harassment and/or sexual assault in their lifetime.

- The spread of sexually transmitted diseases and anal cancer

Although many deny it, homosexuals cannot deny that the spread of HIV/AIDS originated within their circles. In the United States, it was found that 67% of all HIV/AIDS diagnoses were among homosexuals, bisexuals, and men who have sex with men. In addition, homosexuals are also at a 20 to 80 times higher risk of developing anal cancer.

One of the startling new findings regarding the transmission of monkeypox (mpox) is that it is often found among individuals who engage in homosexual activity. According to a World Health Organization (WHO) report, out of the 500 reported cases, 98% involved individuals who had engaged in homosexual or bisexual relations, or were men who have sex with other men.

Responding to the problems

It is high time for the Ummah to recognise, in all seriousness, the dangers posed by the feminist movement and the LGBT movement. These currents stand in clear contradiction to the teachings of Islam, harm the lives of Muslims and of humanity as a whole, and all their theories and campaigns about human rights whether related to feminism or LGBT issues are nothing but poisonous, senseless rhetoric that brings no benefit whatsoever to women, the family, or humanity.

There is no ideology capable of confronting the corruption of these two movements except Islam. Islam alone offers the correct perspective on life and brings harmony to humanity, because everything in it is built upon the Islamic aqeedah which aligns with human nature, fills the mind with conviction, and brings peace to the heart.

The step the Ummah must take today is to spread Islam as a complete and comprehensive system of life. This includes clarifying that the relationship between man and woman in Islam is not based on patriarchy or misogyny, but rather on faith and piety. As the Prophet Muhammad (saw) said, «اتَّقُوا اللَّهَ فِي النِّسَاءِ» **"Fear Allah concerning women."** (Narrated by Muslim)

Islam regards a woman as an honor that must be protected by the man, the society, and the state. Allah (swt) commanded husbands to treat their wives kindly, saying, «وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ» **"Cohabit with them with goodness."** [TMQ Surah An-Nisa: 19].

Moreover, Muslims must strive to fully understand the Islamic Shariah rulings regarding relationships with women whether as mothers, wives, sisters, daughters, or women in general because Islam has provided guidance that honours and protects women.

They must also understand that in Islam, men and women are equal before Allah (swt). There are many Islamic Shariah rulings in which there is no distinction between men and women in terms of obligation such as the obligation to perform Salah (Islamic ritual prayer), Sawm (Islamic fasting), seek knowledge, call to Islam, and more.

As for matters related to the natural differences between men and women, Islam has prescribed distinct Shariah rulings in a unique way. For example, the financial responsibility for the family is placed on the man, not the woman. Islam views the woman as a mother and homemaker, entrusting her after pregnancy and childbirth with breastfeeding and raising the children.

The Ummah must also understand that Islam does not need any reconstruction of its teachings, neither in its aqeedah nor its Shariah Law because it is complete and perfect. The difficult conditions women face today are not the result of implementing Islamic teachings, but instead the result of deviation that Islam does not approve of.

As for depriving women of participation in public life such as in markets, universities, schools, and so on this is a mistaken view that does not align with Islam. In fact, during the time of the Prophet Muhammad (saw), women had a disciplined presence alongside men, but under conditions different from those in liberal societies such as those in the West.

It is also important for the Ummah to be fully aware of the conspiracies being orchestrated by the West and its tools such as the United Nations, various NGOs, and the agent rulers. These are the ones who are actively destroying the Ummah's way of life through policies that do not protect women.

They are working in coordination with one another, to carry out social engineering aimed at destroying Muslims, at both the family and individual levels, through gender equality programs and the granting of rights to members of the LGBT community.

The most important matter is that the Islamic Ummah must realize that the corruption afflicting Muslims today, including that which affects women, is the result of the absence of Islamic way of life and the destruction of the Islamic system of living at the hands of the West's agents in the Muslim World. As a result, corruption has continued, one wave after another.

Sadly, some have begun to follow in the footsteps of the disbelievers in their way of life, just as the Prophet Muhammad (saw) said, «لَتَتَّبِعَنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شَيْئًا بَشِيرًا وَذَرَأًا بِذِرَاعٍ حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرٍ ضَبَّ لَا تَبِعْتُمُوهُمْ قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَىٰ قَالَ فَمَنْ؟» **“You will surely follow the ways of those before you, inch by inch and cubit by cubit, even if they were to enter the hole of a lizard, you would follow them.” We said: “O Messenger of Allah, do you mean the Jews and Christians?” He replied: “Who else?”** (Narrated by Muslim)

It is also important to open people's eyes to the fact that the human rights campaign surrounding feminism and the LGBT movement is nothing but nonsense. Feminists remain silent while witnessing the genocide of children and women in Gaza both of whom have been the greatest victims of Jewish military brutality.

Yet, feminists, who claim to be defenders of the rights of women and children, have chosen silence. This is true hypocrisy, exposing their real character.

Moreover, people must understand that they are in need of the Khilafah (Caliphate), which is the executive entity of Islamic life. The full implementation of Islamic Shariah rulings is only possible under the Khilafah including the enforcement of laws that protect women, and the taking of strict action against anyone who commits crimes against them, even if the perpetrator is her father, husband, or son.

We ask Allah (swt) to aid us in continuing on the path of struggle to uphold His word, until Islamic life is restored through the establishment of the Khilafah, a state that will protect the people so that security prevails among all, including women.

The Prophet Muhammad (saw) said, «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَىٰ بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ» **“Indeed, the Imam is a shield behind whom the people fight and by whom they are protected. If he commands with the fear of Allah and he is just, he will be rewarded for that. But if he commands otherwise, then he will bear the burden of it.”** (Narrated by Muslim)