

## If you say that Feminism does not reconcile Islam then also say that Democracy does not reconcile Islam too

### News:

The number of Islamic thinkers and writers, who clearly object the developments which lead to the corruption in Muslim society, has clearly increased. They respond through their articles under titles like "Can a Muslim be a Feminist?", "Feminism is no means of gaining rights but an ideology of exploitation", "Your daughter is becoming a feminist, your son a secularist...", or "You can't be a feminist and a Muslim"...

### Comment:

Truly, the Ummah is in eager need of valuable Muslim thinkers, writers and activists. Alhamdulillah, the number of this kind of reactions is increasing day by day. Indeed it is painful to see how Muslim women consciously or unconsciously fall into the trap of feminism. However, a believing woman, whose mind and inclinations are organised through Islam, should not give a place to this development of Western origin in her life. Even if one's thinking is according to Islam, as long it is non-Islamic ideas which direct the inclinations, the discrepancy in the sources of mind and inclinations leads to confusion in human life. Our Lord (swt) equipped us with instincts and biological needs when creating us. It is these instincts and biological needs that incite the human to thinking, and they are present in every sphere of life. Therefore, our Lord obliged us with the rules of Sharia in order to organise these instincts and needs in a way that provides tranquillity and success in life. A person is an Islamic personality as long he acts within the framework of the Sharia laws. The moment the person leaves the borders of his Lord's system, he starts to display non-Islamic deeds. If a person abandons these criteria and instead behaves according the Western capitalist system's criteria, he/she ruins his life in this world and the Hereafter.

The rapidly increasing number of Muslim women trapped in feminism, youth infected with deism, the epidemic levels of every kind of crime within our societies are all proof that we face a development which cannot simply be reduced to a problem of corruption within individuals. On the contrary, having a look at the whole picture unveils that these are all the results of a social corrosion. Society, however, is more than human beings with instincts and biological needs. Society is comprised of human beings, the relationships between them and the systems which organise these relationships. Day by day we witness how more and more Muslims fail, and how the relationships between them corrode and even reach a harmful state. This means that all problems arise from the corruption of the regulations which provide a framework for human life and which govern the relationships between humans. No one objects the fact that feminism is from the West and not Islam. In fact, Muslims and non-Muslims agree over this issue. When some of our thinkers, scholars and activists reject feminism, they only describe the surface of the problem. However, a deep examination of the reality reveals that the problems result from the Western systems implemented upon the Muslim societies. After seeing that, it becomes a must to clearly speak out that these systems, namely democracy, secularism and international conventions imposed by kuffar states, do not reconcile Islam. This is leading the Muslim Ummah sincerely. Duly pioneering the Ummah is clearly saying that faults in the personalities of the Muslims can only be resolved through replacing Western systems with Islamic ones. Only then it will be possible to lay bare that Muslims and non-Muslims are not of the same mind. Then the Muslim woman, Muslim man, Muslim youth will strive to distinct herself/himself from the non-Muslim Western human model. This will be the point where the intellectual conflict starts. The result of this conflict will be the awakening and striving of the Muslims to improve themselves in order to please the Lord of the Worlds. This is the perspective of leadership that must be utilized by Muslim thinkers, scholars, teachers, writers and activists, who sincerely care about the well-being of the Muslim woman in particular and the Muslim Ummah in general.

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