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Research Article

Transgender Ideology and the Teachings of Islam: A Critical Analysis of the Current Gender Discourses in Relation to Islamic Principles

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ABSTRACT

This paper critically assesses contemporary transgender ideology through the lens of Islamic theology, the Qur'an, Hadith, and the rich tradition of jurisprudence and scholarship in mainstream, authoritative, and orthodox Islam. This paper seeks to clarify the differences between mainstream secular constructs regarding gender identity and the Muslim model, which views gender through the prism of fitrah, or biological truth, and creation according to the vision and decree of the Almighty. Using a qualitative approach and an analysis of the Qur'an, the Hadith, and the authoritative texts and scholarship, which include the subject of khuntha, or intersex, as a basis for mainstream jurisprudential analysis, the paper finds that mainstream Islam, while condoning the existence of intersex phenomena and making appropriate provision for it, favors neither gender identity nor bodily transformation according to personal perception or identity constructs regarding gender identity constructs.

Keywords: Jurisprudence of Islam, Fitrah, Khuntha, Transgender ideology

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1. Introduction

Over the past several decades, the issue of gender identity has become an important topic in worldwide social, ethical, and religious debates. In modern laic thought—especially in some strands of liberal philosophy—it has become comparatively common to define gender as a subjective identity and to assume it to be unconnected to sex in some cases or to be liberated and autonomous in others.

However, the Islamic faith offers a rational and theologically supported conception of the creation and identity of humans and their social constructs. Under Islamic faith, humans are creations of Allah and are endowed with inherent biological and moral attributes.

In other words, the creation of humans is related to the identity of males and females. From the Islamic standpoint, the attempt to categorize the identity of humans on the basis of self-perceived identity has severe theological and jurisprudential implications. This paper aims to analyze these implications.

2. Methodology

For the above, this paper will employ a qualitative normative-textual research methodology. The main sources will include the Qur'an, the genuine Hadiths, as well as classical Islamic jurisprudence literature, specifically the khuntha cases. The secondary sources

will comprise the literature on ethics and bioethics from the Islamic point of view, as well as some selected literature on the subject from the sociological as well as the medical fields, as will be necessary. The concern of this research will remain within the bounds of the theological-analytical examination, as this work will under no circumstances claim to present a complete clinical or psychological analysis.

3. The Islamic Shari'ah Perspective of Human Creation

Human beings are created either male or female. Everyone has certain biological traits that are created by Allah the Almighty. Allah (Subhanahu wa taa'la) revealed: "And He created the two sexes, the male and the female." (Surah An Najm-53:45)

Here, Allah explicitly mentions the two categories: "male" and "female." Human gender identity is confined to these two categories. The Qur'an does not recognize any third category.

However, in some cases, a person's physical characteristics may be ambiguous, commonly referred to as hijra. They do not constitute a separate category outside male and female. Although externally their appearance may seem intermediate, a careful examination in the light of Shari'ah reveals whether they are essentially male or female.

Allah has given men and women different physical organs and anatomical forms that ensure they are sexually identified at birth. When it is a male child, this is immediately apparent from the body structure; similarly, the same applies to a child born a girl, as the unique physical characteristics can easily be recognized. This identity becomes even clearer as a person ages. As individuals mature, the masculine and feminine aspects of men and women become more pronounced. Allah, praise and glory to Him, has made man in such a manner that the physical body and abilities themselves show whether one is a man or a woman. This dichotomy is one of the remarkable manifestations of Allah's divine power and wisdom. This segregation of male and female is not just a creation issue, but it is also part and parcel of the decisions of Islamic Shari'ah. Allah has similarly given the sexes different roles in the context of the Islamic law, just as He has given them physical differences.

Whenever anyone tries to alter his or her divinely ordained biological nature or rejects it, he or she goes against the boundaries of the Shari'ah. Allah has given men and women a natural attraction towards each other, so legal relations can be established between these two genders. Through these relations, procreation can take place, thereby maintaining the family lineage of humankind. As long as this relationship is within the limits of Allah, it is lawful. Any relationship that exceeds these divine boundaries, such as a relationship between a male and a female or between people of the same sex, is strictly prohibited and is termed a major sin (kabirah). Some people in contemporary society have been swayed by delinquent ideologies that do not embrace the law of marriage as instituted by Allah. Instead, they indulge in illegal sexual activities, including fornication, homosexuality, and changing sex. These practices are an obvious violation of Allah's laws and directions. Due to this deviation and immorality, transgenderism as an ideology has cropped up and has taken root around the world. This ideology is opposed to the natural fitrah (disposition) and the teachings of the Quran and Sunnah and poses a significant threat to social and family stability. Transgender ideology tries to abolish the God-created differentiation between man and woman, which fosters an unnatural and perplexing way of life. This ideology relates to the values of Islam and the family structure in society. Individuals who are transgender tend to change their physical form, through the use of hormones or surgery, to attain their preferred gender identity. These, however, are considered sins in Islamic Shari'ah. They are an interference with the creation of Allah and are regarded as great sins. Artificially distorting the physical body is likewise prohibited in Islam as much as simply mentally identifying with the opposite sex. It is the wrath and curse of Allah (Subhanahu wa taa'la) and His Messenger (peace be upon him) that is hurled at anyone who indulges in such things. The extreme nature of this ideology is explicable by the fact that this ideology is a direct defiance against the divine order of things that was set by Allah Himself.

4. Modern Discussion of Gender Identity and Islamic Assessment

Modern transgender ideology tends to assert that one's gender identity is primarily established through an

internal sense of felt identity, rather than one's sex. This, one would argue, presents a number of fundamental concerns with regard to identity and sex according to an Islamic perspective on matters. The Islamic theology specifies that the physical creation points towards God's wisdom, and one's identity cannot simply be established as a construction independent of one's physical body.

Though the distress related to gender perception is recognized as a genuine human phenomenon, Islam neither recognizes the distress associated with the perception of the biological body as an indication that the body is wrong. In Islam, this situation is viewed as a condition that warrants moral direction.

5. The Concept of "Born in the Wrong Body": An Islamic Analysis

One of the most widespread myths within the transgender community is that they were born in the wrong body. To put it another way, the person might be born as a male but identify as female and therefore think that nature has given him/her the wrong physical appearance. Not only is this statement irrational, but it also brings in another question of the wisdom and perfection of Allah's creation. Allah does not make mistakes. He does nothing in the role of half-knowledge, or inaccuracy, or intent. Hence, the idea of an individual being born in the wrong body directly contradicts the beliefs of (aqidah) Islam. When someone misinterprets or becomes uncomfortable with their natural body, it is only an indication of a mental mix-up or socialization and not a flaw of divine making. This confusion does not imply that Allah has done anything wrong in giving one their physical form. The reality is that the conception of being reborn in the wrong body is based on a self-denying worldview based on Western secular ideologies and the culture of desire. This kind of idea makes people question their existence, their biological makeup, and their gender identity, which is bestowed by God. Nevertheless, Islam dictates that the faithful are to be satisfied with the fitrah, the inherent nature and character that Allah has given them, and that they are to lead a life that is consistent with this.

6. The Light of Hadith: The Issue of External Resemblance between Men and Women and Transgender Ideology

Islam is a holistic lifestyle that sets down clear principles about the different identities and roles of men and women. The words of Prophet Muhammad, as they are documented in authentic hadith, stress the need for the maintenance of these divinely given distinctions. In this regard, the act of either sex adopting the physical looks of the opposite sex has been highly criticized within the Islamic culture. Moreover, the ideology of transgender that today aims at not only changing the external look but also the biological sex is the opposite of Islamic teachings. The purpose of this paper is to analyze the problem with reference to the authentic hadith and principles of Islamic jurisprudence.

7. Two Messages on Cross-Gender Resemblance Condemned in Hadith:

7.1 Banning of Men Mimicking Women and vice versa

It has been told by Abdullah ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) cursed those men who appear like women and those women who appear like men. It is also what he said: 'Expel them from your houses.' (Sahih al-Bukhari, Hadith: 5886) This hadith gives a sharp warning against the intentional use of the opposite gender's appearance or roles because this is contrary to the natural disposition (fitrah) by Allah.

7.2 Criticism of the corruption of Allah's work to enhance its beauty

Abdullah ibn Mas'ud (RA) reported another narration: Allah has cursed women who practise tattooing and those who receive tattoos, those who pluck their eyebrows, and those who file their teeth to enhance their beauty, thereby altering Allah's creation. (Sahih al-Bukhari, Hadith: 4886). In this context, any changes to the natural form in the name of beauty are considered a serious sin. This implies that more extreme alterations, such as sex-change surgeries, are even worse.

Cursing of Gender Imitators. Another narration states: The Messenger of Allah (peace be upon him) cursed men who imitate women and women who imitate men. (Sahih al-Bukhari, Hadith: 5885). Additionally, Abu Huraira (RA) reported that the Messenger of Allah (peace be upon him) cursed men who wore women's clothing and women who wore men's clothing. (Musnad Ahmad, Hadith: 8309). These hadith clearly show that cross-dressing and gender impersonation are condemned by the Prophet (peace be upon him). This highlights how serious such actions are in Islam.

8. Gender identity switch within the context of Islamic doctrine

The modern transgender movement reaches much deeper than the superficial similarity. It questions and tries to alter the basic biological identity that Allah has granted to everyone. This is not merely a matter of masquerading as the opposite sex, but considering hormone therapy, surgical interventions, and the reinvention of one's gender identity. Not only is this practice forbidden because of the above hadith but the practice is directly opposing the will and creation of Allah (SWT). They want to change the natural order (fitrah), which Islam considers holy and immutable.

9. Transgender Ideology and Social and Moral Consequences

The creation and popularization of transgender ideology in society have serious and unavoidable consequences, such as:

9.1 The Spread of Homosexuality

Normalization of gender fluidity opens up the gates to the legitimization of same-sex relationships, which are categorically prohibited in Islam. Through the propagation of Adultery and Fornication, Moral demarcations are vaguely demarcated, and consequently, modesty and compassion are destroyed when traditional gender roles are blurred.

9.2 Rise in Sexual Crimes such as Rape and Harassment

When gender norms are weakened, confusion, exploitation, and abuse tend to increase in a society.

9.3 Social Chaos and Disorder on a Broad Basis

The disbelief in divinely approved structures develops moral relativism and destabilizes the family institution, which is one of the fundamental institutions of Islam.

9.4 Rebellion against Divine Law

Importantly, these ideologies contradict the stipulations of the Quran and Sunnah, and this is a serious form of disobedience to Allah.

10. What is the Difference between Hijra (Intersex) and Transgender: An Islamic View?

In modern language, the representatives of the transgender philosophy tend to justify their arguments by making comparisons with the Islamic identification of khuntha or Hijra people. They state that because Islam recognizes the presence of Hijras and their rights, transgender persons should be allowed the same. This argument is, however, based on a deep-rooted misconception of the Islamic position on the issue. In this paper, I seek to explain the difference between Hijra people and transgender claims as per the Islamic jurisprudence and classical scholarly consensus.

10.1 Islamic Acknowledgment of Hijra (Intersex) Individuals

The Islamic law is filled with debates about Hijra (intersex) people. These are individuals who are born with indistinct or ambivalent biological sexual traits. Jurists (fuqaha) have given a particular legal verdict towards such persons according to their physical appearance, including the issues of inheritance, worship (ibadah), modesty (hijab), and marriage. The identity of a Hijra is all based on biological and physical realities at birth - not the internal sentiments of the person or his or her psychological leanings. It is a physical disorder that one is born with and not a question of choice or perception. Contrarily, the transgender identity is usually an outcome of a subjective mental experience that opposes the biological sex of a person. Thus, the analogy between the concept of transgenderism and Hijra is a core mistake.

10.2 Identity: Biological vs. Psychological

Islam does not consider Hijras as a third gender. According to the Shariah, they are classified as either male or female depending on their dominant physical characteristics. Islamic jurisprudence books and fatwah in classical books discuss the situations in which the male judgments apply to them and vice versa. Transgender ideology, however, suggests that gender identity is not connected to biological sex but instead can be modified based on individual wishes or affections. This idea cannot be reconciled with Islam, in which no transformation of the personally assigned identity is allowed. It is, therefore, inappropriate to state that Islamic acceptance of Hijras is the reason transgenderism should be legalized or socially accepted. A Hijra that is a male according to Shariah can never decide to be a woman and vice versa.

11. Determination of the gender of Hijras: Islamic Rulings

Since the time of the Sahabah (Companions), there have been clear guidelines established by Islamic scholars to establish whether a Hijra is male or female. The first is observable biological characteristics:

11.1 Clear male or female characteristics

When one is born with male bodily parts, yet has no female features, he or she is considered a male, though he or she may have other secondary features. The person will not be regarded as a Hijra. Similarly, when an individual has merely sexual organs of the female and lacks the male characteristics, then he or she is treated as a female and is not categorized as a Hijra.

Hijras are individuals who are born having both male and female sexual traits, or the individuals are born without sex organs; instead, they have a different way to urinate. The Prophet Muhammad (peace be upon him), on another occasion, was questioned by his ally Ali ibn Abi Talib (RA) on whether a newborn whose sex could not be established should be ruled or not. The Prophet is the one who answered: Take the child according to the organ where they are urinating. (Sunan al Kubra al-Bayhaqi, Hadith 1294: 1294; Kanz al-Ummal, Hadith: 30403; Musannaf Abd al-Razzaq, Hadith: 19204).

11.2 Existence of both organs

In the case of the presence of both male and female organs, the scholars' study determines which organ should be considered to be functional. One may use as an example the person to whom urination is done using the male organ is a male; thus, in the case of the one whose urination is done using the female organ, they would be classified as a female. Ali ibn Abi Talib (RA) used to give the male Hijra an inheritance as a male because he could urinate using the male organ.

11.3 Post-Puberty Indicators

Once puberty sets in, it is easier to be determined. When the male organ works either by ejaculation or by desire, that individual is referred to as a male. When a person menstruates, then she is considered to be a female. Maleness is indicated by the growth of facial hair, and the growth of breasts is an indication of femaleness. Such determinations are sensible and based on biological facts, rather than sentiment and community taste.

12. Transgenderism: Contemporary Psychological Construct

Transgenderism, on the other hand, is a psychological concept introduced by Western culture and modern times that promotes people defining their own gender irrespective of the biological reality. It supports and even encourages surgical modification and hormonal therapy to imitate the opposite sex, which is the direct opposite of what Islam teaches about maintaining the natural creation (fitrah) of Allah. In Islam, there is no foundation for embracing gender transformations based on the internal desires of the person. Thus, making transgender identity legitimate or legal in the name of Islamic acceptance of Hijras is purely invalid.

12.1 Transgenderism in Social Systems: A Culture Marching toward Disaster

The most terrifying fact about the transgender ideology is that it is not limited to the mental realm of an individual but is slowly eating away at the pillars of society: education, law, and culture. Specifically, in the West, this ideology is socially institutionalized in a way that in schools and curricula, children are taught at a very early age that it does not matter whether they are born as boys or girls; rather, they have a choice. The idea of gender fluidity is being embedded in the

heads of young children who are still impressionable to the point that they are now questioning their innate biological identity. In many cases, an artificial psychological conflict known as gender dysphoria is triggered, making the children view themselves as the opposite sex, though their bodies and physical anatomy are totally different. This has seen a lot of children and teens being lured into a bad path, where they are forever irreversibly damaged by false treatments or hormone therapy, or even surgeries at a very tender age. Many physicians and psychiatrists have raised serious questions about this situation. The worst is that even the criticism of such ideology is viewed as a crime in most societies. When parents raise the issue of the identification of their child, even when a teacher is silent about such an ideology, they may lose their jobs or even the right to custody. Even legislation has been introduced in certain nations to legally ban the right of parents to inquire about the gender of their children.

12.2 The Threatening Effect of Transgender Ideology on Social and Family Organizations

Transgender ideology is not a simple personal misunderstanding or ideological perversion but a systematized social agenda to destroy the traditional family structures, gender roles, and natural relationships. When this ideology penetrates the family unit, it undermines the conservative framework of child-rearing, fatherhood and motherhood, relations between siblings, and husband-wife relationships. Roles of male and female, which are inherent to a family, are denied. The society becomes unbalanced due to this, as the family is the most fundamental and crucial building block of human society. The weakening of the structure of the family leads to the disintegration of society, the degradation of moral values and the bewilderment of the new generation. Though transgender people state that they are physically and mentally healthy, in fact, they are in severe danger to their mental and physical health. Studies indicate that the chances of suicide are 22 times higher in transgender individuals in comparison to the general population. (Source: Kalbela, December 19, 2023) Children in such a society are no longer aware of the person to consult when in need of support or advice. One is confused with questions such as who the mother is and who the father is. The aftereffects of

marriages, gender duties, and even the inheritance laws are ambiguous. The ideology is not only wrong but also a menace to society, according to the Islamic point of view. It propagates an ideology that rejects the natural order, which was ordained by Allah. It is not just a personal issue but a socially devastating thought process that destroys family bonds, societal harmony, and the order of humanity as we know it.

13. Islamic Perspective: A Balanced and Humane Approach

Transgender ideology cannot do anything good for humanity. It is the perversion and corruption of the blessings and creation by Allah. Allah Subhanahu wa Ta'ala has characterized the mutation of his creation as a Shaytani (Satan) act. In the Noble Qur'an, Allah says: (Satan says) I will definitely give them orders and they will definitely change the creations of Allah. (Surah An-Nisa, Ayah 119).

Based on this verse, we learn that distorting or changing the healthy, God-given gender is certainly a Satanic behavior. Islam is a very balanced and disciplined as well and humane system of life. It does not dictate anything against human nature, nor does it give concessions that could weaken the pillars of society. Islam does not deny the fact that some might be born with biological or physical conditions that are known medically as intersex. Islam has a respectful attitude towards this condition and offers certain rulings as a way of safeguarding the rights of such individuals. Nevertheless, Islam does not acknowledge the feeling-based gender identity, which we nowadays call gender identity, as it obscures the lines between truth and untruth and results in individuals giving in to uncontrolled self-will. Islam encourages all human beings to live life in the way they are born, naturally, biologically, and because of their social duties. Such a path has no deception of self, and it results in self-purification. In case an individual feels mentally disoriented, Islam cares and treats them humanely, though it does not persuade them to live in the disorientation.

14. Ethical and Pastoral Considerations

While Islam has definite doctrinal positions concerning gender, still it strongly advocates for compassion, dignity, and concern for each person.

Persons with psychological distress related to gender need respect, confidentiality, and mental health treatment in accord with Shari'ah ethics. To disapprove an ideology is not to dismiss or dehumanize the person.

15. Conclusion

This paper concludes that the modern ideology of transgenderism, as comprehended within secular paradigms, has no compatibility with Islamic theology and jurisprudence, which root gender identity in biological creation and divine wisdom. Simultaneously, Islam recognizes human complexity

and prescribes a compassionate approach toward individuals struggling with psychological turmoil. Upholding the integrity of creation while offering moral care stands out as a prime duty of Muslim scholarship and society.

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