

A Psychosocial Comparative Analysis of Woman in Islam and Woman in Feminism

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Abstract: The article explores normative aspects of Islam concerning women, asserting the necessity for women to possess specific cognitive attributes of belief, judgment, thinking, and perception, along with emotional and behavioral aspects. It advocates for an Islamic social program tailored for women, to be implemented through the Islamic legal system. Despite potential issues like replicability and biases in psychology, the paper predominantly relies on widely accepted psychological theories. For dissenting perspectives, the author incorporates theories aligned with Islamic-prescribed psychology. The paper acknowledges occasional non-functioning of psychological theories but emphasizes the cumulative efficacy and functioning of established probabilistic-statistical theories. Focused on a narrow aspect of gender studies, the research posits that the proposed social program, once realized, could profoundly and positively impact human civilization, fostering collaborative collective conscience at the individual, familial, and societal levels. The emphasis is on promoting gender roles not as a means of male dominance or persecution but as a revelation of each gender's contributive evolutionary roles. The article underscores the significance of understanding human psychology in shaping effective policies for survival, reproductive success, and overall well-being, encompassing mental health, wealth, and societal progress. It juxtaposes the female gender in both Islamic and feminist contexts, delineating differences based on essential nature, virginity, chastity, hijab, gender mixing, free sex, and patriarchy. As a policy-oriented document grounded in psychological science, the paper proposes an alternative gender construct, challenging the prevailing paradigm. Notably, it upholds the relevance and intellectual competitiveness of Islam in contemporary society.

Keywords: Woman in Islam, Feminism, Patriarchy, Polygamy, Marriage, Family

1. Introduction

Contemporary society, social interactions, and human connections are shaped and steered by individualism, manifesting in various forms such as comparative tendencies, opportunistic wastefulness, manipulation, exploitation, concerns about self-esteem, self-image, attention-seeking behavior, and the influence exerted on others. Individualism is a pursuit oriented towards maximizing personal material and psychosocial gains in all situations, often prioritizing self-interest over mutual benefit. This singular focus on personal gain has given rise to competition, selfishness, and avarice in human relationships. For instance, some parents may prioritize their career advancement over their children's well-being, leading to detachment and, as these children grow up, reciprocating the isolation and neglect towards their

parents. This pervasive individualism is a force that fractures our society, eroding intimacy and harmony within families. The root cause lies in the abandonment of empathy, respect for rights, duties, responsibilities, and a sense of guilt. Feminism, while an individualistic philosophy on the social level, has political dimensions related to patriarchy [1]. In materially affluent societies of developed countries, individualism may not be immediately apparent, but it still exists. Islam, in contrast, advocates for a balanced approach to social interaction and human relationships, seeking equilibrium between individualism and collective values within families and society. It neither aligns with the extreme of liberal individualism nor imposes collectivism akin to joint family structures. This paper explores this balance in the context of the female gender within Islam and Feminism. The paper first delineates the fundamental characteristics of Muslim women,

dismissing the concept of gender equality as irrational and impractical. It introduces patriarchy as a nuanced social construct and a guide for gender relationships. The discussion encompasses crucial aspects of the female gender, including virginity, chastity, the Islamic veil (hijab), free sex, gender mixing, and various matrimonial norms. The exploration concludes with a critical evaluation and rejection of feminism.

2. The Muslim Woman

Recognize that the rights afforded to women in Islam differ significantly from the liberal rights granted to women in Western societies. Islam intertwines rights with duties and responsibilities. While the liberal approach in the West, expressed through feminism, emphasizes extensive freedom for women with the goal of achieving what is called empowerment but often leads to matriarchy, Islam assigns women rights with a purpose—to attain benefits for their health, mind, family, and society, making them instrumental to a collective objective. This discussion delves into the rights, responsibilities, and duties associated with this greater purpose. Notably, Islam establishes a protective sphere for Muslim women, granting them rights that shield them. This contrasts with feminism, which compels women to pursue financial and power gains, often resulting in mental, physical, moral, and demographic harms. Studies have indicated that women are more susceptible to mental diseases [2-4] and certain severe physical ailments [5]. The Muslim woman plays a vital role in fulfilling the divine mandate on earth and God's will by contributing to the stability of the Islamic family as a homemaker and to the broader Islamic Ummah. How does a Muslim woman contribute to a collective end [87, 88]? She fosters harmony, preventing deadlock, rivalry, and detachment in marriages. She enhances patriarchal productivity, influences demography, and strengthens familial bonds. Her role provides flexibility and a platform for familial development, cohesion, and attachment. She empowers familial bonds, relationships, and emotions, supporting men in their roles as leaders and guides. Additionally, she contributes to the overall happiness of the family, aids in child development, and promotes morality and socio-economic progress. By relinquishing individualism, greed, and apathy, she actively supports the stronger male sex in realizing their true evolutionary goals. As for her obligatory rights, she has the right to marriage, the right to divorce i.e. Khul, the right to inheritance, the right to a dowry, the right to be taken care of by the husband financially, emotionally, and physically, the right to worship God and right of custody of the suckling child. These are obligatory rights that cannot be taken away from her. These rights are different from optional opportunities such as the opportunity to study and work etc. According to Quranic verses and the Sunnah of the Prophet (pbuh), we find some of the qualities of an Islamic woman as follows:

- 1) Chaste in thoughts and actions¹

1 "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily]

- 2) Sympathetic and merciful²
- 3) Intelligent and understanding³
- 4) Economic yet content.⁴
- 5) Loyal and obedient to the husband.^{5 6}
- 6) Loving and a guide of children.⁷
- 7) Greatness of God and Ummah in mind.⁸
- 8) Humanitarian, not egoistic, not racist, not nationalist, not tribalist.⁹
- 9) Pious and sacrificing.¹⁰
- 10) Wise in maintaining relationships.¹¹
- 11) Not a victim of populism.¹²

Some of these qualities are also common for Islamic men but these must be dominantly feminine because of the female role in Islamic society that is supportive and complementary to the dominant assertive male role. The Islamic woman is also the perfection of historical, non-engineered feminine nature and traits of gentleness, sensitiveness, nurturing, delicateness, gracefulness, cooperation, decorativeness, dependence, emotional, passiveness, and psychological weakness.

3. Notion of Equality

From the psychological orientation, the inferior always looks to the superior with honor, respect, and a sense of awe, eliciting obedience and respect in the emotional and behavioral forms. However, if the positions are of equality such does not emanate and everyone sees themselves as equal

appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands.... And let them not stamp their feet to make known what they conceal of their adornment." (Quran 24:31)

2 "And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." (Quran 30:21)

3 The Prophet (SAWA) said, 'She who patiently tolerates her husband's bad character will be rewarded equivalent to the reward granted to Asiya bint Muzalim [Pharaoh's wife].' [Bihar al-Anwar, v. 103, p. 247, no. 30]

4 Imam al-Sadiq (AS) said, 'One of the Prophet's supplications was as follows: I seek refuge in You from a wife who causes me to age before my time.' [al-Kafi, v. 5, p. 326, no. 3]

5 "...the good women are therefore obedient, guarding the unseen as Allah has guarded;..." (Quran 4:34)

6 Prophet of Islam (PBUH) said: "If the woman performs the five daily prayers, fasts the month of Ramadan, maintains her chastity and obeys her husband, she will enter the Paradise of her Lord."

7 "And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin." (Quran 17:31)

8 General obligation for all Muslims including women.

9 "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers." (Quran 49:11)

10 The Prophet (SAWA) said, 'She who patiently tolerates her husband's bad character will be rewarded equivalent to the reward granted to Asiya bint Muzalim [Pharaoh's wife].' [Bihar al-Anwar, v. 103, p. 247, no. 30]

11 Example and model of Fatima (AS).

12 "Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful." (Quran 5:100)

the potential of conflict thus remains high as it is getting an opportunity for dominance and authority that is emergent in equality. The possibility, probability, and number of deadlocks become ever imminent. Islam has thus created a hierarchy where man is superior in terms of his financing, biological, emotional, and potentially cognitive abilities and prescribed his patriarchal role.

Islam considers the gender issue from three perspectives of biology, psychology, and, rights and duties. Due to the different biology and psychology of men and women their responsibilities, rights, and duties are also different in Islam. The notion of equality is impractical and unworkable. First of all evolutionary theory provides reasons to expect reliable sex differences¹³ in personality, cognition, and behavior [6, 7].

Even though some psychologists argue that increased gender equality should result in a reduction or elimination of sex differences, this clearly has not happened in Norway or in any other culture examined so far [8, 6]. Despite ideologies of gender equality, either men are reluctant to take a large role in direct parenting, or women prefer to take a larger role. Most likely, the outcome reflects the evolutionary decision rules of both sexes, with men tilting their investments toward parenting. It seems that women have developed evolved decision-making guidelines to devote more time to parenting, as well as interest- and emotional mind-reading mechanisms that improve the effectiveness of parenting [6]. Gender differences in psychology are not solely cultural. Rather, a lot of them are universally shared in biology and evolution and cannot be eliminated by gender equality [9].

Given the real sex differences in practice, pursuing gender equality transforms into favoring one side over the other a preference that today is happening to feminists, and can create conflict, deadlock, and chaos in models of organizations such as family resulting in divorces and globally divorce has been increasing [10]. Due to feminism giving more freedom and conflict-making rights to women this has happened, for example, freedom of free sex, and the right to work as prostitutes, lap dancers, bartenders, massage therapists, and casino and games workers [11] all contributed to divorce because it created conflict as men are more concerned than women about the sexual infidelities of their partners [12] and lastly more female income equates to more divorce [13].

An example of occurring deadlock is in conversational dominance where the notion of equality makes the female gender assert dominance and control over the conversation often leading to arguments and quarrels due to the fact that women are higher in neuroticism and they experience more anxiety, anger, frustration, envy, and jealousy. Feminism is an environmental and behavioral modifier that facilitates some of these negative female psychological expressions. Modern feminism, however, is really about matriarchy [1] under the pretense of equality. Islam suggests equitable rights, obligations, and responsibilities, but feminists want to see women in positions of authority and power at all costs.

Think about the polygamous household. The need for

organization, control, and leadership increases with the number of individuals present. For example, if a family has several wives and children, the fragility of the family structure will become apparent without strong male leadership. This leadership Islam prescribed to man as God has given man superior physical power [14] and made him cognitively more able [15-17] so he takes the role of decision maker, protective policy maker, and financier.

Feminists frequently argue that marriage is a partnership in monogamy, but this is not the case in polygamy, which is why you will see them detesting polygamy as much as they detest male authority. Some feminists may now argue that polygamous families should be democratic. Who will choose the voters, then? Will adult daughters and sons have voting rights? Why should the husband receive the same number of votes as everyone else if he is the family's primary provider and decision-maker?

Even in practice, we cannot obey the concept of equality. Women for example have a longer leave in employment due to pregnancy than men because of their biology. Women can be impeded in their productivity as well due to menstruation and its related health effects which are diverse and many [18, 19]. Apart from productivity issues as well as negative consequences on the job and others, these can cause women to have less salary and fewer promotions as well. When it comes to gender issues Islam then emphasized equity and reason over emotion and impulse.

4. Patriarchy

The Muslim woman humbly and willingly submits to Islamic patriarchy as being God's social construct^{14 15 16 17 18}. Islam has made the family a hierarchy where the husband is the head of the organization by his finance, biology, and psychology, and the wife emotionally, cognitively, and behaviorally submits to the order, and harmony flourishes. Therefore given these female psychological and practical social consequences Islam has proposed patriarchy which means more jobs, educational opportunities, and other power and financial resources shall be designed, promoted, and preserved for men while lessening various social roles and thereby burdens on women and while this is achieved it will also facilitate and create a social context of increased marriages with females seeking resource-owning patriarchs because certain attributes associated with obtaining resources,

14 It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter. 1 Indeed, whoever disobeys Allah and His Messenger has clearly gone 'far' astray (Quran 33:36).

15 Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women) (Quran 4:34).

16 "If the woman performs the five daily prayers, fasts the month of Ramadan, maintains her chastity, and obeys her husband, she will enter the Paradise of her Lord." (Hadith)

17 If I were to command anyone to prostrate to anyone other than Allaah, I would have commanded women to prostrate to their husbands. (Hadith)

18 The Holy Prophet also stated: "If a woman does not perform her duty as a spouse, she has not done her duty to Allah." (Al-Mustadrak)

13 ...And the male is not like the female...(Quran 3:36)

such as wealth, social standing, intelligence, and older age, are highly valued by women in men [20, 21]. These qualities make men dependable and protectors of women, two qualities women seek in males and qualities that the Quran obligated for men¹⁹. Islamic stance is rational because it is harmonious with our microevolution. Also evolutionarily when ancestral women opted for resourceful men, this did not necessarily translate to being rich and powerful but rather being dependable and caring, i.e., possessing sufficient resources to protect and care for the woman and her children because resource-intensive marriages are not evolutionarily beneficial. Furthermore, according to homicide statistics, men who are poor and single have a higher likelihood of killing than their married and more affluent counterparts [52]. Patriarchy empowers men.

Who gets to be the patriarch? Not any male relative can be a patriarch. The patriarch is the Islamic ruler, father, husband, and adult brother. Other distant relatives may be patriarchs depending on context, relationship, and circumstance. As patriarchy is meant to protect it means a patriarch must have justice, reason, cognitive, and financial abilities. These are essential conditions and the absence of any of these will render a patriarch's authority void and transfer to the next relevant closest patriarch. A patriarch can't also violate any of the woman's universal and specific rights or do injustice towards the woman.

To what extent the wife must obey the husband? In principle a woman must obey her closest most relevant patriarch, for example, in the conflict between father and husband, a woman must obey her husband as the husband has greater rights^{20 21}. A wife must obey her husband in all issues^{22 23} except those that result in violation of her God-given obligatory rights, sin, or harm to anyone. In case of a conflict of rights between husband and wife the husband's rights will be preferred as he has greater rights on wife. For example, can the husband dictate how a wife spends her dowry or inheritance money? Yes, the husband can²⁴ depending on how a wife wishes to spend it. A husband can dictate to a wife depending on if her financial policies will violate any Islamic obligation or prohibition, or the husband's rights. For example, if a wife wishes to invest in a business

then she cannot be the head decision-maker over men, neither she can employ people in a free gender-mixing environment, nor she can negatively affect her duties to her husband and household for example by being away on a business trip journey without mahram and giving husband little time. The husband can thus dictate the wife's rights materialization based on the mentioned rules, familial welfare, a wife's benefit, and overall Islamic purpose and objectives.

To what extent the husband should obey the wife? The husband has an obligation to fulfill the essential rights of his wife as rationally and textually established by Islam. Other than that obedience to his wife is optional and will depend on his love and sympathy. However, the husband should obey the wife cumulatively so that every rejection of the wife's desire does not lead to psychological or physical harm to the wife and this is in line with the Quran²⁵.

5. Purity

Metaphorically each of the Muslima (Islamic Muslim woman) is a fertile land and a blooming garden, the future of the Ummah, and peace to her husband, family, and children. In the name of hedonistic freedom such precious and cherished creatures of God cannot be polluted, and the hope of the Islamic successful family cannot be destroyed, as a consequence, Muslim demography having destructive divorces, familial chaos, detachment from children, distanced husband and wife and a society unwilling to marry be realized. The result is we are today living in a sexualized world and not a family-oriented world. It is trendier and easier to have a sex partner than a devout and loyal husband or wife.

The Islamic woman is pure behaviorally, emotionally, and cognitively through her hijab, chastity, avoiding free gender mixing, and avoiding free sex. So Islam prescribes the Hijab, segregated gender system, and chastity of both your sexual organs and feelings so that bonds can last, deepen, and be empowered through matrimony as mutual exclusivity of the couples becomes continuous. The absence of these values is hindering you from realizing the great gift of God called love. A woman who is ready to flirt and date any man for sexual pleasure, career growth, or favors cannot be trusted to have loyalty and devotion because the parameters are not constrained and mutually exclusive. The pollution of these parameters resulted in today's liberal girls seeking a sexy boyfriend for dating and a rich man for marriage. So such is the nature and value of a Muslima (Islamic Muslim woman) that the prophet emphasized and commanded them to marry righteous and pious husbands.

5.1. Virginity and Chastity

A person's virginity is defined as their dignity, freshness, and purity. On the other hand, modern secular society views prostitution, alcohol, tobacco, and mistresses as positive aspects of modern life, while virginity is viewed as foolishness and immaturity. There is no morality, wisdom, or reason left

19 Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women) (Quran 4:34).

20 Prophet of Islam said "If I were to instruct anyone to prostrate to anyone, I would have instructed women to prostrate to their husbands, because of the rights that Allah has given them over them" (Abu Dawud).

21 Prophet of Islam said "By the One in Whose hand is the soul of Muhammad, if a husband has a boil oozing pus or blood anywhere from his feet to his head and the wife kisses and licks it clean, she has yet to do him full justice" (Ahmad).

22 Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient...(Quran 4:34)

23 A woman who ... obeys her husband, will be addressed (on the Day of Resurrection): 'Enter Paradise from any gate you like'." (Ahmad).

24 It was narrated from 'Amr bin Shu'aib, from his father that he delivered: "It is not permissible for a woman to dispose of her wealth except with her husband's permission, once he has married her." (Mishkat al-Masabih, Book 1, duty towards children)

25 Harm them not, so as to straiten life for them (Quran 65:6).

in modern society.

A Muslim woman's virginity, chastity, innocence, and self-respect stem from her religious values, which include shame, self-respect with Islamic character (as previously mentioned), and wearing a true Islamic hijab. She also communicates conservatively in public to avoid attracting attention from men for sexual purposes. However, feminist-empowered women enjoy amplifying their nudity through sexualization because they want the attention of the patriarchy, which controls the majority of resources.

The benefits of virginity and chastity are an intensification of love through loyalty and focused bonding, enhancement in sexual experience through novelty experience in the first time sex, enhanced lubrication and tightness of the vagina, and preservation from diseases. At the same time, the harms in lack thereof have been an erosion of relationships, vaginal laxity, and STDs through multiple sex partners or polyamorous sex [22]. A reason why Islam has obligated chastity is to preserve matrimonial bonds because men are more concerned than women about the sexual infidelities of their partners [12].

5.2. Proper Hijab

The hijab is one of the most important Islamic values that the Muslim woman as well as non-Muslim women must adhere to. The Islamic hijab is rational. The Islamic hijab arises from human male psychology and is a filter and preventive mechanism so that men can control themselves thereby facilitating the efficiency and effectiveness of spiritual, functional, and intellectual aptitudes. Men's sexuality is stronger and more direct because men are more visual and think about sex more vividly than women do. Women's sexual desire is more contextual, subjective, and layered on a lattice of emotion and is highly sensitive to environmental, social, and cultural factors [23]. This means they become physically and psychologically attracted to the feminine image as soon as it enters their minds. Men are psychologically aroused to lust when they see images of women gasping, swooning, screaming, or even just standing still. Men's brains are also built to objectify women. [24]. Men show a more consistent interest in sex, whereas the sexual desires of women are more likely to vary over time [25]. Men fantasize about sex more often than women, and their fantasies are more physical and less intimate [26]. Men are also more willing to have casual sex than women, and their standards for sex partners are lower [27, 28]. Sexual harassment typically affects women, and men are typically the ones who engage in it. Because men's and women's evolved psychologies differ, sexual harassment results in overt conflict between the sexes [29-34].

Modern feminist humiliation towards men comes in the interrogative form of "is man a beast not able to control his desire"? It is easier to control the desire to "dress as you like" than the sexual biological genetic-driven desire of mating. Some Muslim liberals also belittle this male sexual burden by asking the male to do self struggle i.e., the jihad of the self. One should first understand that psychology can be defined as

a biological, genetic, hormonal, and/or cultural inclination toward a specific set of emotions, behaviors, and cognitions. This inclination can be common across the species or tailored specifically to the individual or gender. Some inclinations such as male sexual desire are difficult to control, especially given its increasingly intensifying state. This is why Islam being a religion that considers ease and flexibility²⁶ of adherence has obligated the hijab.

There is evidence that men have lower thresholds than women for inferring sexual intent. Male onlookers are more likely than female observers to assume that a woman is interested in a man sexually when she smiles at him. [35, 36]. Men have about twice as many sexual fantasies as women, according to studies done in the United States, Great Britain, and Japan. Men reported having a higher sex drive than women in every country, from Trinidad to Thailand, which runs counter to the theory that sex differences are a result of economic gender inequality. The desire for sexual variety varies greatly between men and women, and this is one of the most significant, reproducible, and cross-culturally robust psychological sex differences ever found [27, 32, 37-42]. Women's sexuality is dependent on context and environment and layered on emotions, unlike male sexuality, which is direct, vivid, and aggressive. Men see more sexual interest in women's simple friendliness and smiles than do women when they observe the same events [23, 35, 43, 44, 29]. Worldwide, about 99% of rapes and about 90% of robberies, assaults, and murders are committed by men [45]. And lastly, the presence of attractive women increases men's testosterone levels [46]. So, it is obvious the proposal of self-control by men is ridiculous and irrational in the face of accepted feminine nudity. Also during ovulation, there are biological and physical changes in women that are sexually attractive to men [6] that the Hijab can hide or suppress.

According to Islamic law, a proper feminine hijab should cover the entire body and head, with the exception of the face and wrists, which are optional. It should also not be provocative or alluring. Nor should it be too tight to reveal the shape of the feminine body, particularly the arms, breasts, thighs, and buttocks. Nor should it be transparent enough to show the color of the skin. Nor should it have any scent. Nor should it resemble religious garments of other religions, men, or clothing linked to sins and transgressions as determined by sociological, anthropological, and statistical studies.

5.3. Free Sex

For women, God wishes to purify romantic and sexual thoughts and desires, for a loyal and lasting bond through matrimony, through safeguarding from free-sex communication/free gender mixing²⁷ unless necessary for marriage planning and decision. Islam prohibited sex out of wedlock or free sex practice because the harms of this culture

26 "...laid upon you no straitening in the religion." (Quran 22:78).

27 Free mixing is an environmental state of gender existence where male and female sex become physically close to each other for prolonged time or is able to get physically close and remain so for prolonged time.

are many such as (1) having multiple sexual partners increases the risk of getting STDs; (2) becoming known as "womanizers," which can make it harder to find a compatible long-term partner; (3) decreasing the likelihood that their children will survive because of a lack of parental involvement and protection; (4) experiencing violence from envious husbands or boyfriends; (5) experiencing violence from the women's father or brothers; and (6) running the risk of having retaliatory affairs by their wives and possibly incurring expensive divorce. [20, 47, 48], so free sex breaks relationships and harms.

5.4. Free Gender Mixing

Why Islam prohibited free mixing²⁸ also goes back to human psychology. Women typically establish status through smiling, laughing, and responding more favorably to other people's remarks [49] and men see more sexual interest in women's simple friendliness and smiles than do women when they observe the same events [23, 35, 43, 44, 29] and free mixing creates a context where this can realize probabilistically, a probability that is dependant on many factors such as dress style, physical closeness and style of conversation. Additionally, human mating strategies are triggered in adult free mixing setups. As demonstrated, the free sex community has no issue with this. These tactics are a collection of actions people take in that situation to choose, draw in, and keep partners—what contemporary society refers to as dates and the act of dating. One of the most powerful human needs is the need for emotional connection, which is only enhanced in a free-mixing environment. People flirt in this setting to form bonds or show sexual interest. They first prepare an impression or image before they start flirting. This is accomplished by wearing attractive and alluring clothing, adopting particular attitudes and behaviors, and enhancing appearances with makeup. Wider family and personal ramifications, like lost finances, study distractions, and spirituality, may result from this. Even the bonds between married strangers can be weakened by flirting. When someone flirts, they are indicating to another person that they are available for a sexual relationship and hoping that the other person will reciprocate. Nonverbal cues like sharing glances, touching hands or hair, or verbal cues like striking up a conversation, making nice remarks, and exchanging phone numbers to facilitate communication are examples of

nonverbal flirting. Because they increase people's sexual freedom and undermine conservatism and long-term marriage commitment, these may lead to a decrease in the devotion of society to matrimonial relationships [49]. The Quranic references to the spiritual gifts of *sakeena*, such as harmony and ecstasy, are lost and buried in our psyche.

6. Marriage

6.1. Marriage Is a Divine and Evolutionary Blessing

Islam encourages marriage and the Muslim woman is eager to marry prioritising over career seeking. Married individuals experience better life satisfaction and fewer health issues than single individuals [50, 51]. Furthermore, according to homicide statistics, men who are poor and single have a higher likelihood of killing than their married and more affluent counterparts [52].

The Muslim woman's perception of marriage is not hedonistic or materialistic but emotional and empathetic. The measure of a happy and committed marriage is not financial satisfaction or material fulfillment, but rather the ongoing sharing of deep empathy and emotions. Nobody ever asks me how much my wife or husband are doing; they just do it. But in Feminism it's all about asking questions like, "Did my husband do his part?" or "How much is he doing?" that I should be doing for him? However real marriage is continuously deepening emotional bonding, companionship, togetherness and intimacy, trust, commitment and loyalty, desire to feel each other's physical presence, romantic love, sacrifice, contentment, going through hardship as one soul, being happy seeing each other, loving each others smile, voice, closeness, thinking, attitude and personality. In an Islamic marriage, the Muslima is submissively caring and contributing so she is dutiful while the husband is dictatingly, guidingly, and authoritatively caring and protecting so he is responsible. Marriage is not a ticket to Europe, a means to riches, a way to show off social class, a means to pay off debts, a way to gain influence and power, or extravagant indulgences in wealth and spending.

Feminism rejects marriage. Feminism is a socio-economic-political ideology and does not emphasize and understand that the meaning of matrimony is devotion, feelings, and spiritual ecstasy as the Quran states. For example, the feminist Linda Gordon states "The nuclear family must be destroyed, and people must find better ways of living together.... Whatever its ultimate meaning, the break-up of families now is an objectively revolutionary process.... No woman should have to deny herself any opportunities because of her special responsibilities to her children..." [89]. From a financial perspective even though you can hire a maid to clean your house, a nanny to look after children, or a prostitute to fulfill sexual desires having a wife achieves them in a different meaning of human existence, a relational existence of feelings and not of commodity. For Feminism, everything is economic, financial, commercial, and political.

Feminism is also antiman and cruel as it rejects man's

28 There should be restrictions on free mixing. Free mixing can lead to sins in some situations, such as the workplace and prolonged togetherness between men and women, as shown by extreme sexual harassment and adultery in both the west and the East. In places where it is required, like markets, superstores, hospitals, etc., there can be supervised free mixings. Therefore, Islamic governance should forbid any free mixing environment that lengthens social interactions and reduces physical and emotional the gap between the sexes. In addition to open mixing, there is the idea of *Khalwa*, in which a man and a woman spend extended periods of time together alone. This is largely true in the digital age, and as numerous examples in the news and media suggest, this has led to webcam sex. As long as the goal is to pursue marriage, there is no shame in seeing a future wife or husband in *khalwa*. Some Islamic jurists even allow a woman to be seen in her entirety in her nude body when it comes to marriage. This makes sense because a concealed physical characteristic could occasionally put the future wife and husband at odds.

rational and evolutionary authority over his children. Feminism has created, through legal system, a platform to discourage men from marriage and creating family and design a feminist future generation. For example in the United Kingdom, parental rights and responsibilities concerning their children are governed by the Children Act of 1989. This legislation was significantly shaped by the influence of feminist politicians. According to the Children Act, mothers inherently possess the right to their children solely based on their gender, regardless of marital status. Conversely, divorced fathers are explicitly denied any legal claim to their children. It is indeed accurate – divorced fathers lack the legal entitlement to their children in this country. Unmarried fathers can only secure parental rights if both the mother and child consent. In cases of family breakdown, the law grants the mother exclusive authority to care for the child in terms of manner and location. Before the Children Act was enacted in 1992, a group of feminist politicians, including Harriet Harman, Anna Coote, and Patricia Hewitt, collaborated to produce a policy paper titled "The Family Way." This document aimed to advise the government on implementing the Act. In their recommendations, they expressed the view that the assumption of men being inherently beneficial to family life or the belief that the presence of fathers necessarily contributes to social harmony and cohesion should not be taken for granted [90]. As a result of irrational cruel feminist policies, the stronger male sex is suffering silently [91] and being impeded from realizing their true evolutionary potential.

6.2. Islamic Polygamy

The Muslim woman accepts polygamy as a God-given right of man and has no right to reject or deny this from her husband. She may not agree to marry a polygamous man but she has no right to stipulate such prohibition in an Islamic legal contract as that would be tantamount to rejecting God's law²⁹. Polygamy has been prescribed and it has many benefits: safeguarding from married and unmarried infidelity, wealth distribution, relationship building and cohesion, growth of family values, improved demography, and enhanced sexual experience through virginity and chastity some of the benefits. Islamic prescription of polygamy rises from human psychology. Evolutionary sexual selection theory states that because of their lower minimum parental investment, men can achieve greater reproductive success by mating with multiple women than women can achieve by mating with multiple men. Evidence also indicates that, across cultures, men report a greater openness to sex, a larger desired number of sexual partners, and a greater desire to have sex sooner in a relationship. The willingness of modern men to engage in sexual relations with attractive strangers and the cross-culturally similar frequency of extramarital affairs are indications of an ancestral past where polygamous mating strategies were used [42]. This is also corroborated by another

research in which when asked about their life regrets, women wish they had made a greater effort to stay away from men who did not stay with them, while men are more likely to say they wish they had sex with more partners [53]. That means women prefer a stable one-to-one relationship whereas men prefer one-to-many relationships. These variations might result from men and women having different evolutionary predispositions.

According to evolutionary arguments, women should choose their sex partners more carefully than men should because they have to devote more time to having and raising children than do men (most men do help out, of course, but women simply do more) [54]. Men are much more likely than women to want multiple sexual partners. Men consistently indicated a desire for more sexual partners than women did in a large cross-cultural study involving 16,288 participants from ten major world regions, including six continents, thirteen islands, twenty-seven languages, and fifty-two nations [20, 21, 42]. Also, men desire polygamy, while women prefer staying long-term with their men [53]. An ancestral man who managed to have brief sexual encounters with dozens of fertile women over the course of a year would have produced numerous pregnancies. Only one child could be born to an ancestral woman who engaged in sexual relations with several dozen men in a single year. Throughout history, it seems that men have primarily increased their reproductive success by having more sexual partners rather than by having more children per partner [6, 55, 56]. Islamic polygamy is just, rational, natural, and divinely ordained. So encourage and promote male polygamy and social relations building through family formation, resource distribution, and preservation of emotional and sexual fidelity, and stop pushing away men and devaluing them for overemphasized guilt-ridden historical patriarchy by using the unjust, biased affirmative action policy.

Women are prohibited from having multiple husbands is because polygamy is not a female psychological inclination as discussed and female polygamous marriage can trigger these situations: a) male competition and rivalry over leadership b) uncertainty in genetic relatedness of offspring c) male competition and rivalry over sexual access as discussed male sexuality is much stronger and d) uncertainty and stress in maternal investment in offspring.

6.3. Disciplining a Wife

The Muslim woman submits to her husband's guidance and appreciates his reward and learns from his punishment. Islam has prescribed stages of disciplining the disobedient wife. In this sense, Islam has implemented controlled aggression. Natural selection may have made humans aggressive, just like it would have made any other animal, if aggression aids in the survival of our genes [57]. One reason Islam might have allowed wife disciplining is to protect and preserve family and bond. Aggression and the threat of aggression function to deter long-term (female) mates from sexual infidelity [58-60]. Indeed, when stringent punishments are in place for those who fail to contribute their fair share (in group living such as

29 O Prophet! Why do you prohibit 'yourself' from what Allah has made lawful to you, seeking to please your wives? And Allah is All-Forgiving, Most Merciful. (Quran 66:1)

marriage), high levels of cooperation tend to emerge [61, 62]. Islam also gave husbands the right to discipline their wives³⁰ because men are stronger, and more aggressive due to testosterone, and men use violence as a control tactic against their partners in an attempt to keep them from leaving the relationship or from having sex with other men [63]. So patriarchal matrimonial disciplining and punishment contribute to achieving protection, cooperation, reproductive success, contribution, and avoiding harm, wastage of resources, and emotional and sexual infidelity in this form of group living.

6.4. Housewife

A housewife can mean a wife without a career, jobless, or one who does not generate an income. The role of the housewife creates a dissimilar emotional flow affecting behavior. When the husband sees himself as responsible for his dutiful dependent wife his functional aspects have great potential of being contributive and intensive. For example, he may work devotedly, his job performance may increase, he may be more motivated in his job, etc. The wife's behavior will also be affected as she may intensify her duty and care for the husband. This will enhance feelings, bonds, and intimacy. However, when both genders are given equality of position, familial policies, and finances this potential for intimacy and devotion is lost as the wife will see her income from her job as the parameter of her independence and self-actualization. The care from the working husband will not be observed by the wife with a significant effect on her psychology.

Staying home^{31 32} is the best situation for Muslim women and other women under Islamic jurisdiction. When the finance-seeking opportunities are mostly for men then it may result in women generally staying home. Women should not participate in any jobs, work, or finance-generating activities as that would defeat the purpose of men being Qawwam or guardians over women because the resource ownership will have shifted towards women. If a Muslim woman participated in a leadership position or a permissible job that was supposed to be for a man, she would be participating in such sinfully same as if someone were to perform Islamic prayer with a stolen cloth or on a looted land. However, women can seek permissible jobs and work that do not involve controlling and leading men, free gender mixing, giving reducing time or little time for family and husband. It should also be with the husband's permission. This should result in limited domains of work or finance-generating activities for women. Also men are Qawwam (guardians) by their finance and psychology and womens' dependence on men. A financially and politically powerful woman does not need to depend on a man and men

in turn do not need to be Qawwam and this defeats the purpose of Quran 4:34.

The role of housewife does not suit the power-seeking, finance-driven feminist mind because it impedes their ambition to be powerful and conflict with patriarchy. However, the role of housewife is best suited for the female gender. The housewife role protects women from stress-inducing career-seeking life. It creates healthy family time and contributes to the psychological well-being of both the wife and the husband as more time and focus are achieved. Girls and women tend to focus more on issues of caring, helping, and connecting with others than boys and men and value caring for and helping others [64, 65] and as women are "emotional," women are, on average, more empathic and attuned to the emotions of others than are men [66] housewife role creates the platform where this psychology is channeled to the most important people: the husband and the children. A housewife will also be essential in children's upbringing and emotional attachment to their mother as the housewife role will create greater time and freedom to interact with children and that a) touch is a vital component of the pleasure we derive from our social interactions with close friends and family members because it conveys warmth, caring, and support [67, 68] b) Infants thrive when cuddled and attended to, but not if they are deprived of human contact [69-71] and c) Children overwhelmingly prefer attachment to the biological mother [72], so Islamic society needs to empower the nuclear family so that a relaxed, less burdened housewife acts as a stress reducer to the working husband. Today's capitalist, predatory economy rejects the welfare model that could have lessened the financial burden on low-income patriarchal families because they want a huge source of the cheap labor force that women provide enabled by feminism. Housewife doesn't mean locked inside the house. By having social relationships through families and female friends and relaxation through various permissible activities she can live a happy and healthy life.

6.5. No Marital Rape

Given male sexual psychology and the greater rights of the husband over his wife or wives the wife has no right to reject the husband's sexual advances unless she has a valid medical excuse or an inability that prevent sexual intercourse. A wife rejecting her husband's sexual advances may lead to distancing of the relationship, quarrels, and even divorce, and also may cause sexual infidelities.

7. Women Under Islamic Rule

Muslim and non-Muslim women are affected by this as Islamic patriarchy is universal rather than based on faith. It is a construct of society. A woman is looked after by her guardian, who is typically her spouse or father. In cases of injustice in the form of physical or psychological measurable harm, guardianship is revoked and the woman is placed under the jurisdiction of the Islamic government.

Every woman has the right to an education and

30 And if you sense ill-conduct from your women, advise them 'first', 'if they persist,' do not share their beds, 'but if they still persist,' then strike them (Quran 4:34)

31 Settle in your homes, and do not display yourselves as women did in the days of 'pre-Islamic' ignorance. (Quran 33:33). Even though it is given to prophet's wives it is also applicable to women as it is extensional and reflective from prophet's wives to all women.

32 Their houses are better for them (Aboo Dawud, Al-Salaah 480)

religion-based subjects. In any institution where there is a quota, men will be given preference. Males will be given preference in industries where there are quotas unless there are professions like primary school teachers, doctors, nurses, and other specialized roles that are better suited for women. After a certain age, girls will be required to study specific subjects suited to their biology and psychology, while boys will study subjects suited to their biology and psychology. Education must branch out based on gender. There will be subjects that are gender specific and some that overlap. This is because based on differences in sex, the human cerebral cortex functions and is structured differently. Because the cortex is important for attention, perception, awareness, thought, memory, language, and consciousness, male and female psychology and cognition differ [73, 74], and as such genetically, women may be less suited to pursue careers in science and math. [Such] differences between men and women may be partially genetically determined, possibly by variations in brain lateralization or by hormones, despite the fact that society may not want to hear it [15-17].

Any decision of the male patriarch, the girl can appeal rejection from her guardian and the Islamic court can see if the girl needs the job and if the job is justified for her. An adult girl can choose her husband because by mutual agreement of man and woman hierarchy in matrimony is enhanced and the husband's leadership role is established flexibly by acceptance of the girl.

Workplaces in Islamic jurisdiction must be segregated. An adult girl can thus start her own business and hire female employees. However, an adult girl if she is married must ask her husband's permission to spend the money in her business or her father's if not married. This is not because he owns her money but because he has the authority to make decisions for women under his care, decisions regarding physical movement, security, time allocation, duty to children and house, etc.

Unemployed or low-income patriarchal families, as well as females without a patriarch, are eligible for welfare payments from the Islamic government, covering basic living necessities. The idea of tailoring welfare payments based on individual family or personal needs needs to be considered.

This is the model of patriarchy in Quran 4:34. Patriarchy by the guardianship of father, husband, and Islamic ruler as the highest decider is based on essential differences between man and woman in both mind and body. The obedience Islam demands from women is all for the welfare and good of the women and for the greater society and human evolution.

8. Feminist Politics

Throughout history patriarchy was effective. It cannot be that all those past people were wrong in their social construct. Rather they knew the nature of human existence and how it ought to be received from the first instance or period of human evolution. Even though men have exploited this essential difference it does not reject the inherent natural patriarchal construct. Were women weaker they allowed patriarchy to

win and be dominant or was it just an evolved mechanism? Still today women complain that men are dominating them and patriarchy is functional.

If patriarchy was dominant and women accepted it then why today many women are reluctant towards patriarchy? Genetically and psychologically women should express feminine nature as mentioned previously and should accept male dominance but there can be sometimes conflict between genetic psychology and cultural psychology such as Feminism. The total expression of psychology from the conflict between genetic biological psychology and cultural psychology may be random or probabilistic depending on which has the greater effect but it seems genetic biological psychology has the greater expressive power [92, 93].

Feminism is a Western-created global ideological movement to change the social order for women and towards women and finally achieve matriarchy. In 1911 and 1914, Charlotte Perkins Gilman characterized "government by women" and advocated for "a woman-centered, or better mother-centered, world" [75]. Prof. James Penner claims that "matriarchal worship" is a component of cultural feminism [76]. This may have already happened as millions around the world have intensely hedonistically submitted to feminine beauty and nudity through online and offline channels self-harming their reason, sense of guilt, and justice and objectivity. In this current global porn-infested world the female body has a firm grip on males clouding their self-honor and self-respect and making them accept females as superior gender thereby somewhat realizing matriarchy. In other words, feminism has exploited male sexual psychology and female nudity to dominate men. Willemsen frequently describes the ideal society for women as one in which women have superior status to men [77]. According to Andrea Dworkin's book *Scapegoat: The Jews, Israel, and Women's Liberation*, she wished for women to establish their nation, "Womenland," which would function as a "place of potential refuge" similar to Israel [78, 87]. Phyllis Chesler stated that feminist women needed to "dominate public and social institutions" in her books *Women and Madness*, published in 2005 and 1972. In addition, she argued that equality with men should not be promoted because women perform better when they control the means of production—even though female dominance is no more "just" than male dominance [79]. The only way women can protect themselves is if they control specific institutions and can use them to further their own interests, according to Dale Spender, who stated that Chesler "takes [as] a... stand [that]... [e]quality is a spurious goal, and of no use to women" [80]. *Les Guérillères*, a fictional account of an alleged "female State," was written by Monique Wittig. According to Rohrlach, the work is a "fictional counterpart" to "so-called Amazon societies". Academic readings of the work of fiction suggest that women triumph over men in battle, "reconcil[e]" with "those men of goodwill who come to join them", practice feminist autonomy through polyandry, and control and dominate men [81-85]. Along with related author William Bond, Rasa von Werder has long argued for a return to matriarchy and a reinstatement of its status prior to its

overthrow by patriarchy [86]. Feminism creates pathways to female negative ontology by giving her irrational rights of free sex, abandonment of hijab, and free gender mixing.

9. Conclusion

The paper argues against Feminist psychology and Islamic psychology and that women's rights in Islam differ from Western liberal rights for women. In Islam, rights are accompanied by duties and responsibilities, aiming at fulfilling a purpose that benefits the woman's health, mind, family, and society as a whole. Unlike the Western approach, where women's rights are often associated with extensive freedom and feminism, Islam emphasizes a woman's role in achieving a collective end rather than individual empowerment. The measurement of a woman's success in Islam is not based on career or financial achievements but on her piety, duty, and loyalty to family, husband, and children.

The author contends that Islam provides a protective zone for Muslim women, granting them rights that safeguard them. This is contrasted with feminism, which the author suggests may expose women to potential harm, both mental and physical, as indicated by various studies. The protective measures in Islam are seen as a contrast to the feminist emphasis on women seeking finance and power, which the author argues may lead to negative consequences for women's well-being. The Muslim woman lives a purposeful life. The freedom-indulgent liberal life charts an uncertain but dangerous pathway for females, a path ridden with drugs, free sex, and risky living and ending in a dysfunctional state.

The perspective in Islam on the gender issue is approached through three dimensions: biology, psychology, and rights and duties. Recognizing the inherent differences in the biology and psychology of men and women, Islam prescribes distinct responsibilities, rights, and duties for each gender. The concept of strict equality is considered impractical and unworkable within this framework.

The paper discusses the concept of Islamic patriarchy, a social construct designed by God. In this system, the family is structured as a hierarchy, with the husband serving as the head based on financial, biological, and psychological attributes. The text argues that this approach aligns with women's preferences for resource-owning patriarchs, considering qualities such as wealth, social status, intelligence, and older age. The patriarch in Islam, typically the ruler, father, husband, or adult brother, must possess justice, reason, cognitive abilities, and financial competence to fulfill the protective role. The husband should consider the wife's desires cumulatively to avoid psychological or physical harm, in accordance with Quranic principles.

The paper asserts that Islamic women maintain purity behaviorally, emotionally, and cognitively through practices such as wearing the hijab, avoiding free gender mixing, and abstaining from free sex. These values are seen as crucial for the success of Islamic families, fostering deep and lasting bonds in matrimony. The absence of these values is argued to contribute to a contemporary world that is more sexualized

than family-oriented.

The paper suggests that Islam prescribes the hijab, a segregated gender system, and chastity to ensure the exclusivity of couples, allowing for lasting and empowered relationships.

The article underscores Islam's encouragement of marriage, highlighting the willingness of Muslim women to prioritize marriage over pursuing a career. It contrasts this perspective with feminism, characterizing it as a socio-economic-political ideology that lacks emphasis on the deeper meanings of matrimony, such as devotion, feelings, and spiritual ecstasy as stated in the Quran. The author suggests that feminism focuses primarily on economic, financial, commercial, and political aspects, lacking empathy in its approach to the institution of marriage.

The article argues in favor of polygamy within an Islamic context, asserting that it has been prescribed with various benefits.

The text mentions that Islam provides a structured approach to disciplining a disobedient wife, characterizing it as a form of controlled aggression.

The paper also expresses the view that avoiding income generation and staying at home is the ideal situation for women under Islamic jurisdiction, becoming dependent and thus dutiful to their husbands and making men responsible husbands.

The paper characterizes feminism as a Western-created global movement aiming to change the social order towards women and ultimately achieve matriarchy. It cites historical references and authors who envision a woman-centered world and explores how feminism, through exploiting male sexual psychology and female nudity, has influenced perceptions of gender roles, potentially realizing aspects of matriarchy.

The female journey toward matriarchy is being defined by sentiment, politics, bias, and social engineering, with disastrous social, economic, and moral ramifications. Due to bias towards women, men are perceived as less valuable, unstable, reckless, and more predatory, which is tearing apart families, redefining the legal system, and demotivating men to start a family, pursue an education, or pursue a career.

10. Recommendation

Education, upbringing, social engineering, and legal system must revive historical patriarchy and place women in their correct religious and evolutionary roles based on equity, fairness, reason, and justice as Islam proposed. Some practical steps could be taken to achieve this. Introduce traditional family concepts to children through various means, aiming to eliminate reluctance toward the opposite sex and family life. Promote a patriarchal upbringing for boys, stressing their role as protectors and caregivers, while suggesting that girls' education should be primarily voluntary, focusing on religious teachings.

As individuals reach puberty, advocate for sex education with an emphasis on responsibility, chastity, and adherence to Islamic sexual moral laws. The existence of the institution of

marriage is essential, with an emphasis on family planning, development, and the continuation of patriarchal values. Higher education is seen as a stage for analytical and research-based exploration of marital and family issues, including potential challenges and solutions.

In terms of employment, provides limited job opportunities for women, with resource ownership primarily reserved for men. Unemployed or low-income patriarchal families, as well as females without a patriarch, are eligible for welfare payments from the Islamic government, covering basic living necessities. The idea of tailoring welfare payments based on individual family or personal needs needs to be considered. Overall, the political and legal authority of Islamic jurisdiction should outline and implement a vision of societal structure and values within an Islamic framework.

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Conflicts of Interest

The author declares no conflicts of interest.

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