

## FEMINISM IN THE ARAB WORLD. EXPLORING WOMEN'S LIBERATION MOVEMENT IN THE WEST ASIAN COUNTRIES

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**Abstract:** Feminism is a loaded term. It has a variety of definitions and can refer to a wide variety of different social movements. Originally, it evolved in a particular historical context and as such carries with it a certain amount of definitional baggage. It was introduced in a French journal in the 1880s to criticize male predominance. The women using the term sought to make claims for rights women had been promised in the rhetoric of the French Revolution. Since then, it has evolved into a complex ideology that encompasses a variety of different social, cultural, and religious movements, all claiming to represent the true identity of a woman. However, for the purpose of this paper, feminism will refer to the body of work concerned with the social, political, and economic equality of women.

The Egyptian invasion of Napoleon in 1798 provided the native society a platform to learn western ideas and lifestyles in the Arab World. The western education, economic growth and culture were seen as variables of modern day development. The emergence of western feminism created a new direction in promoting women's voices in public domain. The Arab society took western feminism as a mode of rejecting their own patriarchal structures and religious dogmatic system. Women through the mode of literature very well express their sublimity in the midst of western and Arab culturalism. The feminist discourses in the Arab world gave a rise to the concept of Arab Feminism as well as Islamic Feminism. The paper will highlight the genesis of feminist movement in the Arab world and will also try to highlight some important writers in this literary genre.

**Introduction:** Women's development in the Arab Muslim world is constantly associated with other social, national, and political developments in the Arab Muslim World. Women's developments in Egypt, Lebanon, and Tunisia for instance were parts of the national and freedom developments. Some other women's developments were a piece of the religious development like the one in Egypt.

Following the historical backdrop of Arab Women's Liberation Movement, we will find that it experienced three stages. The principal stage is the early stage before the World War II. The second stage is the Post World War II stage. The third stage is the contemporary stage which began after the freedom of the Arab world from the Western Colonization. The primary stage began with men's voices requiring women's freedom and these voices began with young fellows like Qasim Amin and Shaik Mohammad Abdo. Qasim Amin, an Egyptian legal advisor and researcher who was taught in France, composed his first book in 1899 entitled "The Liberation of Women" instantly after he returned over from France to Egypt. In his book, Amin empowered tremendous open civil arguments on women's status in Arab world. Amin dependably trusted that the street to free Egypt ought to begin with its women's liberation. Keeping in mind the end goal to persuade individuals that his verbal confrontation on women's freedom was not carried with him from France, he utilized segments of the Qur'an to bolster what he contended. Amin utilized contentions from Qur'an to persuade individuals regarding the significance of enhancing the status of Arab women. He condemned the social confinement of women, the cloak, the orchestrated relational

unions, the separation practices, and polygamy. He called for teaching women as the primary way for them to be included open life. Qasim Amin's books and thought keep on being disputable in the Arab Muslim World and the allegation of being Westernized and against Islam still tail him until today. At the finish of the nineteenth century, the original of women activists rose to build up welfare association as they were originating from the upper - class and governing families.

They began making these welfare associations as they were seeing the second rate social and temperate status of their social orders (UN Report 2004, 10-12). In any case, recognized women started the main women's instructive society in 1881 in Egypt planning to raise open mindfulness towards the significance of training to women specifically. In 1908, Huda Shaarawi, and Egyptian women's activist, established the Mohammad Ali Charitable Association and after that, in Egypt additionally, the Instructive Women's Union was shaped in 1910 to study issues identified with women's substandard status and re-exam the Personal Status Law which is originated from Shari'a law.

In 1923, Huda Shaarawi, Ceza Nabrawi, and Nabawiya Mousa are three Egyptian women took part in a universal women's meeting in Rome, Italy. When they returned back they removed their veil in the Cairo prepare station demonstrating their resistance against women's compel and symbolizing freedom. Shaarawi is viewed as the mother of Arab Women's freedom development. She is the person who led the principal women's national freedom exhibition in Cairo. Shaarawi's women's association required

women's fairness with men, the privilege of training, the privilege of vote, improving laws that manage marriage, separation, provision, and kid guardianship.

In 1936, Zaynab Al Ghazali in Egypt set up the main free Muslim association that made imperative breaks with customary Islamists. Al Ghazali's association was a women's freedom show in the 1960s. In spite of the fact that this modular was a cautious response against the pioneer culture, it was more freeing than the traditionalism demonstrate which was for the most part controlled by patriarchal qualities.

The second period of Arab Women's Liberation Movement is set apart before the apocalypse War II especially in the 1940s. Amid this stage, the comrade parties expressed to make some of women's affiliations. Cases of these affiliations are the Tunisian Women and the Union of Moroccan Women both built up in 1944. They likewise settled the Algerian Women's Union in 1945 and the Association of Lebanese Women in 1947. In this manner, women's developments begun to pick up its foods grown from the ground of its development since this was the period which saw the resistance of Arab social orders toward the Western expansionism and dominion. In this period, women focused on issues more identified with women's status close to their battle to crush the intruders. A portion of the issues that Arab women's activists dealt with resemble polygamy, age at the season of marriage, separation, and privileges of training (UN Report 2004, 11). More women's affiliations were available in all Arab nations to raise issues identified with engaging women's rights. Egypt was the pioneer nation in the number and productivity of its women's affiliation. The Egyptian women's Party was shaped in 1942 taken after by the foundation of the Daughters of Nile Association in 1984. In other Arab nations like Tunisia, the Union of Tunisian Women rose in 1944 while in Morocco the Union of Moroccan Women was established in 1944 and furthermore in Morocco the Association of the Sisters of Purity was made in 1946 and the Association of Moroccan Women in 1947 (UN Report, 10 - 12).

Other Arab nations were profited from the mediation of the Western government which improved individuals' national cognizance and helped the rise of women's freedom too. Lebanon is an illustration were more women's affiliations set up, for example, the Lebanese Women's Council which appeared in 1943, the Association of Lebanese Women's in 1947, and the Committee of Lebanese Women's Rights in 1947 (UN Report, 10 - 12). Iraq, Sudan, and Jordan are different illustrations were Arab Women's Liberation Movement's associations and affiliations have showed up. The Iraqi Women's Union in 1945, while in Sudan the Cultural Girl's Syndicate was made in 1945 just

like the Association of Women's Enhancement in 1945. Additionally in Jordan, the Society of the Jordanian Women's Union was established in 1945.

The third period of Arab Women's Liberation development is the Contemporary stage which stretches out from the freedom of most Arab nations in the 1950s and the 1960s. This stage is set apart by the general population familiarity with the majority of women's associations in the Arab Muslim world that they ought to embrace programs that react to social and political conditions. In 1970s, in Tunisia Islamists began urging women to enlist in close to the negligible instruction and not to have any relations with men outside marriage or family relationship. Islamists in Tunisia defeated their guarded stands against woman's rights and began to grow their point of view toward sexual orientation parts. Then again, the Islamic freedom development in Sudan included women since 1949. Fatimah Talib, Su'ad al Fatih, and other women rose to prominence among Islamists. The last 50% of the 1070s, for instance, women's associations which are free from the official and political association began to show up. One of these associations is the Tunisian Al - Tahir Al - Haddad Club which was built up in 1978 by a gathering of female understudies to battle against the unequal treatment of women and the imposing business model of women's issue by the Tunisian state. In the 1980s, the Arab Muslim world saw the foundation of many women's affiliations particularly in the Maghreb (Western Arab Countries) because of the change of the Arab women's development. In Tunisia, the Tunisian Women's Association for Research on Development was made by a gathering of female scholastics in 1987 to support women's examination. Additionally in Tunisia in 1989, the Association of Democratic Women was established intending to cancel a wide range of victimization women.

Despite the fact that these whole Women's Associations were valid and in light of Arab women's battle and need, it is essential to specify that the new era of Arab women's affiliations profited from the universal and worldwide talks on women's issues and such talks left critical impact on Arab Women's development on the best way to change its battle and organize its objectives. The worldwide talk has helped Arab women's activists to bring laws and national enactments into live with general goals (UN Report). In this way, elucidate these associations, which expanded to 225,000 associations in 2004 (12), did not duplicate the Western illustration aimlessly. Or maybe they took after the Arab Islamic culture in actualizing ladies' rights in the Arab Muslim society. For instance, the Arab women's developments have not incorporate topics like gay and lesbians rights in their requires women's rights neither one of the these have discussed the privilege to pick one's religious

conviction on the grounds that these issues obviously repudiates the Arab Islamic culture. In this way, by and large, women's liberation movements in the Arab Muslim culture have kept away from any subjects that may hazard their central goal of freeing women in which they are blamed for being Westernized. Notwithstanding every one of their endeavors to be inside the Arab Islamic culture, they are still blamed for being Westernized.

Eminently, the weight of the UN came thus of their exploration in the Arab Muslim World. As indicated by UN information, the extent of women's portrayal in Arab parliaments is just 3.4% (rather than 11.4% in whatever is left of the world). Moreover, 55% of Arab women are ignorant (al Qudus al arabi, 1999). Thus, the United Nations (UN) always put weight on Arab administrations to enhance the status of women in Arab Muslim nations. Arab administrations fluctuate in their reactions to the UN associations in enhancing women's rights. Some of these administrations started gentle upgrades in women's status instead of sanctioning radical changes which they accept may negate the philosophy of their moderate nations like the Gulf nations case in advancing women's rights. Be that as it may, two gatherings in the Arab Muslim world shape the topic of women's rights. The primary gathering of these two is the religious fundamentalists who attempt to force certain idea on the part of women in the public arena that is viewed as in reverse. The second gathering is the Non-Governmental associations (NGO's) who have been attempting to force an option idea for women's freedom. Their idea was not invited in the Arab Muslim world since it has been viewed as a Western outsider to the Arab Muslim society by the West. In spite of all the contention that has come about because of the open deliberation between the two past gatherings with respect to women's freedom, women's developments in the Arab world rose solid and determinant.

Developing determinant and promising is a reality since a large portion of women's rights that were started by Saharawi's association have kept on being guaranteed by contemporary Arab women developments. Nawal El-Saadawi, a contemporary pioneer of the Arab women's liberation movement, whose role in the liberation of Arab women is pivotal. El Saadawi established an Arab women's activist association entitled the Arab Women's Solidarity Association (AWSA) in 1982 which was panned in 1922 and El-Saadawi put to banish after political

weight and Islamists demise dangers for her. El - Saadawi was banished in the vicinity of 1992 and 1996. Amid the seasons of her outcast in U.S.A she cleared up her social way of life as an Arab Muslim woman who lived in an Arab Muslim preservationist society. Likewise, she elucidated her position from the Islamist fundamentalists and how they translate Qur'an and Hadith in a way that fills their needs of disconnecting women socially, politically, and even rationally. Specifically, she scrutinized the consistent segregation caused on Arab Muslim women's researchers like her. El-Saadawi is known as being overwhelming in her battle as a women's rights dissident. Syria and Tunisia enhanced women's status for their advantages as nations need the worldwide support monetarily and politically particularly amid the postcolonial period. These administrations made dynamic changes that provide assistance in changing the women's status in their nations, for example, raising the abstract rates and lawfully emancipating women. However, Arab women activists still blame these nations for having no genuine changes and every one of the progressions are simply at first glance to satisfy the UN association and to get the Western stores. Some Arab women activists allude to occurrences like what occurred in Syria in 1982 when the Asad's administration assaulted muhajjabat hidden women in Damascus and constrained them to remove their Islamic attires.

Regardless of the considerable number of open deliberations between the Islamic fundamentalists and women's activists on whether Arab Women's developments are westernized or are originated from the Arabic Islamic culture, Arab women themselves have their own particular conclusion about the freedom they require. Buthain Shaaban, a Syrian researcher and a women's activist, guaranteed that all Arab women she met in her book *Both Right and Left Handed* have their own particular understanding of their freedom they require. Shaaban declares that all women she met from Syria, Lebanon, Palestine, and Algeria have got some information about their own particular suppositions of the Western model of women's freedom. These women had a similar answer "we would prefer not to mirror the Western women in their freedom" "we have our own particular manner". In noting along these lines they were not just demonstrating their particular and diverse desires of freedom, additionally demonstrated their cliché picture of Western women as being liberated from all conduct and morals.

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