

The present research is motivated by a desire to explore the nature of conflict mechanisms over reevaluations and accommodations on the subject of the status and role of Arab Muslim women in highly transformed circumstances. 'Feminism is considered a travelling theory that travelled to the Arab world and thus it is considered foreign and extraneous to the Muslim culture. This goes on despite abundant information provided by travelling theorists highlighting major developments a theory undergoes in the context of arrival. Feminism is modified in different contexts and thus is symbolized in plural form 'feminisms'. Arab feminism is deeply rooted in the local problems and priorities. The Arab Muslim feminists, Fatima Mernissi and Nawal el Saadawi, demand serious recognition of incompatibility in the status and role of Arab Muslim women at the level of ideology and at the level of reality.

They explore forces restricting Arab Muslim women's mobility and resulting in their relegation to the private domain. They also explore the economic, social, cultural and technological forces of globalization impacting even the space bound women's lives, preferences and participation in the public world. They project serious awareness of local and global forces impacting the status and role of Arab Muslim women. The forces impacting Arab Muslim women are evaluated in the broader perspective of domestic, national, and international forces much more interlinked in the period of globalization than ever before. The two feminists suggest serious reevaluations and adaptability patterns based on principles of justice, democracy and ijtiḥad, and urge collaboration between different progressive forces as well as greater understanding between both the sexes of the matrices of powers oppressing them and clouding their prospects of a better life.