

VAN YÜZÜNCÜ YIL UNIVERSITY
INSTITUTE OF SOCIAL SCIENCE
ENGLISH LANGUAGE AND LITERATURE

FEMINISM IN CHRISTIAN AND ISLAMIC CULTURES

M.A THESIS

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VAN, 2019

KABUL ONAY

Kurdawan Ali Ahmad tarafından hazırlanan "FEMINISM IN CHRISTIAN AND ISLAMIC CULTURES" adlı tez çalışması aşağıdaki jüri tarafından **OY BİRLİĞİ / OY ÇOKLUĞU** ile Van Yüzüncü Yıl Üniversitesi İngiliz Dili ve Edebiyatı Anabilim Dalında **YÜKSEK LİSANS TEZİ** olarak kabul edilmiştir.

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State of Non-Plagiarism

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Kurdawan Ali AHMED

(YÜKSEK LİSANS TEZİ)
Kurdawan Ali AHMED
VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
HAZİRAN, 2019

HİRİSTİYAN VE İSLAM KÜLTÜRÜNDE FEMİNİZM

Özet

Feminizmin bir teori olarak toplum üzerinde hem olumlu hem de olumsuz etkileri olduğu birçok bilim adamı ve edebiyat eleştirmeni tarafından dile getirilmiştir. Bu tezin amacı, Feminizmin olumlu ve olumsuz yanlarını Hristiyan ve İslam toplumlarında farklı edebi eser ve ortamlarda göstermektir. Ayrıca, farklı edebi eserler incelenerek kadınların farklı toplumlardaki özniteliklerine odaklanılacaktır. The research will begin with the roots of feminism and its development step by step in Christian societies through women activists, and its impact on Islamic societies respectively. Bu çalışma feminizmin doğuşu ve gelişimi ile başlayacak ve Hristiyan toplumlarında kadın eylemcilerin hareketlerini adım adım ortaya koyarak İslam toplumlarını nasıl etkilediğini ortaya koymaya çalışacaktır. Feminizmin aşamaları ve dalgaları bu terimin daha iyi anlaşılması için açıklanacaktır. Ayrıca, İslam'da feminizm incelenecek diğer bir konudur. Feminizm, 19. yüzyılda Hristiyan toplumlarında ataerkil hanedanlığa karşı koymuş günümüze kadar devam etmiştir. Kadın eylemciler bütün dinlerin erkeklerin kadınlardan daha üstün tutulduğu ataerkil bir bakışa sahip olduklarını iddia ederler. Kimi feministler Hristiyanlığın İslam'dan daha iyi olduğunu ileri sürerek oryantalist bir bakış açısı ortaya koymuşlardır, ancak bu pek kabul görmemiştir. “Feminist bir İslam görüşü mümkün mü?” gibi sorulara cevap aranacaktır. Bu nedenle, kuran ve İncil'de kadınlara nasıl bakıldığını karşılaştırmalı olarak anlamak için bazı ayetler üzerinde durulacaktır. Ayrıca, feminizmin olumsuz ve olumlu etkileri örneklerle gösterilmeye çalışılacaktır.

Anahtar Kelimeler: Feminizm, Hristiyanlık, İslam, Kültür
Sayfa Adedi: 118
Tez Danışmanı: Assoc. Prof. Dr. Dr. Aydın GÖRMEZ

(M.A. Thesis)

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INSTITUTE OF SOCIAL SCIENCES

JULY, 2019

FEMINISM IN CHRISTIAN AND ISLAMIC CULTURES

Abstract

It is regarded by scholars and literary critics that feminism as a theory has an intense impact on society either in a positive or negative way. The main goal of this paper is to illustrate this impact of feminism in Christian and Islamic societies, in different literary works and environments. Besides, the attribution of women in each society will be focused on by studying different works. The research will begin with the roots of feminism and its development step by step in Christian societies through women activists, and its impact on Islamic societies respectively. Then, the phases and waves of feminism will be elucidated for a better understanding of the term. Also, Islamic literary feminism will be handled. The reflection of feminism on patriarchal dynasty in Christian societies that was in progress in the nineteenth century still continues today. Likewise, its influence on Islamic societies is also the case. Because women activists think that almost all religions have the same patriarchal attitudes, which makes men superior to women. Although some of them argue that Christianity is better than Islam in giving rights to women, this idea seems to be outdated. So, they claim that it should be modernized with a western feminist perspective. Focusing on some Quranic and Biblical verses to illuminate the issue, and how women are reviled in either the Quran or Bible are also among the priorities of the study.

Keywords: Feminism, Christianity, Islam, Culture

Quantity of Page: 118

Scientific Director: Assoc. Prof. Dr. Aydın GÖRMEZ

Dedication

To my lovely parents

To my dear brothers and sisters

To all my relatives and friends who supported me

To all my teachers who taught me a word in my life



Acknowledgments

I would like to give my special thanks to Allah who gave me such an ability and health in my life, to pass all steps of my M. A degree studying. and guided me in the hard times and held my hand into a right path when I was about being misguided, and he always has peace and blessings on me, and also, for my dear parents, especially my Mom who always supported me and encouraged me with great patience at every new step in my life. My deepest gratitude is given to my dear lecturer and supervisor, Assoc. Prof. Dr. Aydın GÖRMEZ for his guidance, correction and big patience throughout writing my thesis. And my thanks to Assist. Prof. Dr. Zeki Edis who taught me many new ways of scientific research information. Ultimately, I would like to appreciate all my teachers of English department, especially our head department; Assoc. Prof. Dr. Bülent C. TANRITANIR, and all my dear brother and sisters who psychologically and materially helped me to achieve my goals.

Kurdawan Ali AHMED

Index of Symbols and Abbreviations

The acronyms that have been mentioned in this work whose details are:

Acronyms	Details
BWOA	Black Women Organized for Action
NBFO	National Black Feminist Organization
PBUH	Peace Be Upon Him
UNICEF	The United Nations Children’s Fund
UNESCO	The United Nations Educational Scientific and Cultural Organization
FBI	Federal Bureau of Investigation
EU	European Union
HIV	Acquired Immunodeficiency Syndrome
AIDS	Human immunodeficiency virus
UN	United Nations
USA	United States of America
Ch.	Chapter

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Introduction

Plato (428-348 B.C.) is regarded by some as the first feminist, for his writings in *The Republic V*, which is about marriage and the nuclear family and the state of female for child-care and education. It dealt with the framework of women's situation in early Athens. His writings have made readers think that they are revolutionary, while most of Plato experts have rejected that he was a feminist. For better understanding, it is necessary to glance at Hellenistic schools, particularly Stoicism. It is the school of thought that occurred after Aristotle. We can find a good thought of feminism in Stoicism. Stoicism is basically egalitarian that is well recognized, with straight understandings of the relationship between men and women with the effect that many professors have observed in Stoicism, the early period of modern feminism. Plato's reputation for supporting the equality of the sexes originates from two points in *The Republic V*: one of them is his confession that some women have outstanding skills; the other view is that some female guardians will fulfill the same responsibilities as male guardians, so they should have parallel education, the Stoics believed that humans are basically equal because of its divine nature. Not just for the same religious performance like worshiping the same God, but we are all created by the same God and thus, we are natural siblings of each other not on biological qualities, but on the celestial and great quality of mind (Hill, 2001: 14-16).

Feminism is characterized by a large range of religious and scriptural conditions because feminists believe that religious and traditional social laws make women to be a target in a patriarchal society in which women always become the central point of barbarism, mistreatment and looking down. Therefore, it makes them rely on male self-sufficiency. Via evaluating this philosophy, one gets conscious and sees how painfully women are surrounded at all directions in a patriarchal society. Besides, there is no doubt, it contributed greatly to liberate women under the superiority of men and have their own roles in life, particularly in the church and society. Women now may direct their free thoughts, getting their own desired professions. They have got legal rights, the right to self-sufficiency, abortion right

and freely managing their ability and prove themselves in a masculine field. (Wood, 2013: 1-2)

For Cambridge Lerner's Dictionary, feminism is the belief that women should have the same economic, social, and political rights as men (Cambridge Dictionary). For Mary Bucholtz, feminism is a diverse and sometimes conflicting set of theoretical, methodological, and political perspectives that have in common a commitment to understanding and challenging social inequalities related to gender and sexuality. (2012: 23). Bell Hooks (1984) asserts that "feminism constitutes a social, economic, and political commitment to eradicating race, class, and sexual domination to recognizing society. So that individual self-development takes precedence over imperialism, economic expansion and material desires" (qtd. in Mandell, 1995: 4). Valdivia states "feminism is broadly understood as the theoretical study of women's oppression and the strategic and political ways that all individuals can work to end that oppression" (Valdivia, 1995). Mary Wollstonecraft in *Vindication of Rights of Women* (1792) called for educational rights and chances of the contribution of women in the society as well as men (Mandell, 1995: 6). *Vindication of rights of men* argues that the problem lies with a false educational system. Females are considered as women rather than human, they are like flowers which are planted in rich soil, strength, and usefulness, but unfortunately, they are sacrificed to their beauties (qtd in Hagleman, 1841).

As feminist theory is against the patriarchal system of societies, which is a dynasty that women thought that it is a system that man uses against women to dominate them. Virginia Woolf's view about patriarchy is based on division and rules, as she calls it "the Closet Shop System, (which) is a strategy that men use against women to keep them out of workplaces or what women desire for." (Rostwk, 2015: 29). Explicitly, all religious legislations are built upon a patriarchal image of the relation between the genders. The picture of Adam and Eve elucidates how religious attitude stands against women. According to Al Hibri, God was declared male, and the man was declared to be created in His likeness. Women (Eve) have been showed to be the central point of temptation and sin. Women were not chosen as candidates to live in an evergreen life in Heaven than men (Darvishpour, 2003).

As it is mentioned in the Merriam-Webster Dictionary, which feminism is "the theory of the political, economic, and social equality of the sexes" and as the "organized activity on behalf of women's rights and interests." (Criss, 2017)



CHAPTER I

Feminism vs Patriarchy, with Relation to Other Theories, and Phases, Periods and Waves

1.0. A View about Coming Feminism

It is extremely obvious that when there is a theory or philosophy, there are also some reasons that brought the theory up. So, it could be said that the serious reason behind coming feminism to the field of study, which was patriarchy. As Jóhannsdóttir narrates that Therborn asserts “At the beginning of our story all significant societies were clearly patriarchal, there was not a single exception” (Therborn qtd: Jóhannsdóttir, 2009: 1). It is a male theory that all under the control of men. Women in some Christian societies have a few rights and, in some others, completely marginalized. They looked at the women physically, regardless of their psychological states and their influence in men’s lives. Thus, it has been forgotten that every single man brought up by women from childhood until having a perfect mind to think or judge, but lately, women have been insulted and underestimated their capabilities. On the contrary, in Islamic societies they have better rights in all aspects of life, because of Quran principles and the Hadith of Prophet Muhammad (PBUH), they clearly have given many rights to women, and they were mentioned as equals or the ease of man’s heart, having the same soul as men, and there are no differences between them. Therefore, just with glancing these words we grasp how much they are blessed and live respectfully in Islamic societies, but with all these blessings, still they were faced many problems and misunderstanding by men, like not letting them be educated in schools, that were given a distorted image of Islam around the globe, but it is not the correct tube, by going over the Quranic verses and Hadiths (traditions of Prophet Muhammad), as it is revealed by Allah, In Ch. 39 of Holy Quran, in Surah al-Zumer, “Are those who have knowledge equal to those who do not have?” (Verse 9). Vividly, Allah (God) reveals that those who have knowledge are not equal to those who don’t, it is not referred to women or men, it means both of them. Likewise, in an authentic Hadith, Prophet Muhammad states,

“seeking knowledge is obligatory upon every Muslim (...)”, here it is mentioned that everyone, male or female, not only men (Khan, 2016).

1.1. A Brief about Feminism

These neologisms, feminism and feminist are utilized among peoples nowadays in Western and Eastern countries, Christians and Islamic societies by the scholars and local peoples as well. So, these terms feminism or feminist come back to the first use of famous French thinker Charles Fourier in nineteenth-century. It took from the earliest French word *féminisme and féministe*, the words and its derivatives were used in political agitation in the 1830s, with the usage of neologisms of *individualisme* and *Socialisme*. So, these words were attributed by Charles Fourier (1772-1837), was a French thinker who brought many neologisms to the field of study. With this in the mind, he grasped that the women’s emancipation should be out of free economic state and subordination to men, the first usage of this slogan is backed to the date of the book, *Théorie des quatre mouvements et des destinées générales*(1808). Another usage of feminist is alluded in the Robert dictionary, is emerged Dumas’s *L’Homme Femme* in 1872, Alexandre Dumas was a French essayist and playwright, it is asserted that the feminist word is borrowed by me, he stated that intentionally, it means that the term was not found by him. In addition, the word, feminist reemerged in a letter which is published in Daily Press, by Hubertine Auclert, from 1848-1914, (A French journalist and feminist leader of the women Suffrage). Moreover, in 1892, the usage of these two neologisms, *féminisme* and *féministe* came to public utilization in France, Belgium, and Switzerland. Furthermore, in England (1894), is the first time of using the term of feminism by *Oxford Dictionary*, (Daily News) in London. But in 1895, feminism became popular in a literary book review. Further, feminism was familiarized in 1895 in the review of a literary book. Additionally, the term was taken from the Latin word *Femina*, it means women, and has the equality of woman. So, the root of the word is not clear, but the first usage of the term is backed to the first usage by a Socialist, Charles Fourier, in the nineteenth century, as an equivalent term to the equal right for women. (Offen, 1988: 45-48).

1.2. Feminism vs. Patriarchy

The word patriarchy is a compound word, which derives from two Greek words. The first is —patēr, which means (πατήρ, father), and the second is archē, which means (αρχή, rule), and literally means father or man rules the family. Furthermore, there are many expressions and interpretations of this term, one of them asserts that women have the condition of slaves in a patriarchal dynasty, this definition is harsher than others. A better approach, which is clarified that patriarchy is the uneven control of the father in families or clans; and the organization of an entire society in ways that eliminate women from community positions. (Meyers, 2013: 9).

Men's physical power, their capability to run things and daily practices well, and great forcefulness make them become good hunters. Therefore, they become the leader of the family and provide them food. So, they are more valued and glorious than women in societies. So, such skills and experiences, in hunting lead them to be good warriors. By this way, men are hunters, better inability, these are shifted them to be more experienced beings. Then, these reasons used against women to defeat many of them and surrounding them with male muscles, thus they will use their creativity and ability only in motherhood and nurturance. Finally, they must submit that this is their destiny and no one could change, this is a belief that originated from the Stone Age into the present age by the declaration that the sexual division of work built on man's natural superiority. Accordingly, these ideologies are the creation of patriarchy. A lot of feminist anthropologists have freshly fought against such beliefs that is broad in the world to show societies a new image of women or try to remove the view of women frailty. When the power of religion had weakened in Man's life in the nineteenth century the traditional clarification of women's lowliness turned into scientific. For each word, there should be a scientific truth. Darwinian Theory of the *Survival of the fittest* believes how to survive is more significant than individual self-management. But feminist critics have revealed the circular reasoning, absence of evidence and unscientific assumptions from the point of view of the nonscientist. A lot of feminists deliver that some views of proven biological differences among the sexes have been immensely overstated by cultural elucidations and that the value put on sex differences is in itself a social creation. At one side, sexual quality is a biological given, but on another side, gender is a creation of historical development. The fact that women give birth is due to sex; that women rear and nurture kids is due

to gender, it is a social creation. It is gender which has been mainly in charge of fixing women's place in society. In *Origin of the Family, Private Property and the State*, Frederick Engels states that: the world-historic defeat of the female sex. Because of the development of private property. For him each one of them in their own positions could become a professional person according to the tools that are used:

The man fights in the wars, goes hunting and fishing, procures the raw materials of food and the tools necessary for doing so. The woman looks after the house and the preparation of the food and clothing, cooks, weaves, sews. They are each master in their own sphere: the man in the forest, the woman in the house. Each is the owner of the instruments which he or she makes and uses (...) What is made and used in common is common property—the house, the garden, the longboat. (Frederick Engels qtd: Lerner, 1986: 17-21).

Patriarchal negativity in women's lives in the previous periods make women raised against this dynasty, and even they make men stand against the obsessions of male muscle power that have ruled societies in everywhere, here and there, they left negative traces that brought feminism up, like discrimination, marginalization, obsession, ability incapacitation, and male superiority, and inequality in rights and so on. Thus, women started to think, while at the beginning they couldn't rise their words, due to the patriarchal attitude of the societies, but, lately women have been tried to make literature as a panel to direct their beliefs and different point of views that make people pause and don't look at their in front women portraited picture, but look at women at their creative sides, and their inspiration in the world of men. Therefore, feminist point of views toward those barriers and difficulties, which women faced in the past, still is in progress, so in their chasing for rejection of the inequality in all life directions, in a male society. In addition, women activists believe that without raising their consciousness there will be females are still being controlled, oppressed, and dominated; as a consequence of this female theory, in the world, especially in the Christian societies, a lot of women in the present day can refuse the ideas that men are superior to women. Besides, as they thought that the wall in front of women's creativity, ability, and positivity are religion and they thought Bible is a masculine image of God, and it must be changed, as Martina

Wood believes that women's struggle in this side against patriarchy, made some feminists started to modify the Biblical views, is a result that the feminine image was replaced the masculine image of God. It has been declared that God is genderless. Further, she stated that, for me, God became obscured. Additionally, she states that when we try to identify us with glancing the scripture lines, both patriarchy and feminism are full of experienced difficulties. Daly's anger against men is the faith of Christianity, which drives her to get away from Christianity due to its patriarchal basis, her slogan is that, since God is male, the male is God. Then, she harshly attacked God and asserted that for those women who want to be liberated they need the emasculation of God (Mary Daly qtd: Wood, 2103: 10-11).

An Islamic feminist, Subhe Sadeqin in her work; Dawn, she calls for women's consciousness, and she gave them a message to women all over the world, especially, women in Islamic societies, to wake up and look around them that there has been a consciousness amongst female themselves in all parts of the world, so the word that she has utilized in her work is a message itself. Dawn is the first part of the day that brings light to the world and terminates the darkness. By this word as a title, Rokeya aware her women listeners about a universal regeneration amongst female to make them realize that it is time to women keep pace with the swiftness of time:

Wake up, mother! Wake up, sister! Wake up, daughter! Leave your bed and go ahead. Listen! The muezzin is giving Azan. Do you not hear the voices of Azan? No more slumber, leave your bed. Night has ended and it is dawn—Muezzin is giving Azan. When women of the world have woken up and are fighting against all social injustices—they are becoming education ministers, generals, writers, poets, etc. We the women of Bengal are pining away in-home prison and sleeping on the wet floor and are dying in thousands from bronchitis (...). We have piled up all curses on ourselves and are determined not to keep pace with the rapidity of time. We have sworn that we will not wake up even if we hear the voice of Azan. Sisters! Peep through the narrow crack of your prison and have a look at the outside world. (Rokeya Sakhawat qtd: Hasan, 2014: 11)

Mary Wellstone Craft stated that if women will be free from men dominated societies. So, they could manage their life as a friend of their husband not under the

command of their husband as she elucidated that “The woman who strengthens her body and exercises her mind will, by managing her family and practicing various virtues, become the friend, and not the humble dependent of her husband” (Mary Wollstonecraft qtd: Kroløkke, 2005: 6).

Suffering women in patriarchal societies, according to Wollstonecraft and Rokeya, the key for escaping from this cottage, having a feminist dream and imagination, by this way, it helps them to push themselves into the feminist battleground to recognize women as they really exist in the world. Therefore, to call for a moral alter in the circle of patriarchal societies, they try to make women free from the dust of all dullness in their lives. So, their aims to direct women to one united goal, which is creating a revolutionary mind among women themselves to build a women’s picture that influences the societies and bring about women’s emancipation. Wollstonecraft and Rokeya tried to begin a revolution which is led by women. In fact, here Rokeya refers to a verse of the Qur’an which is 13:11, as Allah mentions that: (...) *Verily never will God change the condition of a people until they change it themselves* (...). Thus, she continues and declares that Allah (God) helps those who give a hand to themselves. Therefore, she tells the women, it is time to change, and if we don’t change our marginalized characters then no one will do it for us. Lastly, she gives a message to women. “Wake up, wake up sisters! I know it is not easy to wake up at the beginning, as a society will incite big chaos and turmoil (...). But we have to wake up for the betterment of society” (Rokeya Sakhawat qtd: Hasan, 2004: 7)

In the field of literature, the history of feminism has three phases that lead us to understand this term profoundly:

Feminism from 1840 to 1880. It is called feminine period. Then, the position of females or women in writing. Most of them; their writings were about religion, Mary and Christ. They were writing letters, but they were not writing novels or other literary works. Because they believed that they don’t have any abilities or creativities. So, feminine stage at this time demonstrates that women have not self-confidence. Why? First, because they were writing under the male’s name. So, they used a false name or synonym. Because they wanted their writings will be taken seriously by the readers. On another word, they thought if they will write their own

names. Then, people will know that this novel or writing belongs to a woman, and they might not take it seriously. So, instead of writing their own names they wrote male's name. Secondly, at this time according to Showalter, the women implied a male discourse, they used a male name. Also, they implied a male discourse. So, it did not make a difference when a reader reads literary writing that was written by a woman. Because females imitated males and they used the same style of writing. So, this is called Feminine in the term of historical writing division.

The second stage was started in 1880 to 1910, it is called Feminist period. So, at this time, there is no more writing under the male's name. The women began to write or use their own names. Furthermore, in the feminist stage women wrote under their own names, it means liberating from a male perspective. Thus, they liberated themselves from the male discourse, and the feminist discourse could be seen. Besides, in this period, at the beginning of 1880, we have a feminist movement which is called Suffragette. Suffrage Movement is a movement by women activists who thought that it is time for the women to have the right to vote, and those who were involved in this activity are called Suffragette. It was a feminist movement, in the United States in the 19th century, lately, it was called women suffrage movement. Which was started in 1848, and the American women participants called for their freedom and having rights to vote. The number the participants was about hundreds or thousands of women. Thus, woman suffrage movement with the labor movement and black freedom are three important reforms in American history. (Flexner, 1968).

The third stage is called Female stage in 1920. Firstly, in this period, there is no imitation, because imitation was rejected. Therefore, the women began to reject any kind of imitation of male writers. Secondly, they began to extend criticism. So, they are limited to literature and literary works, poetry, and song but they extended the criticism. Furthermore, we can see female critics not only in literature also in politics and economy as well. Additionally, women started to write literary genres, poetry, novel, and a short story. Moreover, they began to extend criticism in politics, social issues, and economy and so on. Then they started to formulate their own theories like female theories and Feminism is one of them (Halirova, 2016: 8-12).

The waves of feminism are often utilized to describe and elucidate the development of feminism, and its history in America. The first wave in America is

generally presented with holding women's agreement in 1848; in Seneca Falls, New York. There is a name in this wave which is called Elizabeth Cady Stanton, she has penned a declaration under the title of *The Declaration of Sentiments*, this declaration called to get women's right with building a legal identity for women, whose target was legally forming an identity for women beyond their husband and father control. Ultimately gaining the women's right to vote in the United States (Iannello, 2010: 71-72).

For further understanding, we have three waves in the feminist era. It is a historical development in term of women's writing. Particularly, the first wave in writing, in the late 1880s, it is the first wave in feminism. At this time, women have the right to vote. So, women are able to vote as a result of those activities or the suffrage movement. In addition, they could have a desired profession. Because before this time it was not possible for a woman to take any jobs and professions that they desired. Simply they were limited before the first wave.

First-wave feminism is started from 1848 to 1920, in England. So, in 1840 the women's movement was shaped in London while the World Anti-Slavery agreement was holding. It was the first universal agreement in contrast to slavery. Anti-slavery initiates from the French revolution in 1789 over the struggle for man rights and females took a great role in the revolution. Similarly, in the USA, there was a revolution against Anti-Slavery, and women played a good role in the abolitionist revolutions, then the Anti-Slavery society recognized women and men without any differences, it means equality between both genders. Additionally, in London, At the Convention, some men with eight women were contributed with the American deputy. Nevertheless, when the panel planners refused women to be admit able in the gathering. Then, the focuses were shifted on the issue of racism to the issue of gender. While wives and women stood on a balcony together behind curtains. Subsequently, the agenda was changed and the first point on the Convention whether women should be allowed to participate or not. So, the men voted against and caused great controversy. By this way, the raising and movements of women emerged behind those walls who have built in front of them, in contrast to the men's vote against women. Another feminist who has a great trace in getting rights of women is Elisabeth Stanton (1815-1902). The English Elisabeth Stanton faced many

illogical scenes, she became angry and promptly decided to become a women activist to stand against any wild attitude toward women. She was a lawyer's daughter. So, she had given her time to stand against the reasons behind Slavery, and she was a lawyer, in London she found another field to work in which was the women's issues like women's equality and feminism. In America she saw the American reformer and Women's Rights Activist, the abolitionist was Lucretia Mott at the Anti-Slavery Convention together they shaped a *Feminist General Staff*, Stanton had written a letter for women Liberation and Announcement of rights under the title of *The Declaration of Sentiments*, on another title is mentioned *Seneca Falls Declaration*. Then, she had shared all women in her words as she asserts "We hold these truths to be self-evident: that all men are created equal." (Stanton, 1848). Here men were accused of stealing women's rights like the colonies charged the king for no giving their legal rights:

He has taken from her all rights in the property, even the wages she earns. He has made her, if married, in the eye of the law, civilly dead. He has compelled her to submit to laws, in the formation of which she had no voice. As a teacher of theology, medicine or law, she is not known (Stanton, 1848).

In this piece of writing, it is essential to think about that woman as a member of society, careless of the psychological state, they are considered physically weak, sentimental, illogical and they just perfect to housewifery, and child-rearing or family care. So, they came into life to serve their husband, for this reason, the process of getting married is the best for them. There is no any education right for them, just a few limited works are available, they could not have their desired job, even their payment was less than men, when they got married, they had lost their few rights that they had before marriage. In this case, Stanton decorated that when a woman was divorced, they civilly would be dead, they have no any rights to get anything in the shared life with her husband, no children, no wealth, even no getting married in some societies. because it was not allowed to women to talk in public, there was no justice to them, and stand any injustice against them. Behind all these, personally women were men's properties, and they could not protect themselves from rape and violence. Therefore, She demonstrated that the psychological state like this design: "He has endeavored, in every way he could, to destroy her confidence in

her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life” (Stanton, 1848). In addition, she asked equality here. Thus, the first *Women’s Rights Agreement* were held in 1848.

Briefly, the first wave could be shortened in some clear points, during this period, there were some feminist activities. So, in the 19th and 20th centuries, in the United States and Europe we have:

- Women’s right to vote (Women’s Suffrage Movement)
- Educational rights
- Having a better wage and work
- Injustice in marriage and property
- Rewriting women rights (Flouli, 2017).

The Second Wave in 1960, which means that from the 1880s to 1960s. Simply, the women moment remained silent, we can’t see any developments in the term of feminism. Moreover, in this wave, we have Betty Friedan’s *Feminine Mystique*, this name is important in term of feminism because her *Feminine Mystique* is regarded as a typical point for the beginning of the second wave of Feminism. As she illustrated, no name is a big problem for women, while all middle-class women are experiencing, and they don’t have any identity in the society or no paid-work under the titles of housewives and mother. Furthermore, we have another important name which Mary Wollstonecraft. She is regarded as a first feminist philosopher, and her book *The Vindication of the Right of Women* in 1792, it was regarded as a first feminist book. Then, in 1969, Betty Friedan wrote a book which is called *Feminine Mystique*, simply this book echoes those principles that were written in *Vindication of the Rights of Women* by Mary Wollstonecraft. In this period, women began to establish their own specific organizations. Explicitly, in social life, women started to establish some groups for their rights. Because they wanted to get more rights. On the one hand, they wanted to have equally paid for equal work, and the same rights as men have in a business or get some positions in government. On another hand, they could not take their wealth or property in their family previously. Because it was not possible for women to have the right in taking their properties in their family. Therefore, all passed to the grandson after dying the father, as it was illuminated in *Pride and Prejudice*. It is a novel by Jane Austen in 1813. There are five girls in this

novel. So, according to the law if the father will die the property should pass to the male one of the family, and the girls remain without their own family properties. Even if there was not any son in the family. So, the family property was given to the relatives. Then, the family and the life of the girls was being in danger without family properties. Unfortunately, before 1960, still, there were problems that women could not take their own family properties. So, even the government doesn't support female rights. Also, in art there was a symbol that clearly shows the women's power or abilities as men, which is called *Rosie the Riveter*, it is a picture of a woman with a strong muscle. This is an image for the feminists to deliver that they have power and ability as men. After World War II, this picture became very famous in the United State.

The second-wave feminism, it is called radical women's movement as well. In the 1960s- 1970s, in this wave feminism understood as classicism, after it was renamed as heterosexism. So, women became conscious jointly and individually, the feminists believed, sisterhood is powerful. In addition, there was another activity like Redstockings by mixing with bluestocking movement, these terms are pejorative words were utilized for intellectual or educated in both eighteenth and nineteenth centuries. But this radical movement was short-lived but it was an influential group of 1960 to 1970s, therefore, it created many words that became a daily word in every house in the U.S like, raising of consciousness, sisterhood is influential, the housewifery's politics, and the first women line. In this wave, feminists believed that women together could empower others.

The second wave also is called Radical feminism, there is a mixture of neo-Marxism and psychoanalysis, it was presented in the feminist professors' works such as Shulamith Firestone's *The Dialectic of Sex: The Case for Feminist Revolution in 1970*, Mitchell's *The Subjection of Women in 1970*. By this way, they asserted that bourgeois society is a reason to produce a patriarchal dynasty, and sexual differences replace the race and social different classes. Therefore, it has been stated that unpaid women as housekeeper and service at home was led to establish their own economy and business.

There is a Freudian philosophy which is called the sexual frigidity and women's natural dependency. So, a view has been designed that patriarchy and

capitalism shape sexism as a clear characteristic of the oppression of women. Besides, there was another influential book in this movement, Kate Millett's *Sexual Politics* in 1969, she focused on women's sexuality and bodies. Therefore, they are free from compulsory of marriage and motherhood, in addition, two other radical feminists were emerged in this period, which is lesbian feminist, like Adrienne Rich and Audre Lorde in 1934 to 1992, they believed that heterosexuality is an obligatory law against women and it is formed to perpetuate the power of men upon women in society to make class and race. In the early phase. In this wave, we have some slogans like. *Life on the Planet is Born of Woman*. By Adrienne Rich in 1929. *Womanist is to Feminist as Purple is to Lavender*. By Alice Walker in 1944.

The criticism of socialist and Marxist feminists, is calling for women's workplace out as well as at home and they asked of equal pay for equal work, as it is elucidated in Sheila Rowbotham's *Women, Resistance, and Revolution* (1972), and another important work at this time was Angela Y. Davis's *Women, Race, and Class* (1981). For women, the emancipation of women needs collapsing of capitalism to build socialism. By this way, women could be freed from the hand of men in order to be productive labor.

There is another name which is called Betty Friedan with her book, *The Feminine Mystique* in 1963. But from a different point of view, as a liberal feminist elucidates that the women's dissatisfaction raised in postwar Western societies, because of their lack of social power and political influence. One of their demands was the payment to house women as a kind of citizen's income. So, later in this wave, we have documents of sexism in both private and public lives, for instance, in the U.S, the National Organization for Women, sexism was shaped like a book in schools.

While Marxist and liberal feminists attempted to have an influence on the social establishments, but it was criticized by radical feminists as patriarchal establishments. Other parts of the movement are the spiritual and ecofeminist, for examples, Mary Daly's *Gyn/Ecology* in 1978 and Starhawk's *The Spiral Dance (A Rebirth of the Ancient Religion of the Great Goddess)* in 1979, after some decades such a kind of feminism has been formed in several ways, as Gloria Steinem in 1934 asserts that: we are going to teach and bring up our daughters like our sons, but few

of us have the courage to do the same with our sons as we do with our daughters. In addition, radical feminist theory enlarged the criticism of capitalism and patriarchy, because it believes that capitalism is a great reason to create different level of women in different situations. Some feminists like Nancy Chodorow and Carol Gilligan focused on women's capabilities in the process of motherhood and housewifery. As we can see in Chodorow's *The Reproduction of Mothering* (1978), and Gilligan's *Different Voice* in 1982. So, the power of women in these fields has been ignored by the socialist and liberal feminists. Furthermore, Mary Daly (1928), elucidated that courage is an influential revolutionary power for the woman to make any feminist revolution. Here it is focused on the differences between feminists, which leads to the philosophy of different positions and diversity among them. As a result, it constantly grew into the new term now is called *identity politics*. The term was developed among lesbian and black feminists. Additionally, Bell Hooks in *Ain't I A Woman? Black Woman and Feminism* in 1981. In her works, she demonstrated the relations of the postcolonial and capitalist world. Then she asked that all difficulties and problems who have been faced by women all are about the difference of the identity politics. Identity feminism turned all eyes upon female's voices and lives that are practical and historic. In other sides, it was called as *Gyno-Criticism*, this theory was activated by Elaine Showalter in her literary work, *A Literature of Their Own* in 1977, and Alice Walker in *Search of Our Mothers' Gardens: Womanist Prose* in 1983. In this work, the women's searching for reality in women's culture was illustrated with comprehending the women's differences. The philosophy was more elucidated by Patricia Hill Collins, in her book *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* in 1990, she simply concentrated on the similarity and dissimilarity of women, and she tries to differentiate class dominations of women according to race, gender.

In the United States, we have two organizations, which have their influence on delivering the women's voice such as Black Women Organized for Action (BWOA), and National Black Feminist Organization (NBFO). These two establishments tried to bring the matters like gender, race into the field of discussion and create global awareness about the problems of welfare, health, and poverty, as it is mentioned in Valerie Smith's *Not Just Race, Not Just Gender: Black Feminist*

Readings in 1998. So, Black feminism also has a tendency to expand into dissimilar positions and identities. Furthermore, the Women of Color and Third World Women, beside these groups, as in Trinh T. Minh-ha's *Other Worlds: Essays in Cultural Politics* in 1987, in this work she criticized more about feminism on the Western media, and some questions were raised about the difficulties which are related to interpretation among dissimilar groups, their words, and their voices. Western European texts, the method of identity feminism seized different side, but now it is recognized as l'écriture féminine, by third waves of feminism, the third wave writers like Luce Irigaray, Hélène Cixous, Julia Kristeva in the United States and Isabelle de Courtivron in *New French Feminisms* in 1981. Western globalization was discovered by French feminists and its contradictory speeches over contrasts, body and mind, woman and man, black and white, and their social ranks, it is declared that the dilemma is that the sexual dissimilarity or difference is a worldwide, so in this wave the dissimilarity between sex and gender was focused by the feminist in this wave, delivers a sociological or cultural elucidation, that at the first attempt to explain the dilemma between sameness and differences but it does not completely response the questions, which is shared to the sexed body. The positive difference in women is inherent psychologically and physically. In addition, the negative difference is that women will be psychological and physical to subordination. Irigaray tries to put it in a condition to open a gate to the philosophies of different gender communication and studies, kind of beliefs and acts. Thus, this wave, feminism has not a form, but several. As it is mentioned by feminist communication professor Julia Wood (1994), she asked that you are a feminist, this is not the problem but the question is that what kind of feminist you are? This question grew to several kinds by appearing the third wave. So, there is an explosion of teaching and researching in women's matters to expand women's case in the world. Also, it is paved a way to study the gender of women and feminism. The notion of identity feminism and difference is fixed in the theory (Kroløkke, 2005: 7-15).

In a few words, the second wave is characterized by feminist activity in the 1960s in the United States. Then, it became a worldwide concern throughout western societies and further, and its key concerns are:

- Sexism and patriarchy consciousness

- Gender, violence, marital rape, and domestic abuse consciousness
- Different ranks in the workplaces
- Abortion and giving birth were legalized
- The liberation of women's sexuality (Flouli, 2017).

Third-wave feminism was started in the 1990s and goes on until. The third wave has possibilities to give women power, and make them break the glass ceiling, is a kind of attitudinal and organizational barrier that prevent women to improve their creativity and positivity, then, blocking them from reaching the leadership positions, in all aspects of life, particularly in business and politics, and other different fields. From first to the third wave, women in progress and continue to get legal social, economic, and political rights.

Third-wave feminism was in 1980. In this period, still, there were a lot of obstacles and barriers in front of women's rights. So, the organizations were established by women. But they could not have whatever they desired for. For this reason, they demanded to have the same rights as much as men have, not just equal pay for equal work. But also having right in all aspects of life. Also, this era is the beginning division of feminism, at this time we have Radical, Liberal, Social and Cultural feminism and so on. (Annapurany, 2016: 424-25). So, here we could focus on the types of feminism:

In this wave, we can notice more development in women's case, women raised against sexual harassment, and there are many topics to talk about, because of the wide range of issues for discussion. Subjects like childhood development and feminism. Also, in the field of social media, like the news and entertainment media's treatment of feminism, and leadership of women in the campus as well as the broader leadership. Therefore, in this wave, there are different branches and groups of feminism. Such as Arab American feminism, hip-hop feminism, American Jewish women, and transsexual feminism. In addition, pornography is another issue of this era, with showing the oppression of women in the social media for entertainment, which women are used as a commodity and material desires of men as a sex toy. This act brought victim feminism up in literature and it is focused on the negativity of pornography as a result feminist theory, which shows the disagreement to pornography. And it believes that women are the victim of the negativity of feminist

attitudes, and pornography is looked like sexual abuse, barbarism, and violence against women. Many feminists stand against this kind of feminism, Catharine MacKinnon is one of them, who tried to stand against laws who make pornography legal. So, victim feminism was rejected by many feminists. Consequently, all feminists at this time do not encounter with pornography. Gradually women shared this wave and claimed empowerment via economic resources (Iannello, 2010: 71-72).

Feminism in the third wave, from the 1990s to 2000s, it came and began after the second wave, and its key concerns are:

- Intersectional feminism
- Recognizing the diversity of women and focused and replaced on identity, gender, race, nation, social order, and sexual preference
- Social media as a great panel were used to define women
- Sexual identities (Flouli, 2017)

In the twentieth era, there were many social movements in all aspects of life. Feminism as a worldwide theory has played a great role in this period. The programs of feminism appeared in forms of the language and ideas of old political liberalism. Which is given the Western liberal democratic principles background, feminist women have been started in conflict patriarchal dynasty, believed that patriarchy basically in contrast with the fundamental principles of liberalism. So, there were appeared many movements in this century, they could notice as cultural, radical, socialist and Marxist feminism. Therefore, liberal feminism normally has a wide range of support due to mega knowledge of liberalism. In this form, equality comes before law, it means equality before the law. So, it was recognized as the engine of fairness to generate all kind of social changes necessary step by step. Similarly, liberal equality means a public democratic symbol. So, feminists in this field focused on the representation and spreading civil rights to the world. In addition, after obtaining social equality on many faces in this area. Then, feminists emphasized on aesthetics and art. Accordingly, they have concerned about the importance of social changes. So, with the art, they have tried to draw on liberal comprehending equity, oppression, and democratic image. By this way, they tried to spread out the feminist policies in art, and aesthetics, do the same as the framework of education as well. For

them, art can play an influential role in prolonging the sexist ideology about female and feminine subordination and introducing the women's lack in creating art. So, they thought that it is important for women to be the subject of art, not evaluating or creating art. But when they recognized sociopolitical concerns to create on aesthetics and art, feminists started to find themselves at many strange positions. (Musgrave, 2003: 215).

Liberal Feminism as a theory could be elucidated as an individualistic method which focuses on women to have the same right as well as men and gaining equality through being responsible for their own choices and actions. And then Giddens illuminates that feminist theory is a theory, asserts that inequality in gender is formed by reducing female's civil rights and restricting them from obtaining social resources like education and employment. By this way, the feminist philosophy tries to illustrate that there are differences in social life, which is gender inequality. Therefore, the burden is that personal characters should improve their situations to change the frozen masculine attitude of society (Samkange, 2015).

In liberal feminism, women should possess whatever men already have in society. In a family, if the husband has the right to have a car, so the wife could as well, whatever the males have the females should have. It means having the same rights, which is called equalization or equality between sexes and actions. Furthermore, they asked for reformation. Also, they thought they must be in every form of society. Then, the government should pass some laws which give women the same rights. So, this is called reformative, which means the liberal feminism is reformative. Thus, they asked for reformation and equality in many areas. Also, it called Bourgeois feminism, they tried to deny the differences between man and woman.

For Islamic liberal feminism, there is a question that the feminists are asking about. Are the liberal women activists are on a quest to investigate about rearranging the Asian, African, and Islamic peoples who shared the same project like a liberal scholar that has given the philosophical expression for the time of colonialization? Then, they called for the same rights to other women in the society without any differences which are now recognized as formal equality, it is given the same chance with the same look to all women in the society, and women are being liberated from

gender violence. These are great targets for women to share throughout the world, but to gain the targets, an evergreen progress should be in progress among women and men as well, and between government and women too, to reform all the traditional norms, religious and cultural, in a form that comports with the all liberal views and incomes. For a lot of them in Asian, African, and Islamic societies the notion is that women's lives systematically burned with violence vindicated by culture, from the liberal feminists point of view, how could alteration be anything for liberalism, while women are inferior points in the religious and cultural attitudes of the society, and women live in a hopeless and domestic, violence, and chaotic conditions of such a world. And these following words demonstrate the spot:

It is by no means clear, then from a feminist point of view, that minority group rights are part of the solution. They may well exacerbate the problem. In the case of a more patriarchal minority culture in the context of a less patriarchal majority culture, no argument can be made on the basis of self-respect or freedom that the female members of the culture have a clear interest in its preservation. Indeed, they might be much better off if the culture into which they were born were either to become extinct... or, preferably, to be encouraged to alter itself so as to reinforce the equality of women at least to the degree to which this value is upheld in the majority culture. (Siim, 2008: 4)

Another scene of liberal feminism in Islamic societies, they criticized the veil that Muslim women wear in daily life when they go out (while in Islam, veil is a physical and psychological protection of women from ill-mined, and as a shield to save women's dignity and respect), they think that this vale is a great barrier in front of them. They claim that if women could go out without the vail, it will be great freedom and success for them. So, if they go out and get a profession without this vail, women could succeed in their professions. As Uday Singh Mehta asserts that, surely women do not go out with an enshrouded body to practice a profession, and she thinks it is impossible to succeed in a profession without being free from the cage of vail and enshrouding the body, and for her going out without vail and covering the whole body is a great success and freedom, and empowerment. In other lines, she gives a liberalist view of Islamic women. Breathing without the veil is a great liberty.

For her, a covered woman lives with a veil oppressed, to get her freedom, the covered women with a veil must be out of the veil. By this view. Veil or covering women's body by the law of God is a huge obstacle that prevents women to be free from the social norms and if they don't put away the veil, so, they couldn't be professional at their desired professions (Choudhury, 2009: 157-58).

Radical Feminism, it is quite different from Liberal Feminism. Therefore, if liberal feminism means reformative. Also, radical feminism means revolutionary. So, reformation means to improve something, but the base is the same base and the core is the same. Simply, it makes some changes. But in term of revolution means to remove the old one and bring a new one. On another word, radical feminism believes that all traditional families and institutions are outdated, or the existing system privileges male over female and a positive result will not be produced. For this reason, it must be changed completely. So, they were called radical. Because they believed that sexism means privileging one gender to another, it means sexist. In addition, sexism is rooted deeply within societies. It is like a canceled issue and it could not be developed. Therefore, it must be removed and simply bring a new order. This is a core idea in radical feminism. Also, they are so radical in their thoughts and ideas. So, it is the only core to illuminate the conception of gender completely. Even they asked for ruling society in a new order. Because they think, there is no hope with the previous or old orders (laws) in term of sexist, which means male supremacy. For this reason, it should be demolished in every field. Besides, they even think of technology, a new technology that allows babes to grow outside of women's womb. Thus, the new tech liberates women from the burden of delivering babies. Because they thought that this is a serious reason that women can't be promoted as quickly as men. While women are pregnant, and they must rest for a while. It means leaving their positions and giving birth.

From the 1960s to 1970s, feminism became a worldwide scene in the world, feminists were shared with the main female's rights groups like the National Organization, for females, the social system should be reformed to achieve gender equality. So, they rejected the existing system, in addition, their major goal to gain equal rights for women. Nevertheless, in this period, we have many feminists that rejected the system reforming. But radically during the same time, there were

feminists who did not believe in reforming the system, but they radically called for rearrangement it, by rooting out of patriarchal power constructions. Furthermore, these feminists were agreed to recognize themselves as revolutionaries, and their encouragement to develop women's condition with their participation in radical social movements that they found their power within it.

Going further, feminists in this radical movement, the self-consciousness is a great element of this time and they shared their experiences, by this way, they could realize that personal experiences are not unique to individual women, they declared that personal is political with the view of global sisterhood. They rejected the superiority of men to women because they believed that men's power upon women to control women's lives and their creative abilities is the most fundamental form of women's oppression due to their sex. There are several interpretations, by Alison Jaggar and Paula Rothenberg. Firstly, females were the first oppressed class. Secondly, there was existent oppression explicitly in every society. Thirdly, this oppression is the hardest picture of oppression to eradicate the class system. Fourthly, this kind of oppression gives a theoretical form to comprehending other models of oppression. Nevertheless, they thought that sexism is a serious reason to bring oppression up. According to their views, radical feminists were divided into two groups. Based on their thoughts, they were called as Radical-libertarian feminists and Radical-cultural feminists. According to radical-libertarian feminist Gayle Rubin, masculine common views or specialties are ridiculous for women such as assertiveness, independence, and practicality ...etc. These traits probably demonstrate that being a man is much better than women. So, the biological and natural construction of women were limited by these traits if gender identities are different from biological identities. For example, the words like, 'boys or men don't cry' this phrase has a negative influence on women's recognition gender to identify themselves as female gender, for fear of being ridiculed by men.

Even pornography for Radical libertarian feminists is not bad or harmful to women, otherwise, it helps them to overcome or control their fears about sex. By this way, radically it means that women should have their own words or choices to get pleasure from pornography even hurtful pictures of female-male relations if they so desire. In contrast to this point, radical cultural feminists state any pictures of

pornography of female in the bedroom serves patriarchal aims. Hereafter, for them pornography is harmful to women, correctly it makes the males power over women, and it paves a way to sexual abuse. There is another theory which is called lesbianism, Ann Koedt notes that Even if women do not need men for physiological reasons, some women will still choose men for psychological reasons. Radical libertarian and radical cultural feminists claim that women should not share in obligatory heterosexuality, it means that woman is not a body for sexual desires. But women could share the heterosexual sex process by just when they want to do. But for radical cultural feminists, there are not any psychological justifications to choose heterosexuality, because women don't need men to sexual benefits or desires. They believe that those women who choose men as their life partner or sexual need are not true feminists, to be a real feminist, women should be lesbians. However, both kinds of radical feminist radical libertarian feminists approved that heterosexuality is a harmful process hurts women. In counter to heterosexuality they offered lesbianism. They also maintained that the patriarchal system was the main enemy (Banerjee, 2013).

Socialist Feminism, it has two dimensions. One is socialism, and another is feminism. Therefore, they think that these two ideas are simply can't be separated. So, the feminists believed that socialism and Marxism can't be separated from feminism, and all women's problems are products of Capitalism. At that point, they said women can't be happy. Because all this unhappiness is the result of the capitalist system. Thus, if they have a socialist, Marxist order. Because Marxism emphasis on politics, purely they imagine a World War, and women are rooted in the rule of capitalism. By this way, they called for some reforms within society. Even they thought Marxist support this existing sexist rule. In addition, men have money, so, it means they have power and could control everything they wish or desire, and even they could take women under their control because they have money.

Marxism is recognized as the class dynamic forces of capitalism in society. All social scholars note that such as societies under capitalism dynasty are characterized by more and less inequality. Marxism comprehends the inequality could be shown in capitalism as an economic organization. In this system, all worked for one, the owner of the factory who controlled all energy sources, resources, and

benefits of the factory. But the workers were paid a low salary in order to live. Under these situations that set by capitalists, they pay the wages to the workers, so they were looking for their profit rather than the benefit of the workers, while the workers deserve more than what they paid. By this way, there are two classes in society, one of them is high-class people, like the owners of the companies. Another class is the workers, low-class people, exploitation is the relationship between these two classes. Which is the exploitation of the working class? And the rule that controlled this condition was a force, used by capitalists to control the workforce. The violence characterized by establishments like governments, prisons, polices, and solo with a revolutionary struggle the government's power could be overcome and the labor class will be liberated. And then the liberty covers the whole society.

Feminism, also reports itself another clear inequality. All mankind are addressed by some points of inequality among the sexes. If we take a look at the history till now, we can see that women always the subjugation of the men's authority in societies and family as well, generally, they are the objectification of women as a form of property; as their lives were devoted to housewifery, and served males. Feminists hurt by these universal scenes in the world, and they seek for elucidations, the most important for them is the biological state of women. Male are biologically stronger than female, particularly compared to pregnant women, and men have the ability to make women pregnant. So, according to Marxism, the supremacy of male over female takes a form of male violence against female. Accordingly, the obscenity of this violence was regulated by law to make a relationship between sexes. Therefore, in males' eyes, women have two characters one is bad, which means rebellious, and aggressive. The second character is good, which means pretty, and submissive. These characters are like a shield to protect them from random male violence.

Further going, Marxism tries to find economic security. It relies on the workforce to bear this condition, and it uses all workers to protect the benefit of a group of society. Without caring about the benefit of the workers, accordingly, it makes different class peoples, for this reason, feminists thought, Marxism lacks democracy, for them, it is just a myth, and pluralism is a system that rules the class depends on forcible exploitation. So, feminism criticizes the instinct and romantic

love are the myths to show males supremacy as a source of force. Thus, both Marxism and feminism push us to glance the fundamental injustice and to achieve the liberation or the marked point, we don't need myth and imaginary power, to gain justice as Marx declares that for sustaining in a minority work does not need myths. So, it is possible to say socialist feminism, a lot of them calling themselves as a kind of hybrid, so we can say a socialist in the circle of feminism or a feminist in a ground of socialism, so the matter is that, ok, what is she really? So, feminists thought this is ambiguous about self-identity. Then, one should make a choice! Be one of them, socialist or feminist. Subsequently, they stated that we have to get rid of political consistency because, for them, feminists should not be hybrid, women have to differentiate their own identity as a feminist or any kind of feminism. Furthermore, the radical feminists believe that there is a problem with the socialist feminism, form their sights, there could not be any changes and developments, with the globalization of male supremacy. So, fundamentally patriarchy is the product of the social system, and patriarchy is a product of militarism, imperialism, and capitalism. These are all the sources of male aggressiveness. For them, this is not just the reason, but their fear is about leaving many awful images about women. For them, women in socialist society are marginalized and they are ignored the real struggle and self-improvement of women. China is one of the good examples of this socialist society under the patriarchal dynasty. Thus, the social system is a mirror to show industrial capitalism which it's a source to produce patriarchal society. So, in this system, the center of the production is in the household under the oldest male. Then, the production goes into the factories then individuals went out and go far from family to get a free wage. So, capitalism created a patriarchal organization of production but family life is not. Therefore, capitalism creates male supremacy, third world women, poor women, working-class women, and extra.

Ultimately, we come to the point Marxism is not completely meant Feminism, in any sort of class system, women appeared to be a machine to perform housewifery, rearing children, connecting of the families, and make the social and cultural network of the society in progress. So, we grasp that there will be a kind of feminism and Marxism whose point of views are the same. So, here we will get that why socialist feminism is mysterious and paradox, so here socialism is called

mechanical Marxism and feminism is called a historical type of radical feminism. By this way, if they mix together, we can improve a sort of politics that recognizes the political, economic, and cultural of a capitalist community. Therefore, we just go a step away from an available kind of feminism, and normal kind of Marxism. Furthermore, we should bear a kind of feminism that has a good universal view in the world. We should create a new term for socialist feminism to declare our determination to understand all of our knowledge. However, for better understanding of the terms like capitalism and male domination and sex and class.

1. The Marxist/feminist comprehending that class and sex domination depends on force and male power, it creates a sexist and capitalist community. By this way, a lot of peoples agree with sex and class domination without the existence of the threat of violence, and the threat of material deprivation.
2. It is essential to be applied that things are not pushing or going by force, and how it keeps going in a socialist feminist society. In such a class system, there is a question, why American societies lack combative class consciousness? Surely, there is an ethnic division, particularly the black and white division is the answer, but the working-class socially. So, this class was allowed to be destroyed and decayed any skills and creativities in the working class have been taken by the capitalist class, and capitalists are superior to all institutions and working-class culture.
3. The women's subjugation in capitalist society. The class system is a process to have different class peoples, this is a key of class subjugation that depends on force to atomize working-class to increase material profits to perpetuate women's subjugation. So, women in this class are most isolated, and has dual character, one is in outside as a worker and serving at home as well, their characteristics in this situation become, productive skills, healing, midwifery...etc., this is fit with the same justice that Marxism or socialism were calling for, passive, uncritical and dependent.
4. Fundamentally, there is a natural connection between class struggle and women's struggle. So, this is not mean that all women struggle against the capitalist system, but they look for a special wealth and benefit of a group,

but those who create general confidence among women to build class consciousness. Otherwise, all class struggles have not stood against sexism, even those who have industrial and patriarchal values, but those who try to create a cultural and social autonomy of the working class are normally shared to the struggle for women's liberation (Ehrenreich, 1976).

Cultural Feminism, it is a kind of radical feminism. Also, they see that women superior to men, they thought modern society was hurt and injured by masculine behaviors. Also, they believed that society can get benefit from feminine behavior. Furthermore, the feminine mind is better than masculine in developing society. So, modern society encourages masculine behavior in business, for them this is aggressive. Because it pushes you to be competitive or fight. According to the cultural feminist competitive means aggressive. So, this masculine behavior privileges women and produces a negative consequence in life. Thus, they believe that society is much better if women behaviors were encouraged instead of masculine behaviors. For them feminine behaviors are associated with kindness, nurturing, supportive and cooperative, if these women's characteristics dominate societies, it will be better. Finally, they got that female is more human than male. It is like radical Feminism. It is revolutionary (Hemmings, 2005).

Cultural feminism is a theory that focused on women's nature and women's existence as an underestimated part of society. Cultural feminists declare that the women's foe is not social system and economic organizations but masculinity, and in another case male's physical state. Then, creating a world that all offshoots are free from the superiority of the male, and even pornography, for the sake of the female principle. For Mary Daily and Adrienne Rich, they are influential characters in this position, and they rejected the desire toward androgyny and minimalizing the gender differences that were common among feminists in the 17th century. They both try to change all eyes on femaleness. According to Daly, male's barrenness is a serious reason that leads men to be parasitism of female energy, another look of Daly on male's barrenness is men's childless state that drives them having fear of their state. So, men apparently tried to control the female energy to fill their needs. She stated that women's natural energy must be free from the male's parasites. In some lines, Rich demonstrates that women's physical state should be accepted, and there is no

rejection of the importance of female biology. She believes that it is a key was used by patriarchy to control women. But actually, it is a miracle and it is not suitable for women's body, it's spiritual and political definition, but it is a gate to female reconnection with special female attributions, like female great mental capacities, and female tactile sense, their genius for a close observation, their complicated, pain-enduring, various pleased physicality (Alcoff, 1988: 408-10).

1.3. Post-feminism

Post-feminism emerged in the 1980s; as a reaction against the second wave of feminism, and a powerful critical term for feminists. Gradually, it extended into many different understandings. Consequently, there are two visible views of this term, firstly, which is the death of feminism or anti-feminism. Secondly, the interfering of feminism with other 'post' philosophies such as post-modernism, post-colonialism, and post-structuralism. Accordingly, in 1919; a radical feminist stated that; we are interested in people now, not in men or women, it means, economic, social, moral, and political ideals should not have things to do with sex, it clarified that women are pro-women without being anti-man. It is called post-feminist (Cott, 1987).

There is no apparent difference between both theories feminism and post-feminism, post-feminism as a term has become popular among scholars such as, Vicki Coppock, Ann Brooks 1997, Ingrid Richter 1995, Deena Haydon, Sarah Gamble 2004, Benjamin B. Brabon 2009, Sabine Genz, Tania Modleski 1991, Yvonne Tasker and Diane Negra 2007, and Sarah Projansky 2001. Post-feminism has many different ways to illuminate, as a reaction to feminism, its time is about after the second wave of feminism. Thus, it came with another post- theories like post-modernism, post-colonialism, and post-structuralism, in double forms, has a connection with the third wave of feminism like feminist media and cultural studies. Therefore, some notions clarify that the post-feminism as neoliberalism, by this way postfeminist images can appear in some patterns, which focuses on choice, agency, and individualism as central styles of accounting of the vanishing or silencing of words for discussion, about inequalities and cultural impacts of male power in a

patriarchal society. Beyond the physical beauty of women, subjectivity is a good paradigm that was marked as the main view of the mental life of post-feminism.

Post-feminism as a critical term has been interrogated by many scholars, among them, some writers seriously tried to understand the term whose targets are upon feminist activism. So, with many questions but they thought it is outdated or fall short in need of problematization. As Keller and Ryan clarify:

Over the past two years, feminist politics have become increasingly prevalent within popular media cultures, complicating the logic that feminism is in retreat. This visibility can be mapped across a range of media texts (...) Post-feminism falls short of adequately accounting for these complicated politics, as well as the internal dynamics of various forms of feminism currently visible across media culture (Gill, 2016: 613).

In this era, between hope and despair, it is more complicated to give a specific feature or scene of post-feminism, but still, there is another image of feminist activism. With this in the mind, misogyny is another view in this era. This time feminism remained silent, so the feminists call for getting angry again to put the word sexism as an issue to discuss among scholars as an outpouring rage of women against the superiority of lad culture. Such as sexual harassment, inequalities, and confidence gap among girls and boys.

Due to media, and appearing women on T.V in this period, some feminists such as Keller and Ryan stated that there is not sufficient change, but they referred a refrain about the backlash of feminism with some characteristics like frustration, boredom, and ennui. Subsequently, with the concepts, Keller and Ryan focus on the new emerging of feminism:

This visibility can be mapped across a range of media texts; Beyonce's 2013 self-titled album, Lena Dunham's HBO television hit *Girls*, and Tavi Gevinson's website Rookie are only a few examples. Indeed, the mainstreaming of discussions of gender and feminism across media further highlights this shift, with media coverage of rape culture and online misogyny, the campaign, and the lack of strong female film characters producing public discourse within the past year that traversed mainstream and alternative media (Gill, 2016: 614).

Keller and Ryan paved a way to an issue, which is feminism in a new situation. Therefore, a new grasp is needed. While in the previous times, it was impossible to

have any feminist discussion or argument on T.V social Media, but presently appears that there are feminist issues everywhere, and there is a new understanding of feminism in common culture. So, today media is a panel to deliver the feminist ideas, and there are many debates that taking place on the T.V or media rather than outside. Thus, post-feminism is a great critical word for feminists. Emerged as a complicated image of feminism (Gill, 2016: 612-15).

1.4. Ecofeminism

Ecofeminism became a known term in the 1970s and 1980s. It elucidates the countless images of the relationship between feminism and nature, or environment. Ecofeminism was familiarized by Françoise d'Eaubonne who penned a book under the title of *Le Feminisme ou la Mort (Feminism or Death)* in 1974. Moreover, some feminists introduce it, as the third wave of feminism, and some others assert that ecofeminism is a general type of radical ecology. Thus, ecofeminism is interested in the feminist critique of environmentalism. By the way, ecofeminist routes are wide-ranging. Furthermore, scholars like Rosemary Radford Ruether, Vandana Shiva, and Ivone Gebar, are the popular images of eco-feminism. So, ecofeminists such as Anne Primavesi, Merchant, Carol Christ, Daly, and Charlene Spretnak, illuminated the patriarchal analyzing of women and animal in religion (Judaism and Christianity). The feminists assert the patriarchal interpretation of demonizing both woman (Eve) and animal (Snake) in the book of Genesis (Taylor, 2005).

Women have a great relation with nature; thus, Earth is a feminine character in nature, and metaphorically is called mother earth. Anciently, women have great power and energetic ability in the exterior world, and their roles as a secondary to the economic benefits. But they had seen more submissive. Further, anthropological researches have recognized both characteristics, males with culture and females with nature are universal. Therefore, the term ecology appears from the environmental organization of the science of biology. Therefore, this theory tests how the environmental or natural system creates a healthy living condition and they break, and brought death to the plant and creatures. Moreover, high-tech explicitly is a serious reason for such brokenness. Thus, ecology came to the field of study to recognize that how usage of nature by a human is caused the soil, water and air pollution, and

brokenness of the environmental arrangement of animals, and plants that threaten the current world of humanity? From this mirror, ecology defines the nightmare of human behavior in nature. Therefore, both the women's movement and the environmental movement. Eco-feminism is a movement in the field of feminism, which is characterized as a combination of both theories, feminism, and ecology, or the movement of radical ecologists and feminists. Environmental conservation and the advancement of women. In addition, it calls for changing the way of thinking toward nature in a better way. In particular, in politics. Ecofeminists claimed that the nature destruction and the women's domination by men are linked together. So, they stand against patriarchy as well, because men's power is a reason for the nature destructions.

According to the Oxford Dictionary, the term ecofeminism is “a philosophical and political theory and movement which combines ecological concerns with feminist ones, regarding both as resulting from male domination of the society”. The origin of the term is backed to the first use by Francois d'Eaubonne's work as the first ecofeminist work, he is a French writer and feminist, the author of *Feminism and Death (Le Feminisme ou la Mort)* in 1974. Some scholars recognize the books such as *Women and Nature* by Susan Griffin, and *Gyn/Ecology: The MetaEthics of Radical Feminism* by Mary Daly (1978), as great works for ecofeminism. Additionally, in the seventeenth century, nature was identified as a generous mother. Then, in the time of the scientific revolution, the attitudes were changed, and these two forms, nature was female. And the earth became a female, by this way earth or nature are like alive models, while metaphorically it was unaccepted.

The connection between nature and women is historical because some believe that nature and women are a twin of domination by men, others state that it is fundamental. So, this fundamental and historical relation was practically defined by Ariel Salleh, states that: Eco-feminism is a new development of the feminist theory, which is identified that the current universal environmental destruction is the result of the patriarchal system. The twin, domination of women, and environment is the creation of patriarchal dynasty and male oppressive system. Many ecofeminists undoubtedly declared this real connection between women and environmental

destruction. Additionally, some links of nature and women are rape and pornography with male abused character toward both nature and women. As critic like Patrick Murphy states that patriarchal understandings for women and nature, like rape and destruction, could be seen by the male power on earth, and controlling women by men, and this is a good reason for developing the ecofeminist literary theory. So, the ecofeminists emphasize on words and language and using them to feminize nature and naturalize women. While at the previous time women are mostly showed in animal words, for instance (Fox, serpent, chick, bitch, beaver, cow, old bat, hare-brains, pussycat and bird-braid), but for ecofeminism women are used as female words or sexual words, mastered, controlled, nature is raped and so on. Even her womb is like earth to serve humanity. The image is that both the domination of nature and women by men are the same.

Women have a good role in preserving of the natural resources, and they are good friends of nature, especially those who live in the village and those who live in mountain areas, they feel safe with the environment. Also, the forest is women's mother home, because it is a great store for women's daily needs like water, food, fodder, and fuel, even good feelings to protect themselves. So, they are eco-friendly more than men, this link between women and nature makes women good managers of an eco-system. By this way, with extraordinary abilities and skills, and traditional knowledge, women can demonstrate how natural resources can be used for families and communities? Ecofeminists believe that women are a great motivation and reason in increasing production, they claim that if they have the same access to use resources like technology, training, land, and credit, vividly, food production would be increased. Also, in agriculture, because the ecofeminists believe that if women have the same rights as well as men in using technology, then food production is increased. It improves women's health and creative ability, which are good reasons for the wellbeing next generation. Therefore, educated women can help the women to marry later, the rate of giving birth is decreased, it means educated women could have few children, and this reason helps the mother to enroll their children at a higher and better rank school. Also, it prevents them from suffering from malnutrition. Thus, the women's characteristics like owner of business, health care

provider and food producer as environmental factors can impact on the development of government and institutions (Mutherjee, 2013: 1-5).



CHAPTER II

2.0 Modernism

When there are Human beings' rights, we should mention Modernism, because there is an intense interconnection between these two terms. So, modernizing, according to the Oxford dictionary, "to make Modern or to adapt to modern needs or habits." And according to Webster dictionary, it means "To make modern, or to give a new character or appearance, or to modernize one's ideas" (Nike, 2016: 11-13).

Showing the situation and role of women in modernist literature, basically relying on the work of many artists and writers in this period such as Virginia Woolf, Marie Cassatt, Pablo Picasso, Edouard Manet and Edgar Degas whose works has a great influence on changing public views, toward roles of women in societies. Modern literature formed gender roles and focused on gender inequality and feminist attitudes.

Here we focus on Virginia Woolf's work that reflected on the hard place of females in her literary works. For example, in Virginia Woolf's *The Voyage Out*, in her work, the traditional and patriarchal power over the society was illustrated. where women could not appear in political life, and they were paralyzed and numbed for any creative abilities by men. Woolf utilized her abnormal way and style to pass her exact messages and emotions. Therefore, modernism is a time of many radical changes and philosophies. Therefore, fighting for women's rights is related to this time. Thus, it has an ample impact on the writers and artists, there are many females who became creative and active authors at this time (Khachibabayan, 2016: 118-23).

2.1. The Relationship between Religion and Feminism

With emerging any slogans and theories. On one side, it has been exposed contrary to religions. Furthermore, it stands against the religious doctrines, because the activists put an eye on those principles that the structure of the society has been constructed on. Consequently, for them all the religions have a male attitude, for instance, in the Romantic era, religion was under suspicions, because of the wide range of events, and the invention of the new technologies like T.V, Radio, and so on. In the modern period for them religious was dead. And there was not an absolute.

Previously, Western societies were all covered by the Church's power, and the society was ruled by the priests. And all kind of rights has been given by the Church, and those legislations and laws that have been performed by the Church whose sources came from the Bible, and the religious books. For this reason, the activists attacked religions. And one of the theories, which rejected religion was feminism because for feminist activists' religion confirms male power, its laws are utilized for women's domination, and male superiority is illustrated. Moreover, the negative and harsh views about women's creativity and capability in Christianity made the feminist activists attempted to attack religion severely, because women are mentioned as an ample form of misery of man and humanity, and they have been looked women down like animals, or the source of all kind of sins and evilness, or women were declared as a soulless creature. As Rosemary Reuther noted that, the purest feminist notion about Christianity is a touchy issue, which is argued women and men have a dissimilar burden, relying on their individual gender. Also, she argued that the Christian religion should be reformed and the Church should be reconstructed to bring a new style that drives women into a position of a way of getting knowledge and voice, which makes women interested in. Otherwise, the Christian religion is a negative experience for women. According to Rosemary Reuther "To begin to take women seriously," she notes, "will involve a profound and radical transformation of our religions." (Baber, 1996: 1)

In light of the focusing on the religion generally as patriarchal view, religion's construction is attacked by some feminist activists harshly. With this in mind, some other feminists declared that the relationship between Eve and Adam is pointed at the women's negativity, and how Christian religion symbolizes Eve (woman) as a mark of sin. As Al Hibri asserts, God was preferred as male, the man was created like his hero, and the woman was considered as a symbol of sin and temptation in Christianity. However, in Islam women is considered as the most sexual power, it must be restricted. All things considered; the female's sexuality must be clandestine. Because it is a men's frailty. As it is illustrated by an Arabian feminist, Fatima Mernessi, as she states:

In western culture, sexual inequality is based on the belief in the biological inferiority of woman. In Islam, it is the contrary: the whole system is based

on the assumption that a woman is a powerful and dangerous being. All sexual institutions (polygamy, repudiation, sexual segregation, etc.) can be perceived as a strategy for constraining her power. (qtd. In Darvishpour, 2003: 55)

In the view of women's sexual power, some other scholars assert that Islam more severe than Christianity in the attitude toward women's sexuality provides that women are weak sexually in Christianity. By contrast, in Islam, the notion is that women are the source of sexual power, as a Swedish sociologist, Rita Liljestrom, notes that in views in both religions have a basic difference about the women's sexuality. In Christianity, sexuality was summarized to badness or sinful, human beings was divided into two poles due to sexuality, which is body and soul. Therefore, it signifies the power of the soul over the body and the superiority of the spirit over the flesh, and the highness of the diligence over lust. On the other hand, Islam directs another notion about women's sexuality, Islam stand against women's sexual power as a dangerous and social negative force, and it must be controlled. (Darvishpour, 2003: 55-56)

The modern feminism and religion relatively declined, in the modern era feminist authors put an antagonistic eye on theology intensively, and Scripture was rejected, because its male form (God), for them religion is patriarchal. What's more, it dove them to go over the Scriptural verses. Even Christianity has been declared as humanity's curse. A new position for women has been called in the theological field in modern time. Naomi Goldenberg, radically noted that all women in the modern era working to develop their status in the society, to improve themselves as an influential capable character in the society. By this way, it paves a way to bring an end to God. And all women are striving with their hard works to remove the biblical male attitude as presented in the Bible. As it is presented by Goldenberg with her revolted words, which every view in Judaism and Christianity has resulted in a male power form. Furthermore, several women become theologian, but different from the biblical one. As it was mentioned, God is changed, because women are working in every aspect of life, like in medicine, business, government, art, and law. At the result, women will bring an end to God. Similarly, another feminist, Cynthia Eller argues that God and the theological establishments are rejected, because of the biblical patriarchal attitude

and maleness of God, and women have been marginalized in religion. Ultimately, it brought the feminist criticism up. The word of women was criticized because it was mentioned for female sex and frailty.

As it is revealed: A man's spite is preferable to a woman's kindness (Sir 42:14). In light of the biblical descriptive image of women, and men, for every woman there are terms like a weak, sinner, and the bad spirit, but man as powerful, and intelligence mind. As Mary Daly asserts that anti-feminist theory comes back to the exposition of the Judo-Christian views about women. In the Old and New Testament, the severe words of the Christian priests are demonstrated. As Tertullian noted, women in general, are the devil's gate, and the destroyer of men, the form of God! For him, women brought death and destruction over the world, even woman caused the death of Christ, then the God's son, Jesus had to die for us. Even Martin Luther asserted that God created Adam to be lord over all creatures, but the woman (Eve) ruined it. Moreover, in 1977, women were barred from the priesthood. Because of the assertion of Pope Paul VI, because our Lord was a male. By the way, all modern feminists maintain that the patriarchal bible pushes the woman to be submissive to the man. (Davidson, 2000: 401-08)

2.2. The Women's Story in Christian and Islamic Literature

Early Christian Literature comes back to the 2nd century AD, which is related to the position of women in the city of Ephesus, is based on the New Testament texts about the lives of women, as compared to the Greco-Roman, Christian literature is backed to the 2nd century BC. Because there was not any evidence before this time in Christian literature. as it is noted all the literary sources are based on the New Testament, and those texts have been penned from or to Ephesus, the literary works are like letters written by the bishops such as Apostles, Corinthians, Ephesians, Colossians, Timothy, Peter, and Revelation. Therefore, revelation is involved seven letters which are about the seven Church of Asia, one of them was Ephesus, and work like *Acts of John* and *Acts of Paul*, is a work which is argued about the observation of the old Christian women, in the late of the 2nd century AD. In the Gospel, there are not many writings or references about women. In addition. the letters are elucidated the women's lives in the Ephesian society. Also, women were

mentioned in the gospel of John. The women's image here is mentioned as stories who participated in the events that took place in the time of Jesus Christ as in John, 2:1-5, 4:7-42, 11:1-44, 12:2-3, 18:16-17, 20:11-18. Furthermore, the texts were penned by men in the Ephesian male-dominated society. With comparing to the Greco-Roman society, the early Christian community had an old-fashioned notion about women. Moreover, Judith Evans Grubbs' *Women and the Law in the Roman Empire*, it is a descriptive work about lawful women's issues, like divorce, marriage, and widowhood, the writer collected information from literary facts like the Rules of *Ulpian and Justinian's Digest*, in the Roman era, there is not an explicit legal rule to the process of marriage. Likewise, in the western Roman Empire, women require a protector or guardian to their business, but the non-Roman women of the eastern under the guardianship of their masters, whose guardians were like their father, for the unmarried women, but the widowed women were the guardians become their close male relatives or sons. Additionally, in the western of the Empire, husbands were not the wife's guardians. In Greek society, *Marriage and the Married Women in Athenian Law*, was an article was written by Cynthia B. Patterson, mentioned about the culture and social facts of the Athens city. (Aynacı, 2015: 14-45)

There is a scene in Christianity, which is covered literature broadly, which is called *Original Sin*, according to Bible Human beings lost the life of Eden because of man's natural evilness. God put the man in a blessed and perfect life, but it was ruined with man's bad desires and evil acts. Furthermore, women have been charged to the fall of humanity, and women are the first sinner in the world. It is for women that all humanity lives in misery and calamity. Therefore, all destruction in our life is caused, women. As John Milton vividly demonstrates that in his epic poem, *Paradise Lost*, it is a poem which its events based on the Biblical verses. It is about falling humanity, and he explicitly pointed on the woman's (Eve) guilty, and the temptation of man (Adam) by the woman (women). As it is mentioned in the Bible, in Genesis 3:12, (. . .) from her hand I could suspect no ill, and what she did, whatever in itself, her doing seemed to justify the deed; She gave me of the tree, and I did eat (Serious, 2012: 384). As it was penned by Milton, Eve is the one who gave me the forbidden thing, and it was like a perfect gift, and very good, and acceptable, and it was so divine (Keightly, 1859: 112).

Going further, when a girl was married to a man, she loses the surname of her family and she took the surname of her husband. by this way, a married woman loses her individual identity. The famous writer, Bernard Shaw sheds light on this point: "The moment a woman marries; all her personal possessions become her husband's in accordance with the English law." (qtd.in Al-Sheha, 1997: 23-24)

According to James Joyce, he was an Irish writer; women could not manage things well in their lives because they are emotional and they govern with emotion but men could run or govern well with intellectuality, as he asserts "Men are governed by lines of intellect — women: by curves of emotion." (Thorpe, 2017)

In light of women's proper life in Christian society, in Jane Austin's *Pride and Prejudice*, Austin portrayed an image of women in a Christian society that women could not have their own property or money, and they entirely rely on their fathers. Then, they try to get married to a rich man in order to be rich her status be promoted in society. For the reason, the parents tried to find a reach person to their daughters without caring, love, relationship, respect, and honor. Out the end of the relation. As in the novel it has been shown by the writer, Mrs. Bennet's who has five daughters, and she tries to find five rich men to marry them. Additionally, daughters could not take families inherent or property, because at that time, if a father has sons. Then, the family property directly goes to the grandson, but if the family has no son. The family property goes to one of the female's close relatives, it is determined that girls or women and daughters could not take family property. (Attwood, 1945: 6)

In Christianity. Or in American puritan society, in the colonial times, most women, black and white, were married by their early twenties. women were primarily confined to the household. There they devoted their energies to heavy housekeeping and child-rearing. On farms, women raised chickens, tended gardens, and oversaw the dairy. They also smoked meat, canned and pickled vegetables, and made clothing for the family. Only the wealthiest of women could escape these chores with the help of servants or slaves. In cities, opportunities for women who were greater but still limited. A woman who had to support herself had few options; she could run a small school in her home, open a shop, or work as a domestic. Women who took such positions were regarded as unfortunate or abnormal by their

peer. As in Anne Bradstreet's poetry 'To My Dear and Loving Husband', this domestic life was illuminated (Holt, 1996: 37).

In the 17th century, in Boston. In Puritan American society, there was a novel which was written by Nathaniel Hawthorne, *The Scarlet Letter*. Hawthorne formed a protagonist, who was charged to adultery, and she was suffering throughout the novel to find her identity and remove the bad thoughts and attitudes of the Puritan people, the point is that while the Hyster Prynne had sex with Reverend Arthur Dimmesdale, he was a town minister, and according to Christianity, the act of adultery is a taboo and then both Characters have been condemned by the society for their adultery performance, but the weird was that Hyster became the symbol of adultery and satanic acts. And she puts for her bad action and they put a scarlet letter A on her chest to be recognized by the society. And no one mercy her. even nobody knows who is her partner, she stands alone on the scaffold in front of the Puritan society, and All abhorred her and don't join her in social life, thus her burden became too heavy in life, and she took a cottage far from the society, and even when she gave a birth with a girl; Pearl, Pearl was rejected by the society as well, nobody accepted her and helped them to demonstrate to them what is good and how they could be accepted by the society. So, even their children refused to play with pearl, but they make the forest and nature as their friends. Because they thought nature is a better friend for them rather than puritan society. Because the ruler of society was Puritanism. Which is based on the Bible? (Gupta, 2019: 55-6)

Christian feminists are focused on the equality of women and men spiritually and socially. Because for a long time, women's marginalization had been performed throughout history. Moreover, many feminists called for the contribution of female in a way that is required for better comprehending of Christianity. In addition, some Christian feminist writers attempt to change the frozen image of women in the domination and patriarchal societies, which is based on the biblical attitudes and change the old-fashioned views about the creativity and capabilities of women. Then, a lot of novel and literary works has been written by women whose issues are the empowerment of women, gender equality, sisterhood, women's agency. With it on the mind, it was noted that women could be human when patriarchy will be over.

Most novels written by women display fundamental feminist concepts like women's agency, women's empowerment, sisterhood, and gender equality. And for them, Feminism ought to be synonym with Christianity, and women lead the bout for gender equality. So, for them, all these bad circumstances are accepted by women just because of two sensitive terms, motherhood and wifehood. Even they attacked the notions like male superiority, patriarchy, and gender inequality were widespread in the Christian Churches and culture, feminists try to clarify the relationship between bible and literature, by recognizing feminist approaches as a good norm in the Church, not like a devilish theory. By using the biblical women's stories, feminist writers try to push the Churches, to recognize women's issues, for them, the woman was the first in believing Jesus and followed him, there were not any difficulties in accepting it. They declared that women in the time of Jesus played a great role, and whose roles uncountable. Significantly, Mary, Jesus's mother believed in him and never stabbed him back as their followers did. For them, Christ is one, and Christians are one, there should not be any marginalization, woman, and men, all should have equal rights, men should show respect for women, and women should not shout so as to her voice be heard, but they should have rights to speak. For the betterment of the Christian society. (Nwaoga, 2016: 65)

In response to the male writings about women, feminist writers made literature to reject females' negativities and disabilities. Moreover, they focused on changing the language and male attitudes toward women in literature. So, the misogyny of literary works. Therefore, woman as a symbol of an angel or monster in old and model literature has been demonstrated by Elaine Showalter. Vividly, they try to alter the sexual inequalities of using language. Then, feminists fight to change the history of literary works. It has been called HERstory. Importantly, Merlin Stone, penned about a women's story in Sumerian myth. Is about a woman like Eve, who made a wrong choice, in contrast, Stone attacked the patriarchal attitudes of the Bible, which women have been imaged as a condemned creature throughout history. (Davidson, 2000: 407)

Until the end of the 20th century. Women and their cultural and social roles were ignored in Islamic societies. So, Western writers tried to study women in Islam, but in a sensitive way. Therefore, women's issues became an explicit image of

literary works, it was emphasized on the rights as a serious subject in Muslim societies. and they noted that how to live religiously in modern life. Furthermore. The scientific research and social research emerged in the latter of 1970s, then, the scholarship appeared at the end of 1980s. Thus, women's issues covered the writer's literary works. In particular, gender and Islam. And it came from two directions. Firstly, women's worldwide movements in the 1970s. Secondly, the establishment of a global organization, the growth of the economy and focusing on the women's problem widely. So, the eyes on the traditional views such as women's fertility, the women's body, their characteristics and roles in the family, social attitude toward their social rights. and it cases the academic studying about women, involving social sciences, and with concentrating on the women's invisibility, and marginalization of women in the social life, the women's roles and contributions have been mentioned as a part of social history. Besides, their creativities and capabilities have been elucidated. With developing the international economic field, the studying of academic researches of women has been developed in the university and academic organizations. Also, the research center was founded in Muslim societies such as Egypt, Lebanon, and Jordan in 2000. Further, at Bir Zeit University, in Palestine, which was founded a center for studying women's issues, which was called the Institute of Women's Studies. Furthermore, many international conferences have been held to the women's' issues, involving the International Conference on Population and Development in Egypt, in1994. Fourth World Conference on Women in Beijing, in1995.

Many writers in this field have emerged. And they zealously tied to give women's message in the field of studying generally, in particular, literature. for instance, Najib Mahfouz, is an Egyptian feminist writer tries to clarify the women's problem and statues in Egyptian Islamic society, and he focused on gender relationships in Arabic world, attacked the male superiority, and his severe critique of male's power and masculinity. And he is interested in the creative ability of women. in his novels, *Palace of Desire* (1957), *Children of Gabalawi* (1959), *Alharafish* (1994). With his female protagonists, he elucidates the women's role in their families, politics, and patriarchal society. Reacting female characters against social patriarchal attitudes. And contributing to women in changing the structure of

society. The women's image in Mahfouz's novels is powerful, in the social and political fields, with clarifying values, morality, and Islam. The role which is given to the female characters is illustrated not just patriarchy, also the traditional Egyptian rules are explained, and another scene in Mahfouz's novel, which is exposed in her powerful characteristic of Egyptian women as it could be seen in Sawsan Hamid's role in *Alharafish*, while she is a modern woman with her work, she still tries to perform her traditional responsibilities and duties for her family and her husband as well. (Naeem, 2016: 22-4)

2.3. Women's Rights

In 1948, there was the Universal Declaration of Human Rights, approved by the United Nations General Assembly, its aims, making a plan to recognize that what is good to become a fundamental agreement for all human beings, which was related to the worldwide issues slavery, torture, personal security, liberty in movement and expression, religion, gathering, social security, education, culture, work, health, and citizenship. It obviously specified that the mentioned rights are for all human beings without any differences of race, color, sex, language and so on.

From 1976 to 1985, in the United Nations, women from different geographical, radical, religious, cultural, and class started establishing to advance the status of women. cities like Mexico (1975), Copenhagen (1980), Nairobi (1985), held many conferences for discussion of women's rights, these conferences became a great panel to improve the status of women. The conferences gathered women as a net to debate their different attitudes and find their commonalities, later it became a bridge which led to universal raising. In the 18th and early 19th centuries, females of different societies together establish the philosophies and perform of women's human rights. Additionally, this slogan as a conceptual struggle imposed by females. Subsequently, the view of female's human rights has an enormous influence as a weapon to political activism. This topic kept all eyes on some general questions about inattention to the broad violence and discrimination that females face every day. Consequently, it created a circle point, which created a facilitative plan for protecting and promoting women's rights. So, by the end of the Cold War, the idea

of women's human rights was recognized. By the way, it became easy to exchange ideas and experiences among women throughout the world (Frost, 2000).

In 1993, there was a conference in Vienna, under the title of the United Nations World Conference on Human Rights, it was a great change and history in the recognition of the women's human rights, while at the beginning there was not any presentation to present such a right. And there was not a marked gender to be discussed, but later it became a great panel to call upon women's human rights, by the time this issue was formed in the world women debate and occurred many developments in women's case. Explicitly, they addressed women's human rights. Then, the violence of gender was discussed, which is a global condition which portrays several forms across race, class, and culture. Thus, it needed a sudden action. So, the petition could gather a half-million signs in 124 countries, then it was translated into 23 languages. Finally, the World Conference organized, the notion was that the rights of women are human rights. Accordingly, the Vienna Declaration and Program of Action, states plainly the women's rights are the invisible part of human rights. (5,18,1993)

Feminism as a modern term was born to get women's right in all aspects of life. So, here we try to get the meaning of women's rights. Accordingly, women's right is mentioned in the Oxford dictionary as "Women's Rights are the rights that promote a position of social and legal equality of women to men. Furthermore, they are the rights, claimed for women, equal to those men, as regards to Suffrage that right to vote, as regards to property... etc."

As the women's rights have been demonstrated in the worldwide conferences and documenting the rights by the women activists all over the world, was a great income of women in the current time, but the rights historically was given in the Islamic societies before 1400 years, while the women's rights had been restricted in the Christian societies. Therefore, the voice of women generally was silent. Additionally, the women's rights will be elucidated in both Islamic and Christian societies, and how the religious legislation and traditional laws had conducted with women, and how the rights were mentioned or revealed in both celestial books, Holy Quran and Bible to understand well. Lately, the focus will be on these issues.

2.3.1. Women's Rights in Christianity

By going over the bible legislations and verses. Explicitly, we can understand the oppression treatment of American, European and a part of Asian societies toward women, and their limited roles and rights in their life. Furthermore, it could be understood that priests and peoples who lived in such societies, they have learned that these attitudes toward women from the Bible. Therefore, in Bible women has been condemned. According to Christianity, they are the first sinners in the history of humanity. Christianity believes that was the fault of Eve (woman) man was dismissed from Paradise by God. As it has been elucidated in John Milton's *Paradise Lost*, it is one of the saddest stanzas in Christian literature. the point is mentioned by Adam, the symbol of fatherhood for all human beings, the point is about disobedience and weakness of women (Eve) that has been deceived by Satan and its lid to make Adam (man) in an evergreen problem throughout history. It was delivered that all kind of disasters and problems or destructions that human beings faced in life especially man it was for the women's disobedience and weakness. As it was penned by Milton, Adam stated that Eve was the one who gave me from the forbidden tree, as he revealed that it was like a perfect gift, and very good, and acceptable, and it was so divine (Keightly, 1859: 112).

As it is illustrated, she gave him the fruit with her own hand, and he was too certain about what she gives him without any suspicions. So, here it has been clarified that the mistake was not really Adam's fault, so the blame on Eve. As it is mentioned in the Bible, in Genesis 3:12 mentions, (. . .) from her hand I could suspect no ill, and what she did, whatever in itself, her doing seemed to justify the deed; She gave me of the tree, and I did eat. (Serious, 2012: 384)

In Christianity, due to priests' words, women are the cause of original sin, it means women are the base or source of all sins on earth, or all beings are suffering due to them. They are the reasons behind all disasters. For this point, the biological relationship between man and woman has been characterized as a filthy relationship, even it is being done lawfully within a serious process marriage. According to Saint Trotolian: "Woman is Satan's pathway to a man's heart. The woman pushes the man to the 'Cursed Tree.' Woman violates God's laws and distorts his picture (i.e. man's picture)." (Al-Sheha, 1997: 23)

Another misconception is about giving birth in Genesis 3:16, it is mentioned, “I will greatly multiply your pain in childbearing; in pain, you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.” (3:16). So, the pain of childbearing was multiplied by God to make them live in pain during giving birth, and it means even God was too angry with women!

Saint Thomas Aquinas, he was an Italian philosopher, a Catholic priest and Dominican friar, theologian, and Doctor of the Church, and jurist in the tradition of scholasticism. Also, he was called as the Doctor Angelicus and the Doctor Communis, he believed that women are sperm accident. As he asserted:

(...) A female is deficient and unintentionally caused. For the active power of the semen always seeks to produce a thing completely like itself, something male. So, if a female is produced, this must be because the semen is weak or because the material [provided by the female parent] is unsuitable, or because of the action of some external factor such as the winds from the south which make the atmosphere humid. (Thorpe, 2017)

The priest as a religious influential philosopher of Christianity, sperm must always produce men, it means sperm is specialized to create man if there are any opposites to the philosophy, so there must be a big mistake at the process! Furthermore, it is elucidated, if there was not a divine power that wanted to create or exist the female sex, so the women’s birth would be another event, like a monster or an animal with five legs and a dog with two heads.

Lastly, according to Catholicism, in Western society, women have not any rights to separate with their husband, because in Catholicism, all bad consequences come with this separation. Because the separation may bring all social decay, and corruption, like sexual affairs, girlfriend, boyfriend, lesbian, gay, and homosexual relations. Additionally, the widow has not been allowed to marry again after dying her husband, they must live a simple life till their death. (Al-Sheha, 1997: 25)

2.4. Women’s Role in Christian Societies

In Christian societies, there are many odd views about woman, we will focus on some of them. So, Friedrich Nietzsche, the well-known German philosopher, and thinker stated that: “Woman was God’s second blunder” (Grigg, 2010: 109).

In another side, Shakespeare, the famous British writer stated that woman is weak and whose nature is a moral weakness as he quoted that: “frailty thy name is a woman” (Jajja, 2014: 231)

Another misconception about women is Napoleon Bonaparte’s well-known quote, which is stated: women are machines to produce children or giving birth. Furthermore, When Aristotle, the great Greece Philosopher mentioned women as defective men, as he stated that: females naturally have a number of lacks in their qualities, we should consider them as a natural imperfection or defectiveness. So, this is the idiocy of ancient Greece and Roman societies about women’s psychological and physical states for a long time. In another side, Cato The Elder, he was also known as Cato the Censor, Wise, and Ancient, he was an ancient Roman senator, and he was well-known for his conservatism and opposition to Hellenization. He was the first historian that had written history in Latin. He mentioned that women are animals all, as he elucidates:

Woman is a violent and uncontrolled animal, and it is useless to let her go the reins and then expect her not to kick over the traces. You must keep her on a tight rein... Women want total freedom or rather — to call things by their names — total license. If you allow them to achieve complete equality with men, do you think they will be easier to live with? Not at all. Once they have achieved equality, they will be your masters. (Thorpe, 2017)

Friedrich Nietzsche, the German philosopher believed that women naturally are not perfect and sick creatures. As he stated: woman as half of mankind is sick, inconstant, and changeable. Therefore, they require a religion of weakness that glorifies them to be weak frail, humble as divine, loved.

When we go further, we could see many different misconceptions about women in Christian societies. Jean-Jacques Rousseau was a Genevan philosopher. His theory impacted on the Enlightenment revolutions throughout Europe in the eighteenth century. And influenced the growth of modern political, economic, educational beliefs, he was one of the influential characters of the French revolution. Further, he mentioned that women should think just about men: Rousseau illuminated:

The whole education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honored by them, to educate them when young, to care for them when grown, to council them, to console them, and to make life agreeable and sweet to them — these are the duties of women at all times, and should be taught them from their infancy. (Barricelli, 1976: 6)

Here he clearly delivers that the best education for women is knowing about her husband and men by all the meaning, and how to please women, and the only way to get another knowledge is that when she completely could be learning how to tend to a husband's every mood.

Sigmund Freud was an Austrian neurologist and the founder of psychoanalysis, and he lost hope about growing female's sexuality. as he asserted that "The sexual life of adult women is a 'dark continent' for psychology." (Blechner, 2010: 146). Freud is a philosopher who never was able to grasp what women really need or want. Then, he came to the point that; the female sexuality's analysis is hard to explain and he believed that it is like a clandestine land. We can't understand it, but the view is that the woman's sexuality is dangerous, weird, and dim throughout history. (146)

According to James Joyce, he was an Irish writer; women could not manage things well in their lives because they are emotional and they govern with emotion but men could run or govern well with intellectuality, as he asserts "Men are governed by lines of intellect — women: by curves of emotion." (Thorpe, 2017)

Here generally is emphasized on some points about the other non-Muslim societies, their traditional and religious notions toward women, and particularly in Christian societies. There were no women's own will and desire in Indian societies, and they were looked as maids and slaves, they were completely under the control of men or husband in all aspects of life. After their husband's life, they had to jump onto the funeral pyre and burn with their husbands. This theological tradition is named *Sutti* practiced until the end of the 17th century, but then it was rejected by Hindu religious leader, although it was removed, generally it was practiced by Indians in some areas until the 19th century, still, it is performed by some Indians. Another negative scene was that women have been given to the Hindu priests as a

concubine, in some others women were sacrificed to the Hindu gods to please them to seek rain or blessings. However, Hindu laws stated that: all badness like hellfire, evilness, death, and snakes are no less evil than women. there is a religious attitude in Hindu books which is stated: when the woman was created by Manna (god of creation in Hindu religion), he gave them the desire and love of decoration, anger, filthy lust, bed, and standing against dignity and honor. Ultimately, in his words (Manna Herma Sistra), it is mentioned:

A woman may live without a choice regardless of whether she is a little girl, a young lady or a mature woman. A young girl is under the command and choice of her father. A married woman is under the command and choice of her husband. A widow is under the command and choice of her male children, and she may never become independent (after the death of her husband). A widow may never remarry after the death of her husband, but rather, she must neglect all that she likes in terms of food, clothes, and makeup until she dies. A woman may not own or possess anything, as whatever she may gain or acquire shall go straight and immediately to the ownership of her husband. (qtd. in Al-Sheha, 2009: 19)

Also, there is a strange view that a woman has several husbands. Thus, she gathered all eyes on her as a harlot!

In Chinese society, women lived in a low class, their rights were limited, and they could not have any own desired professions. They were devalued looked down by society. When a woman was giving a child, if it was a boy, the family was celebrated and all enjoyed, so the child was looked like a precious gift by gods, a male child was a symbol of power and dignity and honor. But the female child was the symbol of all misery and badness to the family. There is a Chinese view about women that stated: Listen to your wife, but never believe what she says. Another view is that thousands of women were given to the kings as concubines, and the king chose some of them and neglected others, even they could not have any relation with other men. as it could be seen in the Anchee Min's *Empress Orchid*, when three thousand young girls became concubine of Chinese Emperor, as Min states: there is a severe psychological violence which is experienced in a form of sexual need, it is enlightened that the Emperor Hsien Feng gathers 3000 concubines to be his law-rank wives, he interests in some of them and neglects the rest. (Min, 2004)

Therefore, women's position in Chinese society was not better than the pagan pre-Islamic Arab community.

In Greece society, women were nothing but all evil. There was not a single rule to protect or support them. They were prevented to have any educations; they were bought like any other commodity. They could not have any rights to get family property. The woman is a basic source of their sexual desires throughout their lives. They could not separate from their husbands, absolutely it was men's right. These women's positions made some thinkers state that woman must be blocked at home. So, Gustave Le Bon is a French thinker, elucidated women's condition in the Greek community in his book *Arab Civilization*:

Greeks, in general, considered women to be the lowest creatures of the low. They were useful for nothing other than reproduction and taking care of household affairs. If a woman gave birth to an 'ugly, retarded or handicapped' child, the man could take the liberty to kill the (unwanted or undesirable) child. (qtd. in Al-Sheha, 2009: 20)

The famous Greek thinker, Demosthenes illuminated: we are as Greece, we just use women for getting sexual pleasure like girlfriend or sweetheart, to protect and focus on our needs and benefits in our daily life, on the other side, we are going to marry them to get legal children. From this mirror, there is a good gate to enter Greek society to know how they thought about women based on the words of their famous thinkers.

In Roman society, men were superior to women. and all rules and authority were under the control of men. women had the power to charge their wives to death in some cases when they charged of certain crimes. The superiority of men to women in Roman society made men to have rights to sell their wives, punish them, dismiss her or kill her. They had to listen to their husbands and obey all orders given by men. even they had no rights to get family property (qtd.in Al-Sheha, 1997: 21).

Another issue is women's spiritual value or nature, which society rejected that woman has a soul. This is another misconception in Christianity. And the western media has delivered that, women have no soul. Explicitly, in Rome, in the seventeenth century, the Council of Wise Men congregated, and they were agreed that women have no soul. (Nike, 2016: 23).

In traditional Jewish society, women were not valuable than in other previous societies. There are words about women in the *Old Testament*:

I applied my heart to know and to search and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: And I find more bitter than death the woman, whose heart snares and nets, and her hands as bands. {Ecclesiastes (7:25-26)}

Also, in the Septuagint, there is another view of women which demonstrates:

If a man sells his daughter to be a maidservant, she shall not go out as the menservants do. If she pleases not her master, who has betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he has dealt deceitfully with her. And if he had betrothed her unto his son, he shall deal with her after the manner of daughters. If he takes him another wife, her food, her raiment, and her duty of marriage, shall he not diminish. If he does not do these three unto her, then shall she go out free without money. (Exodus, 21: 7-11)

Profoundly, if a girl marries to a man, then her controller shifts from her father to her husband. So, like all the husband's house, car, slave, maidservants, she was looked like one of her husband's possessions. And they could not get family property. So, the family property had shifted from father to the male child. As it declared in the Old Testament, the Septuagint elucidates: "And thou shalt speak unto the children of Israel, 'If a man dies, and has no son, then ye shall cause his inheritance to pass unto his daughters'." (Numbers, 27:8). Furthermore, Jewish men did not sleep with a menstruating woman on the same bed, even with her, they used to separate from those women who are in the time of menstruating until she fully cleaned from her menses. Additionally, a Danish author, Wieth Knudsen, elucidated women's image. According to the Catholic faith, in the middle ages, it was considered that the woman was living in a low rank in the society and very little attention had given to her.

In Franc, in 1586; a conference was held to give detail about women to judge whether women are like men are human or not, Ultimately, the result was asserted: women or female are human beings but they have been created by God to serve men. Thus, they proved that women are human, but they are followers of men, and all their

rights under the control of men, and they do not have any individual rights. Thus, the result was performed until 1938.

Generally, Europeans maintained to marginalize women from their basic rights throughout the Middle Ages. Likely, in England, men could sell his wife! Difference between the sexes increased. Therefore, women completely under the control of men. women were restricted at all directions, they could not have any ownership rights, all belonged to their husbands. For example, French law prevented women to have any own businesses or financial decisions. the French law states:

A married woman has no right to grant, transfer, bond, own with or without payment, without her husband's participation in the sale contract, or his written consent to it, regardless of whether the marriage contract stipulated that there should be a complete separation between the husband's and wife's possessions and ownership of various items. (qtd.in Al-Sheha, 1997: 24)

Going further, when a girl was married to a man, she loses the surname of her family, and she took the surname of her husband. by this way, a married woman loses her individual or family identity. The famous writer, Bernard Shaw sheds light on this point: "The moment a woman marries; all her personal possessions become her husband's in accordance with the English law." (qtd.in Al-Sheha, 1997: 23-24)

For a feminist writer, Charlotte Perkins Gilman, she lived in 19th and 20th centuries, in her works, she focused on the economic state of women at that time, as she penned *Women and Economics* (1898). And in her work, *The Yellow Wallpaper* (1892), was published in *New England Magazine*. She illuminated the women's economic situation that completely under the control of her husband. even those who tried to attach information to their knowledge they were mistreated by men. (Reader, 2018)

In Christianity. Or in American puritan society, in the colonial times, most women, black and white, were married by their early twenties. women were primarily confined to the household. So, they devoted their energies to heavy housekeeping, and child-rearing. On farms, women raised chickens, tended gardens, and oversaw the dairy. They also smoked meat, canned and pickled vegetables, and made clothing for the family. Only the wealthiest of women could escape these chores with the help of servants or slaves. In cities, opportunities for women who

were greater but still limited. A woman who had to support herself had few options; she could run a small school in her home, open a shop, or work as a domestic. Women who took such positions were regarded as unfortunate or abnormal by their peer. As in Anne Bradstreet's poetry '*To My Dear and Loving Husband*', this domestic life was referred (Holt, 1996: 37).

Ultimately, all those injustices that women have been faced are big problematic reasons have brought Western societies under a court, which is called modern western civilization. And it is in progress to spread out into the Eastern and other societies. Furthermore, the abuses that have explained above led the thinkers, educators, lobbyists, human rights, and women's rights' activists in the Western societies to make several different revolutions to stand against male oppressive behaviors, and beliefs against women. In addition, they have called to equal rights to women as well as men. Thus, women have given many rights in all aspects of life in many of the modern secular societies such as their own organizations, desired professions, but with all these good conditions still it brings them many negativities such as sexual harassment, renting or selling them as sex dolls, losing honor and dignity of being mother and woman. Therefore, it causes a serious reason for collapsing family pillars, abortion, homosexuality, and criminal deviance from sexual liberation. By this way, many counters have raised against the negativity of feminism in the societies, because these conditions are against the religious principles, and emerging those who care about the future of women's life. furthermore, warn humanity that what is going on behind the screen of feminist theory.

CHAPTER III

3.0. Islamic Feminism

Islamic feminism emerged in the 1990s in different universal places. The term primarily came in the texts of some Muslim scholars such as Ziba Mir-Hosseini, an Iranian scholar showed the usage of the Islamic feminism by some women in the Tehran women's journal *Zanan*, it originated by Shahla Sherkat (1992). Furthermore, the term has been used by some other scholars such as Mai Yamani in Saudi, in her book *Feminism and Islam* (1996), a Turkish scholar Nilüfer Göle in her book *The Forbidden Modern*. So, the usage of the term as a feminist theory appearing in Turkey. Shamima Sheikh, a South African activist used the term in her words and articles. In the mid of 1990s, the usage and emerging of the term were increased in the Islamic societies by the scholars such as Omaima Abu Bakr in Egypt, Pakistani-American Asma Barlas, and African American Scholar Amina Wadud.

According to Ziba Mir-Hosseini, the Islamic revolution in Iran created a panel to open a debate about the rights of women in Sharia, and Mir-Hosseini mentions that the appearing of feminist voices as a reaction against Islamism in Iran. So, she believes that patriarchal laws in Iran depending on Sharia is Islamically unjust. So, the Iranian activists tried to use the same Quran to get their rights, as she asks:

To what extent and by what means can limitations imposed on women by Sharia texts be renegotiated? (...) a "feminist" re-reading of the Sharia is possible – even becomes inevitable (...). This is so because once the custodians of the Sharia are in power, they have to deal with the contradictory aims set by their own agenda and

discourse, which are to uphold the family and restore women to their “true and high” status in Islam. The resulting tension – which is an inherent element in the practice of the Sharia itself, but is intensified by its identification with a modern state – opens room for novel interpretations of the Sharia rules on a scale that has no precedent in the history of Islamic law (Tønnessen, 2014: 3).

Here Mir-Hosseini illuminates that women in most part of the Muslim world facing inequality under Islamic law, and in the majority of the Islamic societies, as she refers to the family law or personal status law. So, Islamic feminists are not calling for removing of Islamic law, they try to find a solution to women’s empowerment by re-interpretation of Islam, the notion that was supported by the Islamic feminists was that the Holy Quran supports the law of equality and justice of all mankind, but they believe that today the patriarchal law in Muslim countries corrupted the practices of equality of men and women.

Islamic feminism has become a new term in the field of study, a Muslim scholar, Asma Barlas, she is a Pakistani American scholar, and she asserted that I came to the point that men and women are equal and have the same rights as a result of the Holy Quran, not for the reading of the feminist texts (Tønnessen, 2004: 2). So, these words brought Islamic feminism by. The words intensively discussed and both secular and Muslims have rejected this term, Muslims rejected because they thought it is an impossible idea and it is a secular invention, and secular feminists refused this term because they believe that all religions have patriarchal views.

Further going, in 2002, there were some questions were asked by Margot Badran’s article, as she asked, what is the reason behind this term and what is Islamic feminism? As she asserted that I am not a Muslim woman, but I interested in the term of women and Islam. So, she states that without being under any circumstances I begin my duty in a condition that neither attack Islam as an anti-woman nor a condition that declares, secularism is the only route of women empowerment. But the most important point in the article is the interpretation of the same text presently and historically, it demonstrates the dynamic nature of Islam. In addition, how women try to reform in the Muslim societies and laws within Islam, and how Muslim women try to reform laws within Islam. As Margot Badran stated that the Islamic feminism is a female discourse, and practice expression in an Islamic society. (Al-Sharmani, 2014: 85)

The notion is not about Islamic feminist invention, even Islamist movements supported it too. For instance, in Sudan (1973), Hasan al-Turabi penned a pamphlet, *Women between the Teachings of Religion and the Customs of Society*. In his writing, he advocated and asked for going over the rights of women in Islamic jurisprudence (Fiqh). Turabi stated that male Islamic jurists give authority to men liberally and expansively, while for women strictly, and there are limitations. Then Turabi says:

Women played a considerable role in public life during the life of the Prophet, and they contributed to the election of the third Caliph. Only afterward were women denied their rightful place in public life, but this was history departing from the ideal (Hasan al-Turabi, qtd: Tønnessen, 2004: 4).

Then, Turabi in his work *Tajdid al-Fikr al-Islami*, in 1987. Turabi is calling for reformation in Sharia. He suggests for a contemporary interpretation of the Quran.

Until the end of the 20th century, women's issues were ignored in the Islamic countries. So, the Western scholars were enthused to study the position of women in Muslim societies and their roles as women, but in a touchy way. While a good part of literature was shaped the women's rights or positions of women in Islamic societies with moral guidance, to elucidate how to dwell a godly but in a modern way. By the way, the research was started investigating in the late 1970s. Additionally, in the 1990s, there is a great explosion in penning about women's right, and the issue of gender and Islam were interested by the scholars (Offenhauer, 2005: 5). Furthermore, the attention was grown by the scholars to women in Muslim countries, there is a two-volume bibliography which was written by Yvonne Haddad. *The Contemporary Islamic Revival* (1970-1988) and it is eight out of 230 pages are about women, but in *The Islamic Revival Since (1988)*, is consist of 298 pages and only 40 pages about women (Haddad, 1991).

Women in Islamic countries emerged from two poles. One of them is the international women's movement in the 1970s, the activists were calling for women's rights and gender equality. The second pole was the economic growth which is interested in international organizations. By this way, the institutes started to emphasize on the women's issues, for instance, fertility limitation and maternal health as women's issues has been focused by the scholars, and then the term of Islamic feminism became a common term. While many feminists were not able to

use the word, it was a shy word. The scholar such as Margot Badran's states that Islamic feminism is a new term in the Islamic societies appeared in the 20th century, and it was born in Egypt, and Iran, for instance, some country like Malaysia. The word is used in a restrictive manner, but the word was developed among Iranian in the 1970s. Ultimately, Islamic feminism came to the field of academic studying as a reaction stands against Islamism and political Islam. Islamic feminism tries to improve women's restrictive rights in Muslim societies (Badran, 1999).

3.0. Woman in Islamic Societies

Over one thousand and four hundred years ago, Islam (peace) emerged in Makkah in present Saudi Arabic, and then in Madinah, where Prophet Muhammad, son of Abdullah (PBUH) the last Prophet and Messenger of Allah, its message was a book (Holy Quran), it was sent by Allah (God) to Mankind to guide them to live in peace, and the followers of Islam are called Muslim. Thus, Islam spreads its message and light to teach human beings through verses or scriptures of the Quran and the Sunnah (the tradition of the prophet Muhammad) (PBUH). Furthermore, it influenced the Companions and followers of the prophet Muhammad. Therefore, Islamic law was born as a perfect life principle to live. Then, this law impacted the places that wherever Muslims traveled and lived, and it brought many changes with itself. One of them, changing in the women's lives, to understand this development and changes we must glance at the status of women in Arabian pre-Islamic societies and other civilizations in the world.

In pagan-Arab societies, before Islam women had not any rights and respects, and they were treated as a material properties for all male desires and whims, even they could not take or grant their inheritance, they believed they the inheritance only could be granted by those who have a physical power and ability to save their tribes, fight, even if the woman did not have such as qualities, she became an inheritance commodity after her husband's death. In addition, women could not remarry if her husband divorced her. Or her grandson added her to his household and she could not do anything without his permission, when she wanted to leave the house, she had to give ransom. before Islam, if a family had given birth with a female child, they became so sad, and the father became so angry. Allah, mentioned it, in the Holy

Quran, the situation when the news was brought to the father about the birth of a daughter:

When the news of (the birth of) a female is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides from the people because of the evil (and shame) of that which he has been informed. Shall he keep her with dishonor, or bury her in the dirt? Certainly, evil is their decision (...) (16:59)

Here we easily understand how they feel when their wives had given birth with a female child, they felt shame and they hid themselves among their peoples, and they buried their daughter alive. Allah, the Almighty, revealed in the Holy Quran with clarifying the situation, why they had been buried alive in the Day of Requital: (And when the female buried alive shall be questioned: for what sin was she killed?) [81:8-9]. Then, Allah, the Almighty warned them not to kill them, and we are going to feed them. And killing them will be a big sin. As it was revealed in the Holy Quran: (And kill not your children for fear of poverty. We provide for them and you. Surely, the killing of them is a great sin.) (17:31).

Accordingly, these circumstances and more could be seen before Islam in pre-Islamic societies. But after coming to Islam and performing the Islamic laws, according to the Quranic verses and the traditions of Prophet Muhammad (PBUH), the condition of women became the best, and they granted their rights in all aspects of life as well as men. For understanding this condition, we could focus on speeches of some western non-Muslim scholars like, an American reporter, Helesian Stansbery worked for more than 250 newspapers, and she worked as a journalist for over 20 years, and traveled to several Muslim countries, at the ultimate moments of her trip in a Muslim country stated:

Arab-Islamic society is wholesome and healthy. This society must continue to protect its traditions that restrict both its males and females to a certain and reasonable degree. This society definitely differs from European and American societies. The Arab-Islamic society has its own traditions that impose certain restrictions and limitations on women and give special respect and status to parents (...) First and foremost, the strictest restrictions and limitations are on absolute sexual freedom that truly threatens both the society and the family in Europe and the United States of America. Therefore, the restrictions that are imposed by the Arab-Islamic society are valid and beneficial as well. I strongly recommend that you

adhere to your traditions and code of ethics. Forbid coeducation. Restrict female freedom, or rather, return back to the full '*pardah*' (veiling) practices truly this is better for you than the sexual freedom of Europe and the United States of America. Forbid coeducation because we have suffered from it in the USA. American society has become sophisticated, full of all forms and terms of sexual freedom. The victims of sexual freedom and coeducation are filling the prisons, sidewalks, bars, taverns, and whorehouses. The (false) freedom that we have granted to our young females and daughters has turned them to drugs, crime, and white slavery. Coeducation, sexual freedom and all other types of "freedom" in the European and American societies have threatened the family and shaken moral values and ethics. (qtd.in Al-Sheha, 1997: 12-3)

Furthermore, Sir Hamilton, a great English thinker, and philosopher, he gives his views about Islamic civilization, it is mentioned that in his book on *Islam and Arab Civilization*:

The rules, regulations, and verdicts concerning women in Islam are clear, frank and open. Islam capitalizes on the complete care that should be given to the protection of a woman against anything that may harm her personally, or cause ill-fame to her reputation or character. (qtd.in Al-Sheha, 1997: 14)

Another well-known French thinker is Gustave Le Bon, in his book *The Arab Civilization*:

Islamic virtuous deeds are not limited to honoring and respecting women, but rather, we can add that Islam is the first religion to honor and respect. We can easily prove this by illustrating that all religions and nations, prior to the advent of Islam, caused much harm and insult to women. (qtd.in Al-Sheha, 1997: 14)

Le Bon, also asserted that the matrimonial rights of women are clarified in Holy Quran, by interpreting the meanings of Holy Quran are better than European matrimonial rights for both woman(husband) and man(wife). (Al-Sheha, 2009: 12-15)

With the quotes of these Western scholars, the Islamic law and justice in life generally and in women's lives especially were elucidated, but the point is that still with all this goodness of Islam, there are problems and obstacles in front of women to get their own deserved rights, and equality, due to performing personal Islamic

policy in some Muslim societies that drove women into problems with much barriers and limitation in life.

Due to the Quran, Muslims believe that equality is a great and fundamental principle in Islam. So, peoples are equal whether they white or black, woman or man. This great notion of equality appeared among sexes in Islamic lands and societies by the emerging Islam in previous centuries. But in some societies, according to some self-Islam ruling by extremist Muslims took this right or dignity from women and make them whose servants or less. Lately, By the end of the 19th century, and the beginning of the 20th century, there is a change in the way of thinking, because of establishing many new ideologies, organization, and departments of women in Islamic societies which brought Islamic feminism by. Several Muslim scholars and researchers always study and discuss the image of women in the Quran, which involves the rules of social justice and gender equality. Therefore, they were always challenging the patriarchal dynasty and traditions in Muslim societies. In the twentieth century, there were holding many meetings and conferences for women issues throughout the world, and many feminists joined. So, Islamic feminists from different countries were contributed to demonstrate the strong roles of women at home and outside as well, to display the scene of Muslim women as a mother, wife, teacher, doctor, and parliament members.

After the emerging of the theory of feminism in western societies such as American and European countries. Then, it moved to Islamic societies as a new philosophy, but some societies completely rejected it, because they thought it is a secular way to lead women into a misery of life, and it makes them go astray, some of them believed the patriarchal way of thinking, and even they don't want to give women their actual rights. By performing the patriarchal dynasty, men could get their benefits from them. However, some societies accepted it, because they believe that Allah (God) gave them rights responsibilities, happiness and life under the respectful and honorable shadow of a man as a father, husband, and brother as a good partner to save and support her to have a condition to live without any lacks in life.

According to Friedrich Ebbert Stiftung in 2008, the oldest political foundation for social democracy, in a conference delivered that, it could be seen, there are many Muslim men's supportive and appreciation in the emancipation of

women's issues. So, such a view could be in progress effectively to accept women's power in public life. Furthermore, Islamic feminism is an influential movement in Muslim societies particularly, and in the world generally. It has the same aims as the European and American societies have focused on but with different aims, the activists of this movement are active, effective, intellectual, and educated group of females in different societies of the Muslim world. One of the most important one among them was Amina Wadud. Her work in this era is about Quranic studies and gender that expresses the woman's rights as a female, mother, sister, scholar, and wife. She focused on the significance of education of women in their societies for peoples and themselves as well. Amina Wadud stated, it must involve new views about the fairness of those rules, which could play by women valuable as a member, and individuals in Islamic civilizations, or the international world as well. Additionally, Dr. Hasna Husin is a program director at UNICEF and Dr. Malika Benradi, she is a member of the UNESCO. She penned articles about women's conditions and children in Muslim Societies. Furthermore, Dr. Lale Akgün is an important women's rights leader in Islamic societies. She brought to a focus on the importance of social relations; Family life, trade, corrective principles, and gender equality. Some other feminists such as Alia Hogben and Zainab Al-Suwaij, are influential characters in this era (Medini, 2015: 23-25).

3.1. Women's Rights in Islam

Through the name (Islam), which means peace. Therefore, Islam is a religion of peace, justice, and equality, not just by word but by practice as well. Thus, history can witness this, as we can see in the Quran and authentic Hadith (tradition of the prophet Muhammad) (PBUH). And the practicality of his companions and his followers (Muslims) after his death. Therefore, Islam could bring peace for humanity (woman and man) equally without any differences.

Muslims rely on the Quran and the authentic Hadith (the tradition of the prophet Muhammad's life) (PBUH), in their religious performance and their doings in all aspects of life. Therefore, women's rights could be realized in more than one scene in the Quran, one of the impressive scene is that in the Surah al Mujadalah, there is a conversation between Prophet Muhammad and an old woman (Khaula bint

Tha'laba) that has been divorced by her husband (Aws ibn al-Samit) with a pre-Islamic tradition, which is called Zihar. In this custom, the man tells her wife that (you are to me as my mother's back), by this way the husband will be free to remarry his wife and release from her wife. By the way, the woman has no rights in the family anymore. Then, the woman went to Prophet Muhammad to save herself and her children, because she believed that this is an injustice to the woman and petitioned the Prophet as ruler and judge in Medina, Prophet Muhammad initially couldn't rule in the woman's favor, because till this moment, there was no Quranic revelation to prevent this unfair custom. Then Khaula prayed to Allah (God) about her situation, and then Allah revealed the primer six verses of Surah *Al- Mujadila* to Prophet Muhammad (PBUH), Allah stated that her prayer was heard, then the prophet took her rights back, and the practice of Zihar was outlawed by Allah. As God in the Holy Quran, in Surah Mujadila (She who pleaded) stated:

God has heard the words of her that dispute with concerning her husband and makes complaint unto God. God hears the two of you conversing together; surely God is All-hearing, All-seeing. Those of you who say, regarding their wives, 'Be as my mother's back, ' they are not truly their mothers; their mothers are only those who gave them birth, and they are surely saying a dishonorable saying and a falsehood. Yet surely God is All-pardoning, All-forgiving. And those who say, regarding their wives, 'Be as my mother's back, ' and then retract what they have said, they shall set free a slave, before the two of them touch one another. By that, you are admonished, and God is aware of the things you do. But whosoever finds not the means, then let him fast two successive months, before the two of them touch one another. And if any man is not able to, then let him feed sixty poor persons -- that, that you may believe in God and His Messenger. Those are God's bounds, and for the unbelievers there awaits yet a painful chastisement. Surely those who oppose God and His Messenger shall be frustrated as those before them were frustrated. Now We have sent down signs, clear signs; and for the unbelievers awaits a humbling chastisement, 6 upon the day when God shall raise them up altogether, then He shall tell them what they did. (Arberry, 1955: 248)

Correspondingly, there is an authentic Hadith states that "Treat your women well and be kind to them for they are your partners and committed helpers" (qtd.in Warren, 2008: 33). In this Hadith, the honor and glorious status of women is elucidated. As Prophet Muhammad stated that in the *Farewell Sermon* near Mountain Arafat, in his last public speech, one of them is women and told all his followers to deal justly with one another and treat women well.

The true equality is could be seen in a Prophet Muhammed's saying, "Women are full sisters of men". So, the tied that Islam created between men and women is a picture of a good relationship, but is not an image of struggle as it was formed by the feminist movement. By this point, the relationship is developed in such a competitive way between male and female, while it is made the women too tired to reach or stay at the same men's position, but they really lose their real nature and feelings. On another side, God Almighty, reveals in Holy Quran: "The believers, men, and women, are close allies to one another: They enjoin what is right and forbid what is wrong" (9:71). (Khayat, 2003: 12)

Islamic radical support had the best life and rights for women, which is asserted in the days of ignorance, 1,400 years ago. Islam came to modernize all our life principles and correct the misconceptions about humanity. Therefore, it presented a better women's positions and status in societies. the life of women has been modernized by the Islamic rules. And it became the best motivative point to uplift and emancipate the women. In addition, there is one-fifth of the world's population is Muslims in the world. Thus, there are different Islamic societies, some of them are close to Islam and some others are far. And the women's rights in Islam must be judged by the Quranic rules and authentic Hadiths. Otherwise, women's rights could not be judged by self-Islamic policy (Nike, 2016: 16-8).

Equality of women and men is clear in Islam. So, Islam came to equalize them. But equality in Islam does not mean identicality. In Islam, women's role is complementary, it is not struggling or conflicting. And it is not contradictory, but it is a partnership to fight for supremacy. So, there are five kinds of Islamic women's rights such as spiritual rights, economic rights', social rights', Educational rights', political rights' (Nike, 2016: 11).

3.1.1. Spiritual Rights

Spiritual Rights in Islam, women, and men are equal in their spiritual rights. The equality of spiritual rights is mentioned in Quran, Ch.4 Verse No.1, “O humankind reverence you’re Guardian-Lord, who has created you from a single person and created like nature his mate.” And the spiritual rights of women and men also mentioned in Surah Nahl. Ch. 16, Verse No.72, “We have created for you companions and mates of your own nature”. Here clearly appears that both man and woman are having the same value. Also, the Quran clearly mentioned that. In Surah Sajdah, Ch. 32, Verse No.9, which revealed: “Then He fashioned him and breathed into him of His spirit (...)”. So, here we can see the honor and respectfulness of mankind by God without any differences between man and women. Besides, it has been revealed in the Holy Quran, Surah Isra, Ch.17, Verse No.70, “We have honored the children of Adam and bestowed on them special favors. In Quran Allah (God) talks about the disobedience of Man and says both Adam and Eve have been deceived by Satan and both of them disobeyed God. As it is mentioned in the Quran, Satan told them “Your Lord has only forbidden you from this tree. So, you would not become angels or immortals.” Then, he assured them and swore: “I am indeed giving both of you sound advice”. Thus, Satan cleverly misled them. And when they had eaten from the forbidden tree, their clandestine organs uncovered, when they see their reality, then they ran and tried to cover themselves with leaves. After that Allah (God) told Adam and Eve: “Did I not forbid you both from this tree and tell you that Satan is surely a clear enemy to both of you?” In their replay, they said: “Our Lord! We have wronged ourselves; and unless You grant us forgiveness and bestow Your mercy upon us, we shall certainly be of the losers (7:20–23). On the other side, in Bible Eve is responsible for the destruction and collapse of humanity. But, in Quran, there are more than one time that Allah mentioned both of them as disobedient as it is revealed in Surah Araf, Ch.7, Verse No. 19 to 27, “Both disobeyed God, both asked for forgiveness, both repented, and both were forgiven”. But in the Bible the blame only on Eve and Adam is not responsible for disobedience of God, as it is mentioned in Genesis, Ch. 3, And ‘Original Sin’, is a Christian view about Eve(women), which is believed that because of the disobedience of Eve, humanity is born in sin and guilty. Additionally, as it mentioned that pregnancy or giving birth

degrade the women in Christianity but in Islam, it has uplifted the women. As mentioned in the Quran, in Surah Nisa, Ch.4, Verse No.1, “Respect the Womb that bore you” (Nike, 2016: 23-32).

Women and men are equal in religious performance, the religious duties have two sides, one is physical comfort, and other is the psychological comfort. Thus, the psychological state of man is meant the comfort of the soul, and spiritual comfort as well. So, the spiritual burdens performance is equal upon both, female or male without any differences. Therefore, women and men are equal in performing the testimony of Faith (*Shahadah*), Prayer (*Salah*), Charity (*Zakah*), Fasting (*Saum*), and Pilgrimage (*Hajj*). As Allah mentioned in Holy Quran that: “the believers, men, and women, are helpers, friends, and supporters of one another. They enjoin all that is good, and forbid what is evil, establish prayers, give the *Zakah* (Charity), and obey Allah and His Messenger. Allah will bestow Mercy on them. Surely Allah is All-Mighty, All-Wise.) (9:71)

3.1.2. Economical Rights

Economical Rights, Islam gave economical rights about 1400 years before the Western societies Islam has given the economic rights to women. for instance, an adult Muslim woman can disown or dispose of her property, and she can use it without consulting anyone, there is not any problem if she is a married or unmarried girl, the certain instance was the Prophet Muhammad’s wife, Khadija. She was a very successful businesswoman. Besides, in England in 1870, for the first time, Western society presented married women’s rights, and women can use their property without consulting (Nike, 2016: 38-9).

Financial independence, and doing business is equal to both women and men in Islam. In this situation, even woman is superior to man, because man has no right to spend or use woman’s own properties and money (but conditionally her husband could use when the man is poor and the wife is rich) but wife has right to spend ’s husband’s property to make charity and when she is in need, without damaging it, but prophet Muhammad has not given such a right to husband. Thus, woman and man have the same financial rights in Islam, both of them have the same rights of taking inheritance from parents and near relatives, in Quran, God reveals that: “Men

shall have a share in what parents and near relatives leave behind, and women shall have a share in what parents and near relatives leave behind; whether it be little or much. It is an obligatory apportionment.” (4:7) However, both man and woman have equal rights in taking the desired profession under Islamic law. even during the Prophet Muhammad’s time, women have their works in some positions, such as tending animals, agriculture., weaving, cloth making, home-industry, nursing, taking care or tending injured men in the war. Even they have to pay for their works (Khayat, 2003: 9-10).

3.1.3. Social Rights

Social Rights, there is no forced marriage in Islam as a social process in the society, and if there is forced marriage in any Islamic societies, is not Islamic rules but it is self-Muslim policy. As it is mentioned in Surah Nisa, Ch.4, Verse No.21, “marriage is considered as a strong agreement”. Also, in Verse No. 19, “You are prohibited to inherit women against their will”. Therefore, permission is required to both parties at the process of marriage. Even the father could not force the girl to marry one who doesn’t want to marry. Also, many people utilize vocabularies or terminology without comprehending well. As Nike elucidates, the word of the *housewife* means you are the owner and wife of the house. And I prefer to women to call themselves *housemaker* more than a housewife if they are occupied more in the home (Nike, 2016: 68-70).

Profoundly, women and men are equal in social life in Islam. So, wife and husband are responsible for their household equally. Prophet Muhammad (peace be upon him) states that both wife and husband are their family’s shepherds. as for prophet himself, as his wife Aishah talked about him, and she states that the Prophet (PBUH), always do his works at home like sew his robes and patch up, mend his shoes, he was a modest man, he attended to the needs of the family, even he served himself, milked his sheep. Additionally, in Islam working in a family is presented by mutual love and compassion. Both wife and husband are responsible for daily life affairs. After a wise consultation, they decide on family problems.

Every woman needs good health care right from childhood until being a mature woman in her own family. It means women should get suitable nutrition, and doing

any work during their growth has a negative reaction on their health, or it weakens her body. Therefore, men have been honored by God to take responsibility for taking full care of women: men shall take care of women (...) (4:34).

And women don't need to work hard and feed her family, women have to be served by men. men have to provide all that women need to live in the family. A married woman is looked after by her husband. for Muslim women work is free, it is not a duty, even if she is a rich woman, her wealth is managing by herself, and her husband couldn't utilize it. Even when a woman got married to a man, then the women can ask her for divorce if the woman found that there is not any attractive point or any sense to live with him. But in this way, the woman has to return what the husband has given her as a dowry. After that, her husband divorces her wife and this process is called Khula. It means that the man could not look after her anymore, and their legal relationship is finalized. Thus, in the Holy Quran, God reveals that "the rights of husband and wife in relation to each other are perfectly equal" (2:228).

For women Islam, they are completely free and equal to men. Omar Ibn Al-Khattab narrates: before coming to Islam, in the time of ignorance, we did not care about women, but when Islam was revealed, and Allah mentioned them in Holy Quran, then we thought that women have rights but we did not give them, and we must give their legal rights, and he mentioned that even we did not participate them in our works, once I was thinking about one of a particular matter of mine, my wife said , it may be better if you do so and so, then I replayed her, why do you interfere with something of mine?, she answered, it is weird appearing from you, Ibn Al-Khattab! You can't accept a piece of advice, while your daughter (Hafsah) gives advice to the messenger of God!

Additionally, In Quran, the roles of men and women are close allies to each other, there is a verse, Allah (God) mentioned that: The believers, men, and women, are close allies to one another: They enjoin what is right and forbid what is wrong. (9:71). Here the statement drives us to a close relationship between believers, women, and men in Islam. It has a great message, which is one of mutual help, cooperation, and solidarity among believers. Also, it is elucidated by Prophet Muhammad (PBUH): Muslims in their general compassion, affection, and sympathy are like a body, if any part of the body has a complaint, then the rest of its organs

answer with fever and sleeplessness. In another Haith states that: the best person is one who brings more profits to the peoples. By this way, Islam teaches us, we should be active and does not allow people to be passive, and careless in life, because it always teaches us to have something good to be a benefit to the humanity, male or female in general. Thus, it is mentioned in Quran as well. God reveals: All believers are but brothers/sisters (49:10). And Prophet Muhammad elucidates this close alliance of Muslims: your faith will not be completed till what you love or like for yourself unless love for your brothers and sisters. In another Hadith, he stated that: Believers are brother and sister of each other. And Abu Hurayrah (one of the close companions of Prophet Muhammad) explains this and adds: Nor does he/she let him/her down. Anyone among you who helps a brother and sister needs, then Allah helps him/his as well. Those who remove pain in one's life then Allah remove pain and sorrow in the Day of Judgement. Whoever hide the Muslims faults and sins, and Allah will hide or covers his or her fault. (Khayat, 2003: 12-5).

In these precious lines of Quran and the authentic saying of Prophet Muhammad (peace be upon him) women's social life in Islam is presented well, we could see how much they are honored and blessed by the message of the Prophet (PBUH), and the words of Almighty God in Quran. the role and the position of women were honored. Their rights are completely protected and given. Even they could give advice to Prophet Muhammad (PBUH), and their leaders. It created a great mirror to look at the precious, valuable, creative, and active role of women in Islamic societies. So, Muslims should follow this true path of prophet Muhammad (PBUH), and his companions to a better understanding of the situation and rights of women in Islam, not follow their own path, because Allah (God) has given women that whatever they deserved.

3.1.4. Educational Rights

Educational rights, the process of education is obligatory in Islam. According to Quran, it is mentioned "God will exalt those of you who believe and those who are given knowledge to high degrees" (58:11) the first five verse of Quran was revealed from Surah Alaq reveals that," Read, recite or proclaim in the name of your Lord". So, there were many educated Muslim women's like, Aisha Bent Abu Bakir, the wife of

Prophet Muhammad. Fatimah Bint Qays, and Sayyida Nafisa. granddaughter of Imam Husain. Imam Shafii, the founder of the Shafii school, was one of her famous pupils and so on. (Nike, 2016: 91).

Furthermore, In Islam, both woman and man are equal in having educational rights, and responsibilities to seek knowledge, as Prophet Muhammad (PBUH) quoted that: Seeking and going after knowledge and science are an obligatory duty on both women and men. Additionally, women in the time of Omar Ibn Al-Khattab, the second Caliph of Islam, have a great role in the society, Ibn Al-Khattab quite understand that the role of women in Islam and what's the Islamic rules on them? And what women could play a role in society, together with men, there was an influential woman in his time who was called Al-Shifa' Bint Abdullah, she was an educated woman and companion of Prophet Muhammad as well. Her duty was to teach illiterate women to read and write, and Hafsa, the daughter of second caliph (Omar) and the Prophet Muhammad's wife was one of her students (Khayat, 2003: 13).

The definition of education in Islam focuses on three directions which include all learning forms such as, cognitive (to know), effective (to love), and psychomotor (to act). (Khan, 2016: 342)

There are not any barriers or obstacles in front of women in the education field in Islam. On another side, 'A'isha bint Talha), the servant of Aisha at-Saddiqa, narrates:

I stayed with 'A'isha. People from every city would come to me including the old ones (who would put forward questions) because they knew that I am her servant. And the students who were young would treat me like their sister and would present gifts (to 'A'isha through me). Many would also write me letters (so that I could reply them back after soliciting answers from 'A'isha. I would submit O aunt! Mr so and so has written a letter and there is his present as well. 'A'isha would say in reply to this: O daughter! Answer his query and give him a present in exchange as well. If you have nothing to give, let me know, I will give. So, she would return (the present in exchange and I would send it back along with the letter). (Al-Bukhari, 1997)

In addition, Prophet Muhammad (PBUH) states, “Allah Almighty makes the path to paradise easier for the one who walks on it for getting knowledge” (qtd in, Khan, 2016: 341)

3.1.5. Political Rights

Political Rights, in Islam both men and women have the same political rights, and share with any case or cooperate. In Surah Tawba, Ch.9, Verse No.71, “The men and women they are friends or supporters of each other” not only socially but also politically, and they should help each other. In Islam, women can even contribute to making law. Also, women could have the right to vote or reject Islam 1300 years ago. Additionally, there is a narrative event in the time of Umer ibn al-Khattab, while he was discussing an amount of money or gold that is given to the women in the process of marriage (Meher) to put a limit on it so as to make easy to the young boy to get married. Because it was a little difficult for young men to get married at that time. Then, a woman said to him; when it is mentioned in the Holy Quran, in Surah Nisa Ch.4, Verse No. 20 “(...) you can even give a heap of treasure, a heap of gold in Meher”, when there is not any limitation in Quran, who is Umar to put a limit. Then, suddenly Imam Umar states that I am wrong and the women are right”. It means in Islam even a woman could object to the break of the constitution because the Quran is the constitution of the Muslims. Or can take part in lawmaking. (Nike, 2016: 100-04)

CHAPTER IV

4.0. The Difficulties of Feminism

Feminism like all other theories includes many lacks. So, in this chapter, the positive and negative sides of feminism will be demonstrated, as we know all theories and legislation in this life have a percentage negativity (rejection) and positivity (acceptance), except Allah's (God's) legislation because those rules and commandment who legislated by Allah are perfects and fit with our lives, unmetaphorically saying; when a company makes a tool, then it will be shown in the market with a catalog. Furthermore, the catalog shows to the customers to know how should it be utilized for the best usage without any problems. Thus, there will not be running into problems with it. Otherwise, if there will not be guidance and catalog with, then the customers or users will face many complications in using the products. So, those legislations were legislated by Allah or sent to human beings to lead humanity to the best way of living without confliction and with an evergreen peace and love. By this way, feminism as a theory to protect those women who are under the control of patriarchal societies, those who have not political, social, spiritual, educational, and even theological rights. Therefore, feminism and its derived terms focused on injustice in the societies to bring back women's rights and bring equality between man and woman in Christian societies or make women take their roles in the societies as well as men. In addition, it has impacted on the Western and Eastern societies more and less. So, due to Islam, and those rights that has been given to women by Allah we could see the perfect rights without losing their real nature as a girl, woman, and wife. In the Quran and authentic Hadiths (Prophet Muhammad's traditions), but due to the issues that have been focused on before, feminism has emerged in the western societies, then it impacted on the Muslim societies as well. Ultimately feminism has different understandings, it paved a way to have a surface meaning with lots of deep surfaces, it made some feminists and women activists confused about the real meaning of the term.

Additionally, many questions have raised and many attempts have been made to reply to the question, what is feminism? Even it got extremely hard to grasp, because of the diversity of its terms, it seems not the only divergence, but sometimes

seems opposed. By this way, some scholars believe that it is difficult to comprehend the term but they tried to get the well-known characteristics of all the different feminisms. So, someone could state that all different feminists call for women's rights in the political, social, economic, and cultural fields, to prevent any discriminations of woman. Beyond the general view of the term, it is difficult to grasp the different features of the feminisms, according to Delmar (1986), states: one can't accept that feminist unity causes the extreme fragmentation of contemporary feminism but the coherence of the different feminisms may have the unexpected result of marginalizing different groups of women whose concerns fall outside this definition of feminist unity. (Freedman, 2001: 1-2)

By having different concepts in the field of feminism. So, it is easy to have opposite sides of understanding that leads to bring two different groups of feminism, one is agreed, the other stands against the negative consequences of feminism in different societies from Muslims or Christians because they believe that the term brought many negative sides to destroy the well-organized principles of humanity.

4.1. Positive and negative sides of feminism

The details have been given, Feminism has brought many rights to women in Christian societies, and brought back some restricted rights to women in Muslim societies that were controlled by men under some personal policy. Otherwise, the rights were allowed by Islamic rules. Thus, as the point was targeted the positivity and negativity of feminism, the issue is that with bringing positivity of women's empowerment, it brought many negativities among them, and made women live in the desired misery life. without caring about the negative consequences that leave behind it. Therefore, many women started to stand against such a philosophy, and they believed that it just makes women's problem more. Some women could get benefits without lose their natural honor as women, girl, and wife. In contrast, some others became preys of this philosophy, as a commodity that is used by men to get their physical desires, in this way, it brought many anti-feminism theories among women and men as well, such as, women against feminism, anti-men feminism, man-hating philosophy, offensive feminism, feminist theory of female violence, victim feminism, Masculinized Femininity, and ladette culture.

The first essential right that has been taken by women was the right of writing under their female title, and totally make it free from male discourse, and they rejected to write under the title of male's name, and they had written under their own names, because, they have not had such a rights before, but they tried to write under the males name due to getting away from the critics, another reason was that because they wanted whose writings be taken by people seriously. So, even it was hard for women becoming a writer in Christian societies. Finally. They rejected any imitation of male writings which is called female stage in 1920.

For this reason, in 1811, in the United Kingdom, during the Regency time, a lot of women came to the field of writing, one of them was Jane Austin, so at that time, it was difficult to become a female writer or be a woman too. even their writing style was inferior to male's style. A lot of women employed themselves as writers, among them, there was Jane Austen, who tried to present traditional woman roles in the time of Regency. At that time, it was difficult to present a woman as a writer. The style which was used by the female writers is lower and inferior to the style that was used by men. Therefore, they face disrespects and contempt in their writing periods, as Jane Austin had faced, as it was elucidated in her biography by her nephew, *A Memoir*, the author, James Austin-Leigh, he worried about the writing of his aunt, because it has been seen as a gossipy and informal. He supports the view of Henry Tilney that women's writing has a lack of punctuation, like not having enough full stops. And demonstrates his own male explanation of order and theme about her writing. (Golemac, 2014: 2).

Focusing on the same point, in Islam and Islamic society in Medina, 1400 years ago, women have rights to read and write, or become a teacher, because in Islam, getting knowledge is an obligatory responsibility to both women and men, as we mentioned before that the Messenger of Allah said "Seeking Knowledge is obligatory in every Muslim (male and female)" (qtd. in Al-Sheha, 2009: 34). Also, we can see a woman as a teacher as we mentioned before.

Women's education has become popular issues in the nineties. In 1975, the UN Declaration of the Decade of Women. the focus on the women's skills and education have increased, it is about making women conscious about their skills, rights learned abilities were traditionally denied by society. empowerment would

follow. After 18 years, the attitude was changed toward women's skills, and access to education was increased. The International Seminar on Women's Education and Empowerment, improving women's education to develop women's condition. Furthermore, the Seminar held at the UNESCO Institute for Education. Moreover, in 1995; in Beijing, a seminar took place under the title, World Conference on Women, the seminar was one of the entrances of activities in the women's which is supported by the Institute. Those countries which attended the seminar are Africa, Asia, Arab states, Caribbean, Europe, North America and South America (Medel-Anonuevo, 1993: 5).

In the social era, women have gotten many rights, the right of getting married, getting married in Christian British societies are not optional, the family had arranged the marriage, how and to whom the girl should marry to. Even if she had not any feelings of love to the boy, she has to marry him, in Jane Austin's time, women dominated by men. Marriages were arranged, there was same class marriage, there was not interclass marriage, even mile class families wanted the best position to their daughters. Love did not play a role in the process, the woman had no roles or choices, unmarried woman over twenty were looked like a burden to their families, so they were getting married, so as to not be looked down by the society. Governess is a position for them, it was a situation, which was below the higher and middle class, and the happiness of women was related to the parents agreement until getting married "women can be seen as oppressed victims of a patriarchal society, subordinate first to their fathers, and then to their husbands who had, of course, been selected by their fathers" (Golemac, 2014: 2)

But in Islam there is not force marriage, as we mentioned in the previous section, even women could reject marriage and no one could force them to get married with one who they don't like, and their family should listen to them and respect their choices and rejections. They have to choose their life partners themselves. Because in Islam marriage is a reason to build a well-systematic society, creating love and good feelings with a tight relation between the members of the societies. as the Quran mentioned women as ease of men's heart. As the Messenger of Allah said: *Women and perfume have been made beloved to me of this world of yours and my peace of mind is in the prayer.* In marriage there always is beauty, the

comfort of the soul, play, relaxation and joking, these make the heart to be relieved from its burdens, it also makes the mind to be in a good temper and concentrate during prayers and worship. So, the companionship of the spouse is healthy as the Quran mentioned spouse as a source of mutual comfort. (Bello, 2009: 3), but with this, there is much Islamic personal policy, which is performed force marriage, without caring the feelings of the girls, but by coming feminism, the Muslims tried to give the women's marriage rights as it was mentioned in Quran and Hadith.

Another right was the right to taking family property, women have not such a right in the Christian societies until the take family property before in the Christian societies, but after feminism shaped in the Western societies, one of the points was that women must have the same right to take family property, as this image was portrayed Jane Austen's *Pride and Prejudice*. Women could not take family property. Otherwise, they became men's property, because in Christian societies the property after father's death, the sons inherit the property, even they became the victim of those men who was looking for fortune and wealth. In addition, if the family did not have a good fortune. So, the girls have a small chance of finding a partner in their lives (Golemac, 2014: 2-3).

During the 20th century, in the mid- to the late- of the twentieth century, family law reformed, liberalized and figured the individual rights in many European and North American countries. the women's movements influenced on the reformation of the family law, in 1983. So, the equality in getting marriage, parenting, and property was granted by the reformed family. But this right had been held by women in Islam because a woman has her own rights in Islam due to Quranic family law, instead of refusing women any inheritance, Islam gave fixed portions to women, children, girls, and female relatives. According to Quranic heirs, women could receive half the number of male parts. Moreover, the woman could use her own property, Mehr or dower is paid in the moment of the marriage contract. Additionally, the remaining amount is required to pay in the time of divorce. (Weldon, 2011: 10)

Such the Inequalities that has been expressed in the previous sections, was the spiritual rights because women according to Christianity has no soul. Even there were some suspicions that show that if the woman is human. Additionally, according

to the Original Sin, woman (Eve) is the reason behind all misfortune and misery in the life of earth, due to Christianity because of women we were dismissed by God from Paradise, and then God punished women for this reason by giving birth in pain, in this way giving birth is a kind of punishment for women, but in Islam this was rejected by Allah, and Allah says: both Adam(man) and Eve(woman) did mistake, and both of them were seeking forgiveness. Finally, they repented and Allah forgave them. Moreover, in Islam, due to giving birth women's levels will be lifted in Paradise, and it is a kind of honor for a woman. Besides, in Christian societies by coming feminism the concept of punishing women with giving birth was rejected. For this reason, feminists put one eye on this point and even made women either reject or accept giving birth, because they believe that it is an obstacle in front of women's development. So, in this way, female self-determination is another reason to bring equality, because the reason is that some women are forced to bear a child while others are disallowed doing so. Therefore, women have right to give birth freely or choose abortion, the point is that woman could freely choose the position of motherhood, as Verena Krieger states that: The international is formed by the widespread female's reproductive ability. The point is that some women forced to have children while some others are banned to bear children. So, the right depends on the condition of the women that those who want to become the mother they have right to be, and vice versa. By this way, all kind of women could have the same right without different. (qtd.in Degener, 1990)

Additionally, the right to bear children freely is a logical way to prevent bearing disabled children by doing a test of prenatal diagnosis with technology. So, this is the only way to build equality between those women who want disabled children or nondisabled children. Thus, this blocks the mental and physical suffering. So, they focus on this goal. By coming feminism, women could take many rights that have been prevented by men before, Therefore, the rights seem like the positive sides of feminism, some of those rights as, political rights, like rights to vote. in 1917, a group of women activists gathered in front of the White House to stand against the inequality in politics. Especially rights to vote. By this way, by passing time, the

activists and those who shared the group became famous as the Silent Sentinels, having rights to vote and their full attendance in politics were their major aims. Ultimately, women could take their rights to vote in 1920, which is called the first wave of feminism (Christensen, 2018). As we could see, nowadays there are many women are presidents and, vice presidents, and parliament members, and they have their words in all governmental policy and rules, they can reject and accept rules on behalf of women's position in the society.

Behind the theory of feminism or any philosophies that becomes popular, it is attracted many scholars, thinkers, and philosopher's attention. On the other side, some others stand against the theory, and they look at it on a different side, to a better understanding of the philosophy. So, here the feminism is illuminated by some scholars, politicians, and activists. With it on the mind, Francis Parker Yockey, an American politician, he is famous for his book *Imperium* in 1948, assumed that "Feminism liberated women from the natural dignity of their sex and turned them into inferior men." (Yockey, 1948: 387)

The big problem is that women lost their real nature and their actual or moral passion in society. Also, it became a man-hating topic as Emma states that, "the more I have spoken about feminism, the more I have realized that fighting for women's rights has too often become synonymous with man-hating." (Watson, 2014). Also, feminism is a topic that brought a lot of male writers to stand against feminism with their writings, Mike believes that feminism does not create equality for the sexes. In his writing, *Feminism Say the Darndest Things*, claims that feminists "are among the most hateful creatures on the planet," "don't really want equality," and that they, "don't just hate man, but woman too" (Adams, 2007). Also, in Islamic societies, this term became a hatred word for hearing. Because many organizations were established to protect man's right against women, and the number of divorce and separation are increased.

Fredrich Nietzsche quoted that Feminism, as it was defined, is a contempt that men do toward women, all kind of good, emotional, and well-educated woman is shy and does not allow themselves to share. Otherwise, women must be looked after well and protected them in a special way.

Democracy is a word that holds a simple meaning which is freedom for everyone. But under the shadow of this theory, many nightmares came to humanity's dream. As Frances Parker Yockey, an American politician, in his famous book *Imperium*, focuses on this theory, and notes, Democracy has nothing to do with Equality. It is a theory that serves politics and makes it a thing of mass, and makes everything and everyone to serve politics, and make forces an opinion on people and tells them that it was yours. And it was born in the time of Economic period. And the age of economy means the end of democracy, thus, democracy is a servant of Economics. It has two directions, one is put everyone into politics, and let the winner ones have an amount of power over others. Even democracy in some countries just the word retained. Then the word changed to the possession of money in 1850, after that, in the 20th century, it shifted to Culture-distorters use it as equality among nations and races. But to the financier, it has another meaning which is the rule of law. Finally, democracy means the political power over the majority of the population whose directions, ability and mass are used for the aim of the power of Economics. Therefore, the economy is the ruler of the earth but is misnamed democracy. (Yockey, 1948: 224-8)

Yockey in some more lines elucidated Liberalism, to him liberalism means negative and he believes that:

Twenty-first century readers will find it difficult to believe that once the idea prevailed that each person should be free to do as he pleased in economic matters, even if his personal activity involved the starvation of hundreds of thousands, the devastation of entire forest and mineral areas, and the stunting of the power of the organism; that it was quite permissible for such an individual to raise himself above the weakened public authority, and to dominate, by private means, the inmost thoughts of whole populations by his control of press, radio and mechanized drama. (Yockey, 1948: 214)

Here we focus on Democracy and Liberalism, why? Because these two terms brought feminism up. So, feminism is in the circle of democracy, as it is mentioned, Democracy serves the purpose of politics to get a better economical state. Because in

politics money is the source of building every project to have power, it means everyone and everything uses to serve this idea, this purpose could be seized when there is enough liberty and freedom. Thus, as Yockey focuses on this point that, when someone passes or breaks all good or well-organized principles to get its liberty, and distort all good beautiful norms of society to get her/his desires or personal aims, then liberalism stays nonsense and meaningless. Therefore, women are used as a commodity to serve politics as well, under the title of feminism for equality, women are lost their nature.

In contrast to the positive sides of feminism, the negative sides of feminism became a target for many scholars and anti-feminist organizations. Some scholars even they have talked negatively about the women's liberation and it's bad consequences as a famous German philosopher and thinker, Schopenhauer stated: "Grant woman total and absolute freedom and liberty for ONE YEAR ONLY, and check with me after that to see the results of such freedom. Do not forget that you (all), along with me, will inherit virtues, chastity and good morals. If I die (before then) you are free to say either: "He was wrong!" or "He hit the heart of the truth!" (qtd.in Al-Sheha, 1997: 12)

In the post-feminist era, media as a new reason is utilized broadly as a panel field to show women's creativities and abilities. And women were pushed to go to the stage and show their talents to tell the world, there is nothing could prevent women to achieve their hobby and interests. So, it became one of the serious reasons to show women's problems and issues. Otherwise, women used to their beauties and many companies was established to use women as a tool to gain a big amount of money with using their physical beauties under the titles of model and actress, in this case, women are used as a doll, even they could not prefer what they like to wear, but the company prefer them what to wear. At this time which is the twenty-first century, such a business is a global figure of women's activity. In opposite, at the beginning of the women's movement. one of the targets who has been criticized by the women's activists was considering women as physical beauty or sexual desires. In the patriarchal societies without considering their natural values. As Mary Wollstonecraft criticized and stated that a woman was sacrificed for her beauty rather than her value as a woman. in *Vindication of rights of men* in 1790, assets that indeed

appears to me to act in men, very unphilosophical when they try to limit the good characteristic of women by attempting to keep them always in a position of childhood, as she declares this is the matter of false educational system that considering females rather as women than a human creature, like the flowers which are planted in too rich soil, strength and usefulness are sacrificed to its beauty.

With all these changes, empowerment and improvement in women's rights. Unfortunately, still, there is the same problem that many women use for their beauty as material under the name of the model or fashion women. Therefore, media takes a great role to beautify the distortion lives of women behind the mass media and deliver that all women could share the reality of life without different of colors, nations, way of thinking. Regardless of showing the negative sides of free woman philosophy. So, as Noam Chomsky in his book, *Media Control*, elucidated that, any kind of groups and syndicate, are used to the benefit of the economy and make the rest of people away from its benefits, and it makes problem to the people and makes them be ready in front of the television. Then, the slogans and propaganda put into their minds with a drill, after washing people's mind they reach that point, there is only a point in life which is the existence of a big amount of used commodity and the form of a kind of happy middle-class people that is drowned to the beauty and amusement of Americanizing of the world. This is the pillar and the fundamentality of life in America. Maybe you will think except the show that they are pretending, there is another thing. Thus, you just think that you are crazy and the thing that you are watching alone is the truth, then you will never find a way to escape from this locked circle and then you are going to believe that you are really crazy. (Chomsky, 1991: 29)

As it is mentioned above media and propaganda took a great role, in bringing women onto the stage, and make them as a commodity for their desires and their economic or trade aims. As Marilyn Monroe, the American actress, model, singer, and comedienne, before making suicide, she had written a letter to one of her friends who wanted to work in the cinema as a woman, in the letter she told her: be careful about fame, be careful about those who deceive you with their appearances, I am the unhappiest woman in the world, because I couldn't become a mother in my life, as for me the house live and family are more preferred, and valuable more than all the

world treasuries, the woman's pleasure, and comfort are in a pure life of the family, even the pure life of the family is not just a symbol of happiness of woman, but it is the symbol of humanity. In addition, she said: peoples have oppressed me, then I understood that working at the cinema gives you surface fame, but it is worthless and priceless! (Al-Rahbani, 2009: 69)

Another serious negativity, which is stated by Kerry Carrington in her article, *Girls and Violence: The Case for a Feminist Theory of Female Violence* (2013); according to a report of the US Department of Justice in 2010, the female violence in countries like Canada, Australia, United Kingdom and The United State. has been amplified, she reported that the data shows that from 2000 to 2009, approximately 18% growth in the capture of girls under the age of 18, while for males is just about 0.2% of the same age. It has been clarified by the Department of Justice Study Group on Girl and violence, the young females have been arrested for the drug abuse violations, and disorderly behavior, while the rate for boys is decreased. Additionally, girl's crime has been increased, the report of the NSW, in Children's Court Data, in 2012, was asserted that the percentage of the appearing young females, before the Children's Court is nearly 36.5%, compared to the rate of 13.8% in 1989. In addition, McRobbie and Garber (1991), in the research were elucidated that, in Australia, Scotland, England, and America, young females are active in the focal concerns of street-based youth sub-cultures vulnerable to criminalization, grifting, youth gangs contributed in selling and consuming drugs, petty crime, and thieving. Besides, the rising of the girls' violence has two apparent sides. Firstly, the normalizing of the ladette culture (is presented as behaving masculinity, like drinking much, acting tough, smoking, fighting, swearing, being rude to the teachers, disruptive at school, and being open about sex), which these are portrayed in the media and T.V, because media and T.V play a big role in pushing women into a ladette culture. which lead women from a feminine manner to a masculinized anti-social form. Secondly, is the influence of social online networking. By the way, in these few decades, the worrying about young women's conduct has been switched, from women's sexuality to the violent, and aggressive bad girl, which is called masculinized femininity, or celebration of the violent femme. And ladette culture. (Carrington, 2013: 63-67)

With giving the absolute freedom to the women in the Western American and European societies, it could not bring the utopian or real happiness, which women designed on their minds, or dreamed for, after all the freedoms in all fields of life, still women could not find a perfect place to live, by passing time women's liberty will be more and more, and many new different problems and disappointments are attached to women's lives. Because the real nature of women has been lost that is why they could not feel happy with all freedoms, like planting a flower in unfit soil, the flower could grow up, but it isn't as good as growing in her own soil and conditions. Thus, Bridgette Aolphe Hammer, she is a Swedish women rights activist, Sweden is a country, which is called the country of democracy, in this country women have enough freedom, she was chosen by the United States Commitment to Women in the Middle East. to investigate the condition of women in the Middle East, she had chosen four different societies, which were Egypt, Tunisia, Lebanon and Kurdistan Reginal Government of Iraq. After a deep investigating and searching the truth of the women's lives in these countries, she had reached such results, women in these countries have more liberty than Swedish women, and uncivilized women in Egypt are living in a condition are looked as sacred persons more than being slaves. Thus, it is pretty obvious that they are superior to men whole the day, from the morning to the night. Also, she stated that: with getting freedom and equality, the Swedish women had faced several diseases and difficulties, after they lost their real own female natures, they became a maned-form creature. This liberty is like that one who lives in Paradise and is liberated and sends to earth to live or giving freedom to peacock to become a crow. Besides, the liberty that we gave to a woman is like that the women should be a man. In addition, she declared that women's freedom in the Middle East is totally like men's liberty without losing their own woman nature, each woman is free at her work, each one works at their special ways. But the Eastern woman for rejecting inequality and getting liberty should work with men shoulder to shoulder, and struggle with them. And all this freedom was given to women is a reason to make men as preys and women as hunters. (Al-Rahbani, 2009: 66-7)

The other negativity of feminism that brought to women is the pornography, having illegal sex for gaining money, it is a kind of freedom of a woman to have illegal sex with several men at the same time, and using women's body to build a great economy on behalf of the company and economical system. So, this action is not good with women's nature, because naturally, the woman doesn't have a characteristic of polyandry. For this reason, it affects women negatively in life and brings several psychological and physical diseases for their health. Also, it is a big reason to break the family principles, and abortion to keep their beauties to have a good share at the pornographic shoot to earn more fame and money, but actually they don't know that they are used as sex dolls to the men's desires. In this case, women have nothing like love, emotion, and good feelings, just filling sexual desires of men, and psychological states to treat with except a physical state to be a source of men's sexual desires. So, pornography the graphic depiction of whores. And the idea is that pornography is a male power over female, to control industry and economy. Andrea Dworkin is an American radical feminist that presents pornography that leaves negative consequences to women, and raises the rate of man's dominance, as she incarnates:

Pornography incarnates male supremacy. It is the DNA of male dominance. Every rule of sexual abuse, every nuance of sexual sadism, every highway, and byway of sexual exploitation, is encoded in it. It's what men want us to be, think we are, make us into; how men use us; not because biologically they are men but because this is how their social power is organized. From the perspective of the political activist, pornography is the blueprint of male supremacy; it shows how male supremacy is built. The political activist needs to know the blueprint. In cultural terms, pornography is the fundamentalism of male dominance. Its absolutism on women and sexuality, its dogma, is merciless. Women are consigned to rape and prostitution; heretics are disappeared and destroyed. Pornography is the essential sexuality of male power: of hate, of ownership, of hierarchy; of sadism, of dominance. The premises of pornography are controlling in every rape and every rape case,

whenever a woman is battered or prostituted, in incest, including in incest that occurs before a child can even speak, and in murder— murders of women by husbands, lovers, and serial killers. If this is superficial, what's deep? (Dworkin, 1989: 39).

Further going she also stated that in the Midwest Regional Conference of the National Organization for Changing Men, in 1883, in St. Paul, Minnesota “I Want A Twenty-Four-Hour Truce During Which There Is No Rape” (Scholder, 2019)

Pornography is another serious reason for collapsing the great principles of civilizations like Roman and Greece Empires. Additionally, American civilization is another sacrifice of this disease, because the good pace for women's liberty is American society without any boundaries, whatever women want to be, they have rights to do freely. Therefore, America is one of the civilizations which has a big problem with this diesis, and many scholars try to make American society for what is bringing them such illegal free sex, which is about sex revolution in the American civilization. Pitirim Alexandrovich Sorokin was a Russian-born American sociologist and political activist, he was known for his contributions to the social cycle theory. As he mentioned in his book, *The American Sex Revolution*, America is about stepped toward a widespread chaotic sexual disaster that was caused the breaking down of the both Roman and Greece empires in history, and it affected all nerves of the American society, the revolution has altered all lives of American women and men, its influences are more than all other kinds of revolutions. (Al-Rahbani, 2009: 68)

Such freedom led to another issue which is sexual abuse that Feminism tried to protect women from wolf-man desires, but still, this problem faces women. Because Feminism made women liberated in their life. Therefore, it made women be good prey of ill-minded men. So, the highest rate of rape could be seen in the USA. In addition, the USA is considered as the most developed societies in the world in giving women's human rights. Therefore, according to a report of the FBI, in 1990, every day there are 1756 cases of rape in the USA. (Nike, 2016: 110)

For the purpose, pornography and sexual abuse have paved a way to a serious problem which is a deadly diesis, which is called HIV/AIDS, it is meant, Human

Immunodeficiency Virus, it is a life-threatening condition. It is damaged the immune system cells, and its infection is transmitted sexually. The problem is a global threat to the world because there are 36.9 million peoples who are lived with such a deadly illness in 2017 in the world. 35.1 million were adults, and according to UN Global HIV Statistics in 2017, the statistics are elucidated that every week, approximately 7000 young women, whose ages between 15-24, are infected with HIV virus. Thus, %35 of women are faced with sexual and physical violence in the world, and it is one of the reasons to become infected with HIV. Another reason is the working places for women. therefore, the infection is at a higher rate among the female sex workers which is estimated 13 times higher.

Another problem that feminism brought to women's lives, the free rights to abortion and giving birth. So, women could do an abortion by their own desires or refuse to have disabled children and this is against the God command upon us as he said in Holy Quran, "Do not kill your children for fear of want. We shall provide sustenance for them as well as for you. The killing of them is a great sin." (Qur'an 17:31). Due to this Quranic rule, all human life is holy and precious present from Allah (God). There is not a single obvious verse of abortion in the Holy Qur'an. Ensoulment is a serious reason to prevent the act of abortion after ensoulment, the abortion is forbidden and taboo because it is like killing a soul (person), the person who carries out the abortion is considered as a murderer. According to one of the Hadiths of Prophet Muhammad who said, anyone who does an abortion, or allows abortion to be performed after ensoulment will be punished in Hell. Also, Allah in the Holy Qur'an mentioned that those parents who kill their children will have to replay to Allah on the Day of Judgement and their children will be witnesses against them. So, ensoulment appears at about 120 days of the pregnancy, but others will say it occurs at 40 days. But before this act abortion may be permitted when it is known that the pregnancy a serious problem to the mother's health. or if the fetus is detected to have severe disabilities or a genetic disease that would cause it relentless pain.

The problem behind the free abortion and giving birth by women is a big reason to decrease the number of the newborn in the world, then it leads to

decreasing the number of youths in the societies. So, it drives the country to lack in the workforce to develop the future of the civilizations in the world, especially in Western American and European societies. Therefore, they ask the workforce in other societies, particularly in Muslim societies. because in Islam woman has no such freedom to do abortion and prevent giving birth as we mentioned except a few conditions that lead the mother into bad health. Because in Islam having family and giving birth make the mothers position in raising in the family and in paradise as well.

Motherhood is a beautiful and necessary characteristic of women, Motherhood is a chain of progress in life, motherhood is the honor to women and makes their status is raised in life and paradise as well. But feminism made the value of motherhood declined or be under suspicion, and made women reject this process, while it is the happiest scene of women when she feels living with her own children and giving them love continually. Also, some scholars like E. O. Wilson states: “Mothering is not only a socially assigned role but one fitting women's physical and psychological needs.” (Lerner, 1986: 19)

The decreasing birth rates are bigger than we think. So, according to the report of the Guardian Journal, several European societies will have an end in 2050 or 2060. The report is considered a lot of more babies to avert the population declination. Because birth rates in Europe are dropped. And the influence is a perfect demographic storm which is risked the economic development across the continent. As Alejandro Macarrón stated about Spain’s demographics changing. I was surprised, in Spain we have some cities for every born two people die, and it is about closing one to three, it has the lowest rate of birth throughout EU, the average is 1.27 kids born for every single woman childbearing age, compared to the average which is 1.55 in EU. Generally, Europe requires more young people to run its health services, and populate its rural places and take care of its elderly. Portugal is one of the countries that have a problem with the population shrinking since 2010, as the National Statistics Institute declared that Portugal’s population could drop since from 10.5 million to 6.3 million by 2060. As its prime minister, Pedro Passos Coelho

asserted: We've got really serious problems. Besides, in Italy, the retired people are raised from 2.7% to 18.8 in 2050. Germany is the poorest area of the birthrate in the world, according to a research of the Hamburg based World Economy Institute, the HWWI. 8.2 per 1,000 people between 2008-2013. And Sweden is the victim of the declining child rates as well. (Kassam, 2015)

The shrinking of child rates in The United State. is increased. So, the number of populations would be dropping. According to a new report from the Centers for Disease Control and Prevention. The rate of population was declined. In 2017, it was 1,765.5 giving births per 1000 women of childbearing age. So, it is under the standard rate of 2,100 births rate per 1000 women to keep the number of the population stable. In Washington, the child rates are the poorest rate in America is about 1,421. But just in two states like South Dakota and Utah, the rate of giving birth in these two states is about 2,227.5. The big problem is about delaying of the process of marriage by most women, according to the U.S. Census Bureau, the average age for women's first marriage in the present day is over 27. According to a report of the New York Times, most of Americans planned to have fewer children than their parents. Therefore, postponing parenthood can make women and men have children more difficult. Another report by the Pew Research Center is elucidated the female's childbirth ability generally peaks in the mid- to late- of the 20s, and shrinks afterward. (Wheeling, 2019)

Feminism made women have a heavy burden in life, a burden which is not fit with their natures. Before the feminist movements to get women's right women's requirements, and necessities or needs were provided by men and husband throughout their lives with much respect, especially in the Muslim societies, but then the women got free business and desired professions. Therefore, most of the men don't care about the women's need in life, because women are in charge of providing their needs and they work hard whole day to be able to have some incomes to survive in life when they get elder. Working whole the day or a part at night to get a better future for their children is able to have some bad consequences like working mothers out make them leave their kids beside babysitter or at the nursery. It becomes a

reason to decline love, passion, nice feelings between mothers and children, then it leads to lose them under their control at a very early age because early childcare is pretty important to grow at a good physical, mental and psychological conditions. Thus, it brought many problems to the family, and the society as well. Because living mother among their children, and devote all or a part of their love, emotions and feeling to take care of them is like the best academy to control the psychological and physical states of children, and take them away from their bad desires and egoism in life, so teach them the power of love to build the good moral pillars of the society. Then, it is able to give the love back to every member of the society, and the whole country as well. But with taking care by babysitter or spend their lives at the nursery or any governmental organization maybe they have the best health care and education but they will lose such the good moral lessons, which is like a moral academic for the children, which is produced all kind of the beautiful sense to serve humanity by all the meaning, but diversely it brings disaster to the future of the society. And then built a materialistic society without any feelings of love and the tied is stand on the material, when there is money or good-provided life for the children then there is intense love and respect but when there is no ability to provide the children's needs then there is no respect and love among the family! As we could see this scene in Western society. Even when the mother got elder or has not any beauty or property she will be marginalized by the society and live alone, finally is found at her house several months later as a dead body! In Muslim countries, women try to be at the same condition as Western women without a look at the negativity of the process in Western societies. So, this process brought many encounter voices among the Muslim societies against women's working hard outside, while their needs all are provided by men without getting tired, because they think such the work is not perfect with the beautiful and tenderness nature of women, for this reason, many problem emerged among the families and the societies member against such a process, the Muslims negative experiences with women's working hard outside is the result of the Western women working hard that was brought many disaster to the societies and their lives. So, childcare is a growth business, as family psychologist

Steve Biddulph illustrated, childcare was not invented for children's sakes, but for adult needs. Studies elucidated that the child's well-being emotional, mental is related to the good sustained relationship between the mother and the child. Dwelling child far from its mother will risk the child's psychological and physical states during this dangerous period, and it leaves some bad consequences: those children who are taken away from their parents from an early age of their childhood are like indrawn, troublemaking, ill-protected, and knowledgeably underdeveloped. So, new report elucidated that the separation between mother and children causes depression in early childhood, and it can leave negativity on the immune system, and it leads to physical illness in their lives. Another psychologist of Harvard University declared that the individual's emotional suffering is experienced: those reasons like divorce, death, job and so on, make children live without their mothers are not living in a good mood. A new American study of 4000 children illuminated that those children who live with their mums at home after giving birth, academically are better than those whose mums return to work soon after giving birth. Another study stated, 1,300 American children found that those toddlers who spend a lot of hours in childcare are affected them turn to aggressive, disobedient, and defiant. Furthermore, a study in America in 2003 elucidated that babies in childcare have behavioral problems and less self-control in life. The study of 17-000 children indicated that those who have the most difficulties were those who spent 30 hours a week in daycare before the age of one. (Muehlenberg, 2009: 2)

Chelsea was a non-feminist and called herself as an anti-feminist, in her opinion feminism is contradictory to her conservative beliefs. For her, all activities are better with a male nor female, because females always talk about hair, eyes, and styles. They exercise to lose weight, not to enjoy the activity. In contrast to the female, male play sports to enjoy time and have fun. Chelsea is not voted by gender but preferred that to choose the best candidate, and it seems to her generally men are better suited to politics, because they have better experiences. She is anti-abortion but she prefers a pro-life. For her, abortion, rape, and battering are personal issues, not women's issues, as she believes that women are not created to go far to have a

work, and having kids is not screwed up the carrier, women are supposed to have the kids and breastfeeding. Caroline is another girl believes feminism is a theory lets you know, how women are treated, and life is not fair for women, and women are treated unfairly, even she thinks that her friends are not treated fairly either, she astonished, why her friends have the feminist beliefs? (Purnell, 2006: 67-71).

Another negativity is sexual abuse and rape, they are another big problems that face women every day, with more liberation in the case of women make women to be a prey as a sex doll or physical desire of men that is brought such a physical and psychological problems to the women, and it is brought many diseases and sickness to the US, it is a very developed, there is a wide rage freedom in female's field, but there is the highest rate of rape in the world. The FBI research in 1990 was illustrated that there is an average of 1756 cases of rape every day in the United States.

The previous negativities that are mentioned, followed another problem which is breaking the social organizations such as family principles and relationships. As we know family is a great substructure of the society, the regularity of the family is marked the development and well-organized society. So, feminism made the members of the family or the societies have a less soul of forgiveness among the members of a family especially, and the societies generally. So, if there is not any kind of forgiveness, the society will be faced by a chaotic live of damnation and rejecting. Such a characteristic is made a good relationship among the peoples who made mistakes unintentionally, especially between husband and wife, because the society has been built on thousands of parents if there is a good relationship between them with the soul of forgiveness. Additionally, it is the most beautiful features of humanity, it is a link to maintain the process of marriage, because a good parent's relationship with forgiveness is prevented the family's relationship will get worse, then it keeps the psychological and physical health of the children at a good mood, and it helps them to be successful in their lives, and it also makes the whole society live in peace. In Islam, the role of the family is a kind of social therapy, from an Islamic viewpoint the establishment of the family, which is an essential socio-cultural section like it is part of the society, which has a big influence on the

development of the personality, and possible feature in psychiatric sicknesses. As Bowlby explained that the absence of parents during childhood may raise weakness to certain forms of psychopathology, for instance, depression. Further, Karen Horney clarified that helping individuals to develop under good circumstances they could advance and drive into a healthy life and grasp his creativities or abilities. Therefore, Islam applies that the role of family in Muslim society, focuses on the religious, moral, ethical values, on the opposing to the Western society, that began at the present time to hurt and suffer from moral decay principal to broken families with enlarged divorce rate and a big number of unwed mothers, and single-parent families, drug abuse and extreme sexual happenings are main in adolescents and young adults. So, these actions lead to struggle, aloneness, fault, crime, loss of self-esteem, finally, it concludes in the appearance of a variety of pathological disorder. By the way, There is nothing like a family to develop the individual's lives, particularly, if the family is a supportive one, it can have a good influence on the illness outcome and patients' life quality. (Sabry, 2019: 211)

Another critical point that has been focused by the feminists is money and women's own wealth because they believed that women have not owned money, because they believe money is power, and it made men more powerful than women. but still, with the new steps of the feminism, many educationists, feminists criticize the modern feminism as an unnecessary illogical evil concept. Therefore, they believe that women are historically worse than men, and even they believe women and men are basically different, and girls psychologically and physically need more medical and psychiatric care than boys, even they believe that in all societies, men controlled money and politics, and they do this to impress women. In addition, feminism is illogical, because it depends on an ordinary guess, as International Journal of Applied Research elucidates that the simple guess or evidence is not true, men and women are basically and inherently different. In addition, feminism is a reason makes women unhappy, for this feminism is evil, women used to be much happier than men despite getting less money, but nowadays women get money as much as men or sometimes get more than men, but it is brought women much

unhappiness and misery, and it is made women disappointed with life. So, the evidence of divorce, single motherhood are images of the theory. Thus, it makes women steadily unhappy, because the theory has been built on a false because it is based on a false view, is hard to deny. (Annapurany, 2016: 245-6)

Further going, another problem is infidelity and sexual affairs of husbands and wives, is a big problem nowadays, depending on a data of the National Opinion Research Center's General Society on The Atlantic magazine, it is an American Journal, declared that the percentage of women affairs in 2010 was about 40%, but the men is about 21%. So, the affairs among the baby-boom generation in United State, age 49-66, 16% of female and 29% are males. Shirley Glass is a family therapist, noticed that 46% of wives have and 62% of men have sexual affairs with someone at work. Some psychologists elucidated that the affair consists of three different kinds, like an emotional relationship without the sexual one, sexual and emotional relationship, and the sole sexual relationship. (Jahan, 2017: 1380)

With more women's rights and the number of men, suffering is raised in both Islamic and Christian societies, and the number of men's rights foundations were established. Then a lot of male voices stand against the idea of feminism because they think they are marginalized, and all eyes only on the rights of women. So, this is another negative side of feminism that made a lot of men think they are victims of such a theory and disappointed on the family with the wives and daughters. For them, all that the women want to do or ask is not possible. Then, the men are being blamed for poverty and bad condition life, while they could not get a better work to do, then it is unsatisfied by the family, and then the problem will have appeared and the problem gets growth to the criminality, then the men try to kill or murder his wife or daughter, and finally make a suicide. Because they think by this way, they could get out this problem, because sometimes the women don't notice the men's real position and abilities, they just want their needs must be provided by the men. Also, feminism is called male suffering. Therefore, it paved a way to emerge the men's rights movement with a target on improving methods of power of maleness that is lost under the threat of the feminist movement. Furthermore, it is shifted from rights

to need, even it calls a kind of political form to protect men from the women's movement with putting an eye on male suffering which is grounded in pre-political male nature was threatened by feminism.

The movement emerged in 1970, a group of Australian men was gathered against feminist reforms are encouraged no-fault divorce, parenting, child support payment and protections against domestic violence. In Australia, considerably women start divorce and separation more than men. So, a quarter of women got separated because of their partner's fierceness and abuse. MRAs stated that the feminist's reforms are the reason behind the male grievance against male discrimination. The Men's Rights Allegations tried to shift men's violence against women into male suffering. They relied on the several conditions that men who murder their wives or children, they thought that men are the victims of social oppression led them to take a reaction, they wanted to figure out the problem of fatherhood and parenting disputes. Also, the men's oppression by society was another point of their campaign and the focusing on the less image of misogyny. The position of men's violence against women became a common discourse of men victimhood to the journalists, religious forms, and politicians. Then, it has been criticized that the Australian media has covered the matter of MRAs, which is about family breakdown and separation, while the children and women's violence are overlooked. (Salter, 2016: 3-8)



4.2. Conclusion

It has been comprehended throughout this thesis, which feminism is still a negotiable issue in the field of study. Therefore, feminism has passed all boundaries by women activists to liberate women from the dominated patriarchal societies in the Christian and some Islamic societies. Moreover, we have grasped that there are more and fewer women's rights in both societies. Thus, the patriarchal view of the Bible made feminist activists to reject or emasculate the Bible or God. Because they think to take women seriously, it needs the emasculation of the Bible and God. In addition, religions are mirrors to look at life through them. Because they are the first principles to rule society. So, on one side, the Quran is Allah's Legislation that sent to Prophet Muhammed to be the best guide for all creature's rights on earth to rule their lives peacefully. One of them is women's right that has been given in this Holy book, and in the authentic Hadiths (The prophet Muhammed's quotes that have given detail to understand Quran's verses better or life). Therefore, it has been stated and witnessed by the many western scholars, which there is no religions like Islam in giving women's human rights, even democratic rights in the current time. On another hand, the Bible is a book that has sent to prophet Jesus to rule man's life, this is used in Christian societies to get man's rights. So, by this way in Bible women has very limited rights, even condemned by God, as the quotes and created story of the priests clarified in the Bible, a woman (Eve) are mentioned as a first sinner of the humanity. Besides, Feminism came from Christian societies to stand against these wrong attitudes toward women's psychological and physical states. By the way, feminist writers put an eye on Islam and gender. many of them understand that Islam is the best religion in giving rights to women. without losing their female's nature. Additionally, the feminist called for equality of men and women in all forms. Also, it impacted on Islamic societies as well. So, it has made Islamic scholars go over the verses of the Quran and Hadith to get women's right in modern life, and illuminate that yes; Quran is not against women's rights and showed that women in Quran and Hadith have been given their rights by God and Prophet Muhammad spiritually, politically, educationally and socially in the Islamic societies 1400 years before Western societies, but in a good-organized law, through the light of the Quran and Hadith. With it on the mind, feminism has gotten many women's right in social,

political and educational rights in all societies. It turned many anti-feminist eyes on the negative sides of the term, and its slogans. Ultimately, for some of them, feminism means anti-men and women as well, which brought many bad influences to the world, especially Western female lives. Like increasing the rate of rape and divorcing. Also, increasing birth rates in the European and American societies, for this reason, as some international reports have illuminated that some nations in 2050 or 2060 will be eliminated, like Portugal, Spain and so on. Some other reports have demonstrated that those women who are working for a long time out of their houses far from their babies, then it has a bad impact on their children mentally, psychologically and physically, those children who grow with their mothers at home have a better healthy life than those who live without their mother for a long part of time a day. Another issue which the anti-feminist theory stands against is appearing many young females in front of the Child Courts in Australia, England, Scotland and America because of performing ladette culture (behaving females as males in smoking, swearing, stealing, being open about sex, or being rude with their teachers at the class...). So, the bad consequences of this theory have been taken consideration by those scholars who are worried about our next generation, and they are calling for putting a limit on it, and prevent this chaotic life which we are living in, to create a better deserved life for women to live in under peaceful, creative, spiritual, and physical good-principles, which is not attack any others freedom to live all humanity peacefully within it equality without losing our natural natures and characteristics to create a good future for the new coming generation in the world.

Feminism is an area for political, ideologies, and social movements that focuses on a general aim; to introduce and illuminate the political, personal, economic, and social equalities between men and women. In addition, feminism is a term that has been illuminated by many writers. Also, it is a negotiable issue in the field of the study. So, it is a female philosophy in the modern era that tries to get women's rights in all aspects of life. Furthermore, feminism has been developed throughout history, in the 19th century the term has passed all boundaries by women activists, it became a serious problem of the female theory for negotiation and studying to liberate women from the dominant patriarchal societies because women were restricted in such societies. But still, it is different from one to another society.

By the way, the feminist activists and scholars have different views about the slogans of the feminism, it has been supported and developed in a way that impressed all kind of the local and professional peoples and the term is caused to bear several new branches and theory in the same field such as post-feminism, it was a new step of feminism in the modern era who brought women to a new field of the study, at this time women are represented to the world through the media and social networks, women are able to appear on the T.V, and talk about all different issues and violence, which face women. Further, the eco-feminism is another developed slogans in this field, by this term, the feminist activists try to reject the underestimated views of the Christian society about women's abilities and creativities. In addition, they show women like earth, which is metaphorically referred to a creative woman and character in life, and his ability to manage or run the world as well as men. Besides, it has been clarified that women are better than men because men are always caused the corruption and destruction of the beauty of nature because men like war and killing peoples but women are kind and friendly with nature and could protect whole the world as a mother do the same with her children. For them, women are sources of love, passion, and nice feelings toward humanity. Therefore, they believe that if women lead the world then all could live in peace without struggle and war. Subsequently, even some of the activists like the radical feminists completely rejected to need men, they believed those women who need men in their lives, are not feminists, they are radically standing against maleness and they think women superior to men.

Profoundly going, the waves of feminism has been illuminated that how women have struggled to refuse all kind of obstacles and barriers in the field of writing, because writing era is a great panel to deliver the real feelings of women and stand against women violence in the societies, and marking the issues of women, then trying to figure them out. By the way, the phases and the kinds of feminism have been given in details. Moreover, it has been shown that how feminism was spread out in the world and covered all Christian and Islamic societies. Furthermore, modernism as a new period has been played a good role in the field because, in the modern era, every single person can have individual rights in life. For this reason, modernism has made the task easier to the feminist activists in building their

personalities, establishing their organizations, and holding international conferences to make the issue more known in the world. So, when the theory was attracted the scholars and women's activists and affected the women's lives in the Islamic world, it was reacted by the Muslims and they thought it was against religion principles, some of them are completely rejected it and some others with focusing on the Islamic principles and the rights of women in the Holy Quran and Hadith (Prophet Muhammad's sayings and traditions), try to accept those beautiful norms of the theory that suitable or equal to the women's rights in Islam which bring peace and happiness to the society such as educational, social, and political rights. On the other side, a group of them, completely accepted it regardless of the negativity of the views who are against the beautiful norms and principles, which leads the society into a chaos that nobody could get it away, like shrinking the birth-rate, increasing sexual abuse, collapsing good-organizing family system, pornography(some called victim feminism), man and woman struggling, putting bad emotional and physical influences on children's growth, appearing young female in front of the Child Court for ladette culture, and so on. Besides, focusing on the traditional and self-policy attitudes about women in both Islamic and Christian societies, women could be seen as a slave, animal and just sexual desires to men. even depending on the Bible, due to *Original Sin* women is the first sinner of humanity. So, we are all suffering because of them in life. Thus, the emerging of feminism could be known, why feminism came among the Christian societies?!

In opposite to the traditions, the focus on Islamic and Christian religious doctrines, it could be demonstrated how women mentioned according to the Biblical and the Quranic verses. By the way, we have found that women are different in their rights in both religions and the social attitudes about all kind of spiritual and physical statues of women. For this reason, we have chosen two different cultures and the impact of the philosophy on both cultures, one is Christian, and the other is Islamic culture. By this way, we have grasped that there is more or fewer women's right in these two societies. It is possible to say that; the religious principles are the first legislations to depend on, they are a mirror to look at life through it. So, after spreading feminism broadly in Christian societies, some questions were raised by the international feminist activists about women who live in Eastern societies generally,

in particular, Muslim societies, as they asked, is it possible in Muslim society feminism takes its role? Or is it possible for the feminists to mention feminist views in such societies? So, they are uncertain about it because they were not familiar with Muslim female rights that have been performed in Islamic societies because some of them thought all kind of religions has a male attitude. Therefore, they rejected religions to depend on, to get women's rights and they sent their agents to the area to investigate and evaluate the quality of women's lives and their roles in the societies, fortunately some of them got surprised and shocked by the way of respecting women and way of their lives like queens in her family under the Qur'anic principles, or in some places they are about worshipping, but unfortunately, those societies that run by the Muslim self-policy, woman's life is in danger and they could not have their social, educational, and political roles and rights in the society. As it has been clarified, which the Quran is Allah's legislation that sent to Prophet Muhammed to be the best guide for giving all creature's rights on earth to rule their lives. One of them is women's rights that were given in this Holy book and in the authentic Hadiths (Prophet Muhammed's quotes that have given detail to a better understanding of the Quran's verses). On another hand, the Bible is a book, which is used in Christian societies to depend on, to get human beings' rights. So, by this way in Bible women has very limited rights, even condemned by God as the first sinner of the humanity, and the reason behind Hadithsd of miseries in the world, or a creature without a soul. Thus. Feminism came from Christian societies to stand against these wrong attitudes toward women. Also, they have called for the equality of men and women in all forms. Also, it has been impacted the Islamic societies as well. So, it has made Islamic scholars go over the verses of the Quran and Hadith for better understanding and get women's rights in modern life, then it has been illuminated that yes; Quran is not against women's rights, but under a well-organized law tries to replay all kind of questions were raised by the feminists. Then, the women's spiritual, social, educational, political, and economic rights of women in both religions have been elucidated to push us into a point, which makes us understand why Christian societies accepted feminism early, but still is struggling in Muslim societies.

Ultimately, feminism has negative and positive influences on societies. It was able to get women's rights in Christian societies and remove a certain economic restricted and controlled rights of women in Muslim societies as well. Besides, its negativities were brought many issues up, which has negative consequences on both women and men's lives. Like bringing many anti-feminist writers, feminism was called anti-men for some of them. Correspondingly, it has paved a way to increase the rate of rape and divorced in social life, breaking many good-organized family principles, many of children who live at nursery because of the increasing process of divorce and working mothers outside for whole the day. It has made the children feel uncomforted and having a psychological and physical lack in their lives, then it is affected the development of the society negatively because, in those societies that women are free to deliver babies or abort, it brought problems are like lack of youth and increasing the number of elder peoples that drive the societies to have no enough workforce to run the societies well in the Western societies. Thus, they try to give good wages to bring youth workforce form other societies, especially in Muslim societies, because according to Islam, giving birth made the statues of woman higher in this life and in paradise as well. Family in Islam is a kind of social therapy, in particular, the supportive families are like a cure to all kind of social diseases in society. So, broken families have a bad impact on human beings' next generation. For these reasons, in European Christian societies, they are calling on media for getting married at an earlier age and giving more birth to prevent these social problems in their societies.

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VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ

LİSANSÜSTÜ TEZ ORJİNALLİK RAPORU

22/07/2019

Tez Başlığı / Konusu:

Feminism in Christian and Islamic Cultures

Yukarıda başlığı/konusu belirlenen tez çalışmamın Kapak sayfası, Giriş, Ana bölümler ve Sonuç bölümlerinden oluşan toplam 116 sayfalık kısmına ilişkin, 22/07/2019 tarihinde şahsım/tez danışmanım tarafından **turnitin** intihal tespit programından aşağıda belirtilen filtreleme uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı %10 (yüzde on) dir.

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22/07/2019

İmza

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