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## *The Intersection of Psychosocial Development and Gender Identity through the Lens of Maqāsid al-Sharī'ah*

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### Abstract

The contemporary world is experiencing rapid social, cultural, and intellectual transformations that have significantly influenced human perceptions, values, and lifestyles. Over the past several centuries, changing social norms have reshaped discussions surrounding identity, gender, and human relationships. While some societies, cultures, and belief systems have embraced these developments, others continue to evaluate them through their religious, moral, and cultural frameworks. In such matters, a balanced understanding requires careful consideration of empirical evidence, social realities, religious teachings, and the potential consequences for individuals and society. Among the issues receiving considerable global attention is LGBTQI identity and its implications for contemporary social life. The research aims to provide readers with a clear understanding of the concepts associated with LGBTQI discourse and the debates surrounding them. Particular attention is given to the religious and social dimensions of gender identity, especially in cases where self-perceived gender differs from biological sex, excluding medically recognized intersex conditions. The study analyzes the potential social and ethical implications of gender self-identification from an Islamic perspective and discusses concerns regarding its impact on family structures, social values, and future generations. Furthermore, the paper highlights the rights and status of intersex individuals within Islamic teachings and presents recommendations for ensuring their dignity and legitimate rights. It also proposes educational and social measures aimed at increasing public awareness, guiding younger generations, and strengthening Islamic moral values to promote social well-being and cohesion within Muslim societies.

### Keywords:

LGBTQI, Gender Identity, Islam, Islamic Perspective, Intersex, Social Change, Human Psychology, Contemporary Issues, Islamic Ethics, Social Values.

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## 1. Introduction:

The advancement of technology has evolved Medical Science and the field of psychology rapidly in recent times. Countries are passing laws to provide rights to living organisms and maximize their ease level. Metaphysics is the first source to provide individuals with their due rights. When religion is silent on some issue, jurisprudence, law and culture are used to solve the particular problem and provide ease to the problem bearer. Islam is the only religion on the face of the earth that provides solutions to every contemporary as well as classical issue. This solution can be from primary sources of knowledge or from '*fiqh*' which is considered fresh blood in Islamic jurisprudence. LGBTQI is an issue that is in discussion in the west in the name of human rights since June 28, 1969, in New York.<sup>1</sup> This discussion is in broadcast in Pakistan since the transgender act 2018 bill was passed by the national assembly of Pakistan. The transgender act and LGBTQI issues are co-related as they claim to provide due rights to the transgender as well as the transsexual or bisexual community. These issues have some terms and views that are in direct conflict with our religion Islam. In this article, the Islamic teachings regarding these issues are gathered along with the terms and psychology involved in them. Also, the religious concerns regarding them are mentioned in the light of The Holy Quran and Sunnah of the Holy Prophet ﷺ. Additionally, the medical issues and the Islamic jurisprudential status on those terms and issues will be discussed by keeping in view the latest research through primary and secondary sources.

## 2. Research Methodology

The research methodology is quantitative. To understand the gravity of this topic the basic Islamic sources, psychological theories, the jurisprudential position of Islam, and the passed acts are viewed and researched profoundly. The crucial position of this issue demands research on the terms used by internationally recognized organizations. For a deep understanding, dictionaries, encyclopedias and research papers are consulted to better understand the words used in the acronym LGBTQI and their meaning and definition. Also, the Islamic sources are consulted to know the meanings, subsequent issues and possible outcomes of the issue to make the Muslims, particularly Pakistani citizens, aware of the issue so that they may protect their religion, families and social life vigilantly.

## 3. Background

Sex and gender are two different terms used interchangeably, which is not correct. In recent times, the reciprocal use of these words has caused a great issue in religious, legislative, and social aspects. Typically, there are two types of sex by birth i.e., male or female. A human being may have the genital organs of a male or a female. Other than these two sexes, a third case can be of a person having the anatomy and genital organs of either both male and female or may have not any of them. This third type of sexual orientation and anatomy is named intersex i.e., individuals born with a wide range of natural variations in their sex characteristics that do not fit the typical definition of male or female<sup>2</sup>. Islam does guide its followers regarding their roles, duties and rights in society. This third type of sexual orientation i.e. intersex persons are the ones regarding whom we find classical and recent discussions and studies to help them feel respectable citizens and Muslims. But the issue has aroused when people with gender issues want themselves to be accepted as they want themselves to be acknowledged. At this stage, the slogans of rights for LGBTQI come in conflict with Islamic ideology and paradigm. In such background, the researchers have gathered the facts and researched to understand this crucial issue to save not only themselves from being astray from the righteous path but also the society and coming generations from the devil's path and Allah Almighty's anger.

## 4. Research objectives

Islam is a religion of nature. Allah has created the human being as the best creation. Everyone is expected to fulfill his or her duties and responsibilities. It does allow activities for recreation,

acknowledges the research and advancements and allows upgrading in the standard of life but all this is allowed within the permissible limits. These permissible limits are not man-made but are settled by Allah Almighty in the Holy Quran and by the sunnah of the Holy Prophet ﷺ. LGBTQI is an umbrella term that is in straight conflict with the ideology of Islam. It is the need of the hour to understand this umbrella term to its full depth and vastness. The researchers of this article aim to explain the origin of this much-conflicted issue, the reasons behind it, the terms involved in it, and the possible effects of acceptance of LGBTQI on the individuals, families, social and religious system of Islam.

### **5. Literature review**

Since the world is going through a post-modern era, some non-issues are coming into the limelight. Being unable to find rational approaches, such issues get problematic for individuals and societies who are away from divine and true teachings. Due to sound reasons such as false interpretation of divine teachings and narrow-mindedness of Christian religious scholars towards scientific research, a common man left the highest lord-Allah Almighty, and His divine teachings. It has confused the ideology of the West. They are trying by research to have an ideal society by accepting everyone's choice and as a result, are going through a non-finishing trial and error chain. LGBTQI is one of such issue which is unacceptable in the paradigm of Islam as well as intolerable in most cultures. Though West is advocating the rights of LGBTQI, in its true spirit, it is not clear even while defining the terms included in this LGBTQI term. For this purpose, the briefing paper released by the International Commission of Jurists, Switzerland, and the guides released by the Council of Europe are considered. Along with guides and papers, the theories of psychological development by John B. Watson in his paper "*Psychologists as the Behaviorists View It*"<sup>3</sup>, and Contextual approaches<sup>4</sup> by Russian psychologist Lev Vygotsky and Urie Bronfenbrenner are viewed to understand the reasons for this sex and gender issue and the possible side effects of the acceptance of this umbrella term LGBTQI. The dissertation, "*The change of Sex and its validity in Islam*"<sup>5</sup> is consulted to get a deep understanding and the Islamic Jurisprudential position on the topic. While consulting the available literature related to the topic, it is observed that the terms, sex and gender are not mentioned as different terms and there is a gap in this explanation, as well as the due rights of intersex, are not addressed in terms of medical rights. Also, the possible reasons behind this psychological issue are not addressed. The researchers have tried to gather this paper's knowledge to fill this gap.

### **6. Discussion**

Allah Almighty says in *the Holy Quran*:

*"We did not create the heavens and the earth and whatever is between them in vain. This is the thinking of those who are disbelievers"*<sup>6</sup>

Also, it is mentioned in *the Holy Quran*:

*"Who remembers Allah standing and sitting and (lying) on their sides and pondering on the creation of the heavens and the earth (and say), "Our lord You have not created all this in vain." "*<sup>7</sup>

The above-mentioned verses are self-explanatory to mention the worthiness of all creations of the universe. Among all the creations, the intellect of this best creation, 'human-being' has evolved to a great extent and the advancement of science and technology has made it possible to understand various systems running in one's self and around him in the universe. But this all is not sufficient enough to make him able to understand the '*Hikmat*' of Allah Almighty's

all plans and creations. The human being is the best creation of Allah -the omnipotent. Allah says in *the Holy Quran*:

*“We have created the man in the best composition”<sup>8</sup>*

Also, it is mentioned in the hadith:

*“There is no disease that Allah has created, except that He also has created its treatment.”<sup>9</sup>*

It is understood from the above-mentioned hadith and the verses of *the Holy Quran* that nothing in this world is insignificant and every disease has treatment. The human being is the finest among the creation. The advancement of medical sciences and psychology has made it easier to diagnose issues and have the best treatment known to date. Hence, if a person has some physical or psychological issues, those issues must be addressed on humanitarian grounds with empathy, sympathy and professional ethics. The suffering person and his family must be provided with the best medical facilities as well as emotional support to overcome the issues. Government must provide financial and medical support to the person who is suffering from some medical or psychological issue so that they may enjoy the best physical, psychological, and emotional health.

The advancement of technology and knowledge has provided man with ease in day-to-day life. The progress and development of the internet and gadgets have made our life easier on one hand and have created issues that were not found in past on other hand. Human psychology is going through a difficult transition period. The Internet is causing an impact on the mental as well as physical health of a person<sup>10</sup>. This impact is visible in the form of anxiety, depression, OCD (obsessive-compulsive disorder), low family relationships and the list goes on. The issue is not only related to one’s health but it does affect his/her relationship with fellow beings also. They suffer from complexes that make them turn away from their social and family responsibilities and duties. LGBTQI is among such psychological or physical issues that must be addressed seriously to help our society and the coming generation become responsible and dutiful individuals and citizens.

Before understanding this term in-depth, let us first have a bird’s eye view of the term LGBTQI. LGBTQI is an acronym that is used to provide rights to multiple groups who claim to be different from the straight term of male and female in terms of sex-oriented characteristics as well as gender. To understand these acronyms, it is necessary to understand the difference between the terms sex and gender. According to the definition:

**Sex** refers to:

*“The different biological and physiological characteristics of males and females, such as reproductive organs, chromosomes, hormones, etc.”<sup>11</sup>*

Hence **Intersex** is defined as:

*“Intersex people are individuals born with a wide range of natural variations in their sex characteristics (or differences of sex development) that do not fit the typical definition of male or female, including, for example, with respect to their sexual anatomy, reproductive organs or*

*chromosome patterns. As such, being intersex is distinct from a person's gender identity.”<sup>12</sup>*

**Gender** is defined as:

*“The fact of being male or female, especially when considered with reference to social and cultural differences, rather than differences in biology”<sup>13</sup>*

And **gender identity** refers to:

*“A person’s innermost and individual sense of self as male, female, or a blend of both or neither, that can correspond or not to the sex assigned at birth”<sup>14</sup>*

Also, gender identity can be explained as follows:

*“It is each person’s internal and individual experience of gender. It is their sense of being a woman, a man, both, neither, or anywhere along the gender spectrum. A person’s gender identity may be the same as or different from their birth-assigned sex. Gender identity is fundamentally different from a person’s sexual orientation.”<sup>15</sup>*

These two words (gender and sex) are used interchangeably but these two are not the same words. The word “**sex**” is related to anatomy, genital, and hormones. However, “**gender**” does belong to one’s feelings. It does not demand any physical or hormonal abnormality but only self-perceived thoughts and feelings are included in this term.

The term LGBTQI is an umbrella term regarding human rights for multiple groups who claim to be different in terms of gender and sex, and this acronym is constantly evolving<sup>16</sup>. It is abbreviated as LGBTQI, LGBTQI+, LGBTIQ+, LGBTQIA, LGBTIQAPD and more and more acronyms are being introduced constantly. Some of these early acronyms stand for:<sup>17</sup>

**Lesbian:** This term refers to a woman who is sexually and/or emotionally attracted to other women.

**Gay:** This term refers to a man who is sexually and/or emotionally attracted to other men.

**Bisexual:** This term refers to someone who is sexually and/or emotionally attracted to more than one gender. It refers to someone who is attracted to two or more genders out of the many gender identities.

**Transgender:** This term is used to describe any person who has a gender identity that is different from the gender that they were assigned at birth.

**Queer/Questioning:** Queer is often used as an umbrella term referring to anyone who is not straight and not cisgender. Cisgender people are people whose gender identity and expression match the sex they were assigned at birth. Questioning is This term refers to someone who is not sure how they identify.

**Intersex:** This term refers to people who naturally have biological traits, such as hormonal levels or genitalia, that do not match what is typically identified as male or female.

In the Arabic language, the word “*Khunsa*”<sup>18</sup> is used for people with a hermaphrodite, intersex, or bisexual characteristics.

In Urdu, the word “Hijra”<sup>19</sup> is used for DSD (Disorders of Sex Development). Oxford Learners dictionary defines “Hijra” as follows:

*“A community of intersex people, who belong to the third gender, and men who have been castrated”<sup>20</sup>*

In medical terms, intersex (Hermaphroditism) may have such anatomy as:<sup>21</sup>

1. 1-A clitoris that's larger than expected.
2. 2-A penis that's smaller than expected.
3. 3-No vaginal opening.
4. 4- A penis without a urethra opening at the tip (the opening might instead be on the underside)
5. 5- Labia that are closed or otherwise resemble a scrotum.
6. 6- A scrotum that is empty and resembles labia

It must be kept in mind that intersex or hijra can be said to a person with the above-mentioned physical disorders. If a person does not suffer from above mentioned or other than these DSD issues then the person will not be considered intersex. In such a case, the person will be examined by the medical board to examine the issue. On the recommendations of the medical board, the patient will be treated. The treatment can be in the form of counseling or medication.

### **6.1 View of Islam on Gender identity and Gender Expression:**

The issue of conflict is in the terms and ideology involved in the acronym involving gender as self-perceived without DSD. Islam does address the issues regarding intersex people. But it does not allow change of gender as self-perceived. Only intersex is a matter of concern in Islam. Muslim society expects every citizen to have the basic facilities of life along with sound mental and physical health. In return, these healthy members of society are expected to play their roles in personal and social life. They are expected to fulfill their duties and responsibilities as Muslims and good citizens. However, the acronym LGBTQI and related terms do involve gender rights which is not the case with DSD rather these gender issues are a matter of psychological illness. Islam does demand the overall health of a person. Physical issues and psychological issues both are a matter of concern. These both require treatment, medication and counseling. If a person self perceives gender to be other than sex then it must be addressed. Such a person should be examined by a medical panel. They should be provided with proper funds and time to get the issue settled with the help of medical practitioners.

To get a better insight into the terms and their clash with Islamic ideology, it is compulsory to exactly understand the definition of gender identity and sexual orientation that is cleared by **Yogyakarta principles**. According to Yogyakarta principles, which are settled by **the International Panel of Experts in International Human Rights Law and on Sexual Orientation and Gender Identity** are explained as follows:

**Gender Identity** refers to “Each person’s deeply felt **internal and individual experience** of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech, and mannerisms”<sup>22</sup>

**Sexual Orientation** refers to “Each person’s **capacity** for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender”<sup>23</sup>

By definition, it is clear that gender identity is not related to DSD. It must be clear, that there is no place for the transgender in Islam. A person who wishes for his/her identity other than the sex assigned to them at birth or after examination by a medical board (that does not approve the chance of DSD) is not accepted. These are named “*Mukhanas*” in Islamic terminology. According to Dictionary:

*“Mukhanas means, effeminate, womanly, unmanly”*<sup>24</sup>

In Muslim society, *Mukhanas* are not acknowledged. It is mentioned in Sahih Bukhari:

*“The Prophet ﷺ cursed the effeminate men and those women who assume the similitude (manners) of men”*<sup>25</sup>

According to Muslim Jurist, Ibne Bazz:

*“It is not permissible for a man to imitate the infidels, nor to women, and the woman is likewise, she does not have the right to imitate men, nor the infidels, neither in dress, nor in speech, nor walking, all of it is not for him to imitate the woman in his dress, in his words, and his walking, nor in infidels”*<sup>26</sup>

It is clear from the *Hadith* of *The Prophet ﷺ* and Islamic jurisprudential position that in Islam and Muslim society, change of gender identity or gender expression without physical, hormonal or genital issue was neither accepted in past nor it will be expected in present or future.

## **6.2 Transgender Rights Act 2018:**

Allah Almighty says in *The Holy Quran*:

*“Obey Allah, and obey the Messenger. But if you turn away, then Our Messenger has only to convey the message clearly”*<sup>27</sup>

Pakistan is named “The Islamic Republic of Pakistan”<sup>28</sup> as per the Objectives Resolution under article 1. Objectives Resolution mentions:

*“Whereas sovereignty over the entire Universe belongs to Almighty Allah alone, and the authority to be exercised by the people of Pakistan within the limits prescribed by Him is a sacred trust”*<sup>29</sup>

Also, it states:

*“Wherein the principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed”*

And,

*“Wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy Quran and Sunnah”*

According to the constitution of Pakistan, the rules derived from primary sources of Islam will be practiced. The Allah Almighty guides His vicegerent as follows:

*“O, you who believe, enter Islam completely and do not follow the footsteps of Satan. Surely, he is an open enemy for you.”*<sup>30</sup>

*The Holy Quran* and the constitution of the Islamic Republic of Pakistan both demand obedience from Allah Almighty. It is mentioned in the preamble of the constitution of Pakistan that the Muslims of this country will live their life as per Islamic teachings. The primary sources of Islam will be followed for guidance. The Pakistanis will follow the Islamic rulings in every matter either in individual life or on the social level. It is evident from the holy Quran, Sunnah of *The Prophet ﷺ* and also the consensus of classic and contemporary jurists that homosexuality is never allowed in the Islamic state. The transgender act passed by the National assembly of Pakistan in 2018 as “The Transgender Persons (Protection of Rights) Act, 2018 contains some clauses, sub-sections, or sections that contain the concepts and ideology that conflict with Islamic ideology.

In this act, and also the umbrella term LGBTQ, the terms of sex and gender are not separately mentioned and explained to make clear the difference between the meanings of these two terms. It must be made clear on the state level that the transgender act is in fact legislation of LGBTQ, which was neither in accordance with an Islamic perspective in past nor will be accepted in recent times. It is the clash of civilizations. According to Muslim law, the rights of protection of life, family, faith, property and intellect are of supreme importance. Western law is legalizing same-sex marriages which is against the rule of Muslim law. The change of sex other than biological issues makes Islamic civilization collapse. The issues that may arise due to this act would be:

- Muslims follow the rules of segregation in public places and in events where there are chances of meeting non-mahram family members. Due to this act, the social system of Islam is expected to get affected.
- The rights of property inheritance will be affected due to gender reassignment surgery (due to perceived feeling reasons other than DSD).
- The family life will be destroyed. In same-sex marriage, the wish for having children will be fulfilled through child adoption or birth by surrogacy and it will destroy the natural birth and biological children. This will result in the collapse of family life

These are only a few obvious faults of this suggested system. In real life, such people are going through mental health and physical health issues. By leaving the natural lifestyle homosexuals are suffering from stress, anxiety, depression and eating disorders that eventually lead them to suicide.

### **6.3 Role of Society and Family in Physical or Mental Problems**

To live a meaningful life overall wellness is required. Wellness can be achieved with good habits and practices. A person’s overall health counts for showing a good role in life. It is believed that overall health includes wellness of physical, emotional, social, intellectual, environmental and spiritual well-being.

It is observed that childhood creates a great impression on the life of a person. According to the psychological stages of development, it is observed that adult behavior is the outcome of childhood memories and experiences<sup>31</sup>. These childhood attachments resultantly create different behaviors. If a child had a secure environment and loving family, he is likely to grow into a confident adult who welcomes new relations in life. He is more likely to plan his future with passion and vision. He is ready to take on new responsibilities coming into life. Also, he is emotionally well settled to face the issues and would use his strength to overcome them. On contrary, if a child has frightening memories or he suffered from traumas in past, it is expected

that the child will transform into an insecure adult who will avoid closeness in relationships. More likely he will be intolerant, aggressive, abusive and antisocial. He would try to escape from taking on new responsibilities. He would be pessimistic about life and its situation. Neither he will be able to communicate his own emotions and thoughts to others nor will be able to understand others. Instead of handling a situation, he or she will try to escape from even the possibility of such a situation. He will prefer to keep his responsibilities as little as possible.

The LGBTQI (exception for intersex or DSD) issues consist of such problems that are the results of childhood traumas, memories and insecurities. A renowned psychiatrist Erick Erickson holds the view for a person that if every stage of development is successfully completed from childhood to adolescence, it results in a well-groomed and confident person. If family and society play their expected positive roles the results will be in the form of a person who trusts others while coming into relations up to the stages of intimacy, generativity and finally ego integrity.<sup>32</sup> The difficult or harsh memories of childhood may result in gender identity issues. An individual may have the sex characteristics and anatomy of a male or female. If a person claims to experience gender identity other than the sex assigned at birth, he/she must get examined by the medical board. If there is a DSD, anatomy, gonads, or hormonal issue, it should be treated from a medical perspective. However, if there is no real issue in terms of DSD etc, then he/she should be treated as a psychological patient, and psychologists or psychiatrists must be consulted for the well-being of the person. In either case of medical or psychological issues, the patient or the sufferer must be helped on the government level to help the people live mentally and physically healthy life.

#### **6.4 Islamic view on LGBTQ (other than the term 'I' i.e., Intersex)**

Islam is a religion of nature. It demands the whole submission from the Muslims. It is not a religion with some rituals, but a complete way of life. Allah Almighty says in the Holy Quran:

*“O ye who believe! enter Islam completely, and follow not the footsteps of the devil. Surely! he is an open enemy for you”<sup>33</sup>*

Islam guides its vicegerent on the path of righteousness. Islam is an ideology. Its foundations are laid on the primary sources of Islam i.e., the holy Quran and Sunnah of the Holy Prophet ﷺ. Islam wants to create a society with justice and purity so that people may live their lives as per the rules settled by Allah Almighty in the Holy Quran and through the teachings of the Holy Prophet ﷺ. It guides its vicegerent not only his duties towards his master but also guides him towards his own rights and his obligations and relationships with other human beings and society. It does not allow one to pick and choose in the matters regarding whom the decisions are already explained by the Quran, in the Ahadith, or both.

The people who advocate LGBTQ rights want them to be accepted by every society and religion. More or less almost Western countries have accepted this view of rights for LGBTQI. The foremost opponents of the freedom of homosexuality in the name of LGBTQI are Muslims. For this purpose, lots of debates are held. Many authors from Muslim and non-Muslim communities wrote books and articles trying to prove their idea of allowance of homosexuality in the name of psychology, love, intimacy needs or human rights. They tried their level best either to prove their view by manipulating the facts and history or wanted to make changes in the Islamic laws through contemporary Islamic jurisprudence. But up to present times, all such tries have never made them succeed in their plans. They have tried to prove their views by placing unverified examples from history or by placing doubt on the Ahadith of the Holy

Prophet ﷺ. Islamic ideology is standing on strong foundations. All waves of changes that are in contrast to Islamic thought and civilization have never succeeded. In spite of all efforts, homosexuality is never allowed in Muslim societies, neither in classic nor in modern times.

The basis of knowledge for Muslims is Quran. In the holy Quran, the people of ‘Lut’ are mentioned multiple times to emphasize the seriousness of the sin they committed. The people of ‘lut’ were gay. They used to do intimacy with men leaving the women. It is mentioned in the holy Quran:

*“And Lut! (Remember) when he said to his people: Will you commit a shameful act such as nobody in the world ever did before you? You come to men lustfully instead of women. No, you are the people who cross the limits”*<sup>34</sup>

This nation was mentioned as the one that crossed the limits. As a result, Allah’s wrath was their fate. Allah’s wrath is mentioned in such words in the holy Quran:

*“So, when our command came to pass, we turned their habitations upside down and rained on it stones of hard clay, one over another”*<sup>35</sup>

It was the punishment for the gay society. This whole incident is mentioned multiple times in Quran. Islam promotes the idea of chastity. Islam is not only religion but it is ‘Deen’. As gays are particularly mentioned in the holy Quran, similarly the chances of women’s attraction towards the same sex are being avoided by forbidding the two women from sharing the blanket and looking at other’s private body parts. It is mentioned in the hadith, the holy Prophet ﷺ said:

*“A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering.”*<sup>36</sup>

It is crystal clear from the Islamic references, that Muslims have never liked the idea of homosexuality neither in the names of LGBTQ nor in the form of the transgender. Also, it is neither accepted at the family and social level nor can be implemented at the state level.

## **7. Gender Role:**

Islam is a religion of nature. It demands and guides its vicegerent to live a life in harmony while performing their duties and enjoying their due rights. Islam demands empathy and sympathy from its followers towards their fellow human beings and the living creatures on the face of the earth. Islam has never asked its followers to live a monastic life. Rather it expects its followers to be loving and caring individuals in their personal life. On a social level, Muslims are expected to play an active role in the betterment of their society and the coming generations. Muslims are expected to learn, follow and preach Islam in their best capacity. The paradigm of Islam has not lessened the rights of any gender but it is the duties, responsibilities and physical capacities that make the difference. It is the nobility of Islam that makes men responsible for more physical work as they are physically stronger. Women have more intellectual and emotional responsibilities on them as they are supposed to provide the best Muslims and citizens to society. These different roles do not make it compulsory for women to stay at home only and men are only responsible for physical work. It is mentioned in *The Holy Quran*:

*“There is indeed a good model for you in the Messenger of Allah”*<sup>37</sup>

It is evident from the biography of the life of *the holy Prophet ﷺ* he did offer prayers in the masjid, performed jihad in the battlefield, did business to earn money for the family, but at the same time, he was very loving and kind towards his family and children. He helped his family with home chores. He amended his clothes and shoes. These all activities are expected to be performed by women but the *holy Prophet ﷺ* demonstrated by his actions that it is necessary to be mindful and gentle towards one's family and society. Also, it is known that the wife of the *holy Prophet ﷺ* Hazrat Khadija (*Radi Allah 'anha*) was a businesswoman along with the mother of four daughters and two sons. Her responsibilities towards her kids and home chores did not stop her from being an entrepreneur. Islamic history is full of such examples where men are women are not only fulfilling their expected duties but also performing duties and roles in the betterment of society and upbringing of emotionally, spiritually and physically strong members of society.

West is indulged in the dilemma of 'gender expression' and 'gender identity'. Researchers of this paper want to introduce the idea of "Gender Role". Human beings must try to play their roles for the progress and welfare of society by doing activities within Islamic boundaries as per their wish. Everyone is invited to learn about Islam and understand that there is no gender discrimination in Islam and Muslim society. Hence the debate on gender identity and gender expression possesses no worth in it. It is a matter of concern regarding medical sciences as hormones do affect the overall physical and mental health of a person. If a person suffers from DSD or finds some changes in one's emotions related to sexual orientation, he/she must visit the hospital and with the help of the medical board get his/her problem or issue solved. Till the time of complete mental, physical and emotional health, he/she must go on performing the 'gender roles' as per their choice by considering Islamic boundaries and following the Constitution of Pakistan.

## **8. Conclusion**

The philosophy of mind, body and their connection and needs are not contemporary discussions. The roots of these topics can be found in Greek as well as in the medieval period. From Socrates' philosophy to Plato's '*Phaedo*'<sup>38</sup> and his theory of dualism which claims the mind to be imprisoned in the body philosophers are searching for the relation between these two. Similarly, from Aristotle's claim of intellect as a part of the mind and soul as the form of body to the medieval periods the topic remained in the discussion. In medieval periods, the great Muslim philosophers such as Al Farabi, Imam Ghazali, Ibn Rushd, Ibn Arabi, Ibn Khaldun and many more shared their thoughts, ideas and suggestions for the compatibility of science, faith and religion. These all philosophers wanted to understand the ideology of life and make it more comfortable. Some of these philosophers explained their views while considering the Islamic limits and boundaries and some went wandering blindly in their rebellions. All the explanations provided by philosophers over the centuries have never succeeded in changing the ideology of a true Muslim. In recent issues, the issues of a marriage of homosexual, LGBTQ and transgender acts are the clash of civilizations. Islamic civilization is standing on strong foundations of the Quran, Ahadith, and the consensus of classical and contemporary jurists. Acts against the Islamic ideology were not accepted in the past nor it is possible today. At family, society and state levels such acts are not only opposed but also looked after carefully to find the causes and possible results. The LGBTQ terms and their philosophy, which is evident from the definition even, make it clear that this dogma is unaccepted in the Islamic paradigm. It is evident from the Quran and Hadith, that neither there is any acceptance for homosexuals or LGBT in the Muslim society nor the state is going to provide rights to the persons or groups who are blindly following the devil's path. The need of the hour is to understand the ideological wars and make ourselves aware of the terms, reasons and consequences of this big issue.

### **Suggestions:**

At the family and social level:

- Special emphasis should be on the pondering and understanding of the Quran and its lessons. It will help youngsters to have a connection with Allah's words.
- The authenticity of preservation of Quranic text and the Hadith text must be taught and shared at the domestic and institutional levels.
- Parents must keep a healthy environment at home to help their children grow into responsible citizens.
- Grandparents and parents must maintain a healthy relationship with children to have a close insight into their thoughts and plans.
- Young generation must be guided to plan optimistic goals for their future to help them avoid idle time.
- There should be special emphasis on the character building of students in educational institutes.

### **At State-level:**

Instead of the transgender act, legislation must be done to provide the full medical board for a person with DSD. In case of psychological or physical issues in terms of gender issues or abnormal sexual desires, the person must be considered a patient. Instead of being looked down upon, he/she must be provided with health facilities up to the attainment of full health. The patient must be provided counseling, medication or surgery facility as per the case of an ailment. The government should provide financial aid to the patient and the family during treatment. There should be a medical board that must meet the criterion as follows:

1. A Professor Physician
2. A Male Surgeon
3. A Female Surgeon
4. A Psychologist
5. A Medicolegal Officer/ Chief Medical Officer

Instead of advocating for LGBTQ, the rights of DSD patients or patients suffering from psychological issues must be taken care of. There must be a special emphasis on their health, education, and helping them earn a livelihood, so that every person may enjoy good mental and physical health and live a purposeful life. This is the real way to overcome this issue and have every Muslim and citizen put their part in the wellness and prosperity of their families and country.

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