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Article:	Waves of Feminism in Global World (1830-2008): A Case Study of Pakistan (1958-2008)
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Abstract

Feminism refers to a set of movements and beliefs focused on defining, developing, and achieving gender equality. Since the beginning of recorded history, women have been oppressed for their views and conduct. Feminism arose primarily in response to various traditions that restricted women's rights, but it is a global revelation and contradiction. The presentation begins with an overview of feminism's origins and the various layers of feminism that have emerged in the global community over the last two centuries. It also goes over the various varieties of feminism and how they relate to the various waves that have emerged. The report then goes on to discuss Pakistan's feminism phase, which will be broken down into layers. The last section of the paper contains the conclusion.

Keywords: Acts, Feminism, layers of feminism, Reforms, Pakistan.

Introduction

Female empowerment in social, economical, and political spheres is a core tenant of feminism. (Burkett and Brunell, 2021). It is the notion that women's rights and liberties should be promoted via organized activity to advance equality between the sexes in politics, economy, and society. (Webster Dictionary, 2022) "Feminism is the view that women should have the same rights, authority, and chances as men and be treated in the same manner, or the set of activities meant to reach this situation," according to the Cambridge Dictionary. (Cambridge Dictionary, 2022). Feminism is derived from the Latin word "Femina" which means "woman," and "ism" is a suffix derived from a Greek word that means "principle" or "doctrine."(Dictionary.com, 2022)

The ability to fill any post offered to men without discrimination is first and foremost. They also imply the ability to develop one's talents and abilities, as well as attain one's goals and ambitions, free of stereotypes and biases. Feminism is a feminist philosophy that advocates for women's rights. Its goal is to create a society in which men and women have equal rights and equal opportunities in all aspects of life.

Feminism is frequently thought of as a female-oriented school of philosophy. This is, however, an incomplete picture. To comprehend feminism, one must consider it from the perspective of women who are striving to fight for women's rights yet do not consider themselves to be women. Feminism is a concept that attempts to bring about significant changes in society by working for equal rights and emancipation for women. It is more than merely fighting for women's rights. (Androne, 2012)

It is undeniable that women have always made up half of mankind, but only a handful have risen to the top of the list of outstanding people who have shaped the path of human history. If we take Muslim history as an example, we will only come across the name of one female ruler, Razia Sultana, who ruled the Delhi Sultanate in the northern section of the Indian Subcontinent. If women appear at all, it is to support men or to face the consequences of conflict and calamity. They only emerge as rulers in their own right on rare occasions, and male historians typically describe them as possessing particular hatefulness and hardness, attributes that are common in men but inappropriate in women. Apart from that, women cannot make significant contributions to society, which is unlikely, or something else is at work here.

Feminism is a social movement that aims to transform society via the application of theory. Women have always been and will continue to be submissive to males, according to feminists, and this is an innate, biologically established situation. This, like the fights over class and race, has revolutionary potential. The Enlightenment and the French Revolution altered people's perceptions of women. The Enlightenment concepts promised everyone, including women, liberty, equality, and a better life. New expectations for women arose as a result of these concepts. Women began to be regarded as individuals rather than as creatures to be safeguarded and managed.

Mary Wollstonecraft's book *A Vindication of the Rights of Woman* (1792) argues that women should be educated to the same level as men to reach their full potential. Without being pushed into an undesired marriage, women should be entitled to pick their husbands. Women should be able to work, own property, and have control over their

children. Wollstonecraft was the 1st feminist writer to suggest that women may be self-sufficient and happy without a husband. Many respectable women pushed for the right to vote in the first part of the nineteenth century. They were driven by the assumption that empowering women would benefit them. However, the fight for women's suffrage became a prominent part of the 'waves of feminism,' as we termed them. (Harrison and Boyd, 2003)

Scholars View

Feminism, according to Nahal, Chaman, is defined as "women's independence from their husbands, fathers, communities, religious groups, and ethnic groups." Feminism becomes a reality when women are free. This is the kind of feminism I'd like to see all around the world. This is the feminism for which I am fighting." (Akila, 2015) "Feminism is the belief that women are human beings who should be treated as such," Maggie Humm explained. It is a movement aimed at eradicating gender inequality. Feminism aspires to help women achieve their full potential in the same way that men have. "Feminism is the concept that all people, regardless of gender, should indeed be treated with dignity." (Adedeji, 2021) "Feminism is a set of political and social ideologies and philosophies concerned with women's rights and equality, as well as how they are persecuted against," Janet Richards contended. Feminism is commonly thought of as a movement advocating women's rights, but it is much more. Feminism is about achieving gender equality for all people, but it is also about spreading awareness of the problems that women endure as a result of their gender. It's about ensuring that women are treated equally to men and have access to the same opportunities." (Pathak, 2008)

Types of Feminism

Liberal Feminism

As a result of educated women's engagement with liberal ideas, liberal feminism arose in Western countries. Liberal feminists aspire to apply liberalism's concept to gender equality, arguing that women's oppression stems from their absence of political rights and civil rights. Reforms aimed at ensuring equal opportunity for men and women can thus be used to combat it. By putting an end to unfair policies and advocating for equal rights, women's freedom would be accomplished. (Gerson, 2002)

Radical Feminism

The oppression of women, according to radical feminism, is founded on patriarchy, the system of male domination and privileges that determines and governs society. It sees patriarchy as the most fundamental cause of women's oppression, and it penetrates across all other forms of oppression, including racial and economic oppression, as well as age, caste, and culture. It also raises concerns about the system and mindset that sustain women's enslavement. Radical feminists criticize the feminist movement for focusing on problems like women's suffrage and labor outside the home instead of patriarchy and how it impacts society. Women began to challenge the responsibilities and expectations put on them by society. They started to question how society handled women, as well as how society treated people of color. They were increasingly challenging various types of tyranny and power. Women's movements arose as a result of this questioning in the 1960s and 1970s.

Black Feminism

The intersections of race, class, gender, sexuality and other categories overlap to affect experience, society, and power in an intersectional study of society. This school of thought contends that rather than being distinct, the experiences of being black, a woman, or anything else are inextricably linked and cannot be comprehended in isolation. As a result, intersectionality serves as a framework for comprehending and analyzing various experiences. As a result, an intersectional approach to oppression aims to identify and solve how various experiences collide to produce and maintain social injustice.

Marxist or Socialist Feminism

The economic model in which most women are forced to operate, according to Marxist and socialist feminists, is capitalism. The majority of women are forced into the workforce to supply the wealth and products that support the minority of men who dominate the economy in a society founded on the exploitation of the many by the few. As a result, women are compelled to play the role of economic producers, which is reflected in the gender roles that society expects them to play. Men are socialized to be breadwinners, taskmasters, and household heads, while women are socialized to be careers, providers, and domestic workers. (Miller, 2016)

Islamic Feminism

Islamic feminism is a movement aimed at advancing women's rights and interests in Islamic societies. It is frequently defined as the application of feminist ideals to Islamic society or the use of feminist methodologies in the study of Islamic heritage. Islamic feminists often work to create a type of religious analysis that would support their feminist viewpoint by developing a moral reading of Islam's founding books (the Quran and the Sunah). It is appropriate to discuss the establishment of a new Islamic discussion as well as the allocation of religion in general as a result. To achieve political and socioeconomic parity with men, Islamic feminists are critically analyzing historic commentary on Islamic literature and presenting fresh interpretations. They use a vigorous, gender perspective to conceptualize the ahadith's teachings. This means that Islamic feminists are actively working for social change as well as analyzing Islamic sources. They are dedicated to gender equality and want to change the current quo. (Djelloul, 2018)

Waves of Feminism in the Global World

First-Wave of Feminism: (1830-1930)

The first wave of feminism was about women's votes, and it was very similar to other social movements in the nineteenth century. Women were particularly engaged in catholic and antislavery activities, which emphasized property rights, divorce rights, and voting rights equality. (Harrison and Boyd, 2003)

“Germany has established ‘Equal, universal, secret direct franchise,’ the senate has denied equal universal suffrage to America. Which is more of a democracy, Germany or America?”

__Banner carried during picketing of the White House, October 23, 1918

Representatives Women's Party (NWP) organize a confrontational demonstration well outside the White House during World War I, accusing the administration of anti-democratic actions. Women had previously been granted the right to vote in Germany, but the United States, as a proponent of universal freedom and democracy, had yet to enfranchise half of its population. The banner sparked indignation, prompting police to issue arrest warrants for the picketers, and onlookers desecrated the flag. When compared to Germany, the United States was a betrayal. After all, the picketers were well-dressed, well-educated, White, middle-class ladies who were about to go to jail. This is not how ladies should be treated! (Krolokke, 2005)

John Stuart Mill, an English philosopher, was also a supporter of these rights, having been inspired by his wife, Harriet Taylor. He believes that men and women should have equal rights and that equal education, job, and voting rights should be demanded. The 'National Women's Suffrage Association was founded in the 1870s to demand more rights for women. In Britain, women's suffrage movements were initiated, and unions were created to combat women's suffrage. (Harrison and Boyd, 2003)

“Parliaments have stopped laughing at women's suffrage, and politicians have begun to dodge! It is the inevitable premonition of coming victory.”

“__Carrie Chapman Catt (1859-1947)”

The very first wave of American feminism was characterized by various forms of intervention, and these actions have continued to motivate modern feminist groups. Despite the activism skills of Alice Paul, the organizational skills of Carrie Chapman Catt (1859-1947), president of NAWSA, and the magnificent oratory of Anna Howard Shaw (1847-1919), also a previous president of NAWSA, it took a long time for women to gain the right to vote in 1920. The fight for women's rights dates back to the Seneca Falls Convention in New York in 1848 when over 300 men and women gathered for the country's first women's rights convention. Elizabeth Cady Stanton (1815-1902) drafted the Seneca Falls Declaration, which asserted women's natural equality and proposed a political strategy of equal access and opportunity. The suffrage movement was born as a result of this declaration. (Krolokke, 2005) New Zealand was the first country in the world to grant women suffrage based on the same criteria as males in 1893, and the United States of America followed suit. Women received partial political recognition and job prospects during the First World War, allowing them to participate in wartime tasks. In 1918, women under the age of 30 were granted a limited right to vote. In 1928, the United Kingdom granted women the same suffrage rights as men, while the rest of the world waited. (Harrison and Boyd, 2003)

For many women, the first wave of feminism proved unsatisfactory. Their situation was deteriorating. They didn't have the same pay or work prospects as males, which allowed for future waves of feminism to emerge.

Second Wave of Feminism: (1940-1970)

'Personal is Political' was the label given to the second wave of feminism, which was a radical feminist stratum that formed during the 1960s and the 1970s. During the period, European writers such as Germaine Greer, Simone de Beauvoir, Kate Millet, and Betty Friedan were particularly active, shifting women's focus from political to

psychological, cultural, and anthropological worlds. These developments influenced women's fight for more rights than only the ability to vote. (Harrison and Boyd, 2003)

“The Revlon lady tells her to put on a mask, be a whole new person and get a whole new life.”

“__Protest sign carried during the 1969 Miss America Pageant.”

the extreme second-wave feminists used performances to call attention to what has been now termed as "women's oppression," drawing inspiration from the tactics of more aggressive parts of liberal feminism. (Krolokke, 2005)

This phase of feminism called for social reform and political liberty for women, to achieve gender equality. Divorce Law Reform (DLR), Sex Discrimination Act (SDA), Abortion Law Reform (ALR), Employment Protection Act (EPA), Equal Pay Act (EPA), and Domestic Violence Act (DVA) were all introduced in Britain to achieve gender equality, but there was no progress in gender equality due to the weak enforcement of these laws. This wave was also about women's moral superiority.

“Women are not inherently passive or peaceful. We're inherently anything but human.”

“__Robin Morgan (1941-)”

According to feminist scholars like "Juliet Mitchell in the Subjection of Women (1970) and Shulamith Firestone in the Dialectic of Sex: The Case for Feminist Revolution", radical second-wave feminism was theoretically founded on a synthesis of neo-Marxism and psychoanalysis (1970). They argued that sexual disparities are more fundamental than class and race and that patriarchy is engrained in bourgeois society. They even claimed that women create their category and economy based on free domestic labor, maternal output, and their function as a labor reserve due to their intrinsic societal ties to the household and reproduction. (Krolokke, 2005)

Third Wave of Feminism: (the 1990s-2008)

The third wave was known as 'Transversal Politics,' and it promoted women's equality on a large scale. Third-wave feminism is sometimes referred to as "new feminism" because it emphasizes the idea of women's equality, which requires more than simply theoretical representation in legislation.

Women continue to endure discrimination based on their gender, particularly in the workplace and in terms of remuneration. In the United Kingdom, female pay is still roughly 75% of male pay, with women's compensation frequently lagging substantially below men's, even though they have matching degrees and experience. Women are underrepresented at the upper levels of law, media, medicine, academia, and senior government posts. A study of the FTSE 100 businesses in 2001 indicated nearly 40% of them have had no women on their boards. The percentage of companies with women on their boards of directors decreased from 69 percent in 1999 to 57 percent in 2001. (Harrison and Boyd, 2003)

“Cyber Grrls Get On-Line!”

“__Internet Tour, by Karen McNaughton (1997)”

The third wave is boosted by the belief that there will be more chances and less sexism in the future. Young feminists are reclaiming the term "girl" in an attempt to appeal to a new generation while participating in a new brand of feminism that is more assertive, even aggressive, but also more humorous and less arrogant. "And sure, that's Girls, which is cyber-lingo for Great-Girls in our case," Karen McNaughton asserted. Grrl is a young-at-heart phenomenon that isn't confined to those under the age of 18. Karen McNaughton is just one of many women who have benefited from the new grrl ideology, which began in the early 1990s inside the United States with girls-only punk bands like Bikini Murder and Brat Mobile.

"Revolution Girl-Style Now" was recorded as part of their manifesto. Bikini Kill celebrated self-sufficiency and combined feminist empowerment with hardcore punk strategy (DIY). This message of "Do It Yourself" was quickly adopted by an increasing number of "riot grrl" organizations across the Us, and spread further via "fanzines" and net-based "e-zines." In modern civilizations, according to Natasha Walter, there is still a lot of gender discrimination. She claimed that to overcome the inequities which still exist in society, several measures must be considered. Women's life cannot be viewed solely in terms of oppression and inequality addressed through politics. To address the disparities that still exist, women now have new kinds of influence in the workplace, politics, and the media at their disposal.

Feminism doesn't have to be a campaign to be effective. It's a purpose that can be advanced in several ways. Women can use the many conventional power structures in the workplace, as well as the many other groups in which they engage, to campaign for women's rights. They can also campaign for women's rights by joining one of the many groups dedicated to advancing women's concerns.

“When it’s being used as an insult, bitch is most often hurled at women who speak their minds, who have opinions and don’t shy away from expressing them. If being an outspoken woman means being a bitch, we’ll take that as a compliment, thanks.”

“__Bitch Magazine” (Krolokke, 2005)

Waves of Feminism in Pakistan

First Wave of Feminism: (1958-69)

The wave of women's empowerment that occurred during the Ayub Khan government can be considered Pakistan's first wave of feminism. Women-led this wave, which centered on women's rights and freedom. The Family Law Ordinance was the law enacted by Ayub Khan Government. The goal of this regulation was to provide women the same inheritance and property rights as males.

The 1961 marriage law was fairly specific, and it was suggested that a spouse may only use his right to divorce if the court permitted him to do so. This law made marriage registration mandatory and gave the Union Council the authority to choose Nikah registrars. The Nikah registrar was legally required to send the new bride and groom copies of the Nikah as well as a duplicated copy to the Union Council. It was the Council's obligation to supply the Nikah

registrar with an enrolment of the *Nikahnama* in a specific form and a wrap. The irreversible triple Talaq was abolished by this ordinance and any man who intended to divorce his wife must notify the chairman in writing of his intention to do so, as well as provide a copy of the divorce proceedings to his wife. Whoever disobeys this clause will be penalized, which could include up to a year in prison or a 5,000 fine.

The ancient and customary practice of proclaiming the word "Talaq" thrice in the case of divorce was banned by this legislation. According to this law, a man who wants a second marriage must get his first wife's will or consent and provide the arbitration council with an explanation of why he wants to wed again. The panel will make the ultimate determination in this case, and the spouse will need to provide evidence that he can balance the interests of both women and children.

Women enthusiastically supported the Muslim Family Laws Ordinance of 1961, which marked a turning point in Islamic law. They applauded Ayub Khan, the president of Pakistan, for enacting the law, while religious organizations in Pakistan fiercely criticized it. Women opposed it and started a campaign in support of the measure, while males opposed it and denounced the law, claiming it was an attempt to alter the Quran. Shariah application (Muslim Personal Law) The 1962 Act was expanded to almost all of West Pakistan, excluding the tribal regions. This Act was noteworthy because it provided consistency in the application of Islamic personal law concerning features of Muslim-to-Muslim relationships. With the passage of this Act, women's unique property became subject to Muslim personal law. The 1962 Act started to concentrate on Muslim personal law in this way, and Pakistani courts were able to reframe Muslim laws in ways that differed from those made by British Indian courts. As a result, women were legally permitted to acquire land as stated by Muslim law, and Muslim law was then implemented in family life.

Matrimonial courts with an exclusive jurisdiction were made possible by the Family Courts Act of 1964. According to Section 12 of the Family Courts, these courts may participate in reconciliation at two points: before the trial and following the conclusion of the evidence.

Second Wave of Feminism: (1971-88)

"Socialism, Islamism, and Women's in Pakistan" is the moniker given to Pakistan's Second Wave of Feminism. For Pakistani women, the post-Ayub phase, which spanned from 1969 to 1977, was a turning point. Anti-Ayub unrest was occurring at the time. The very first state elections in Pakistani history had a significant impact on all women, increasing their knowledge and enticing them to vote.

The era of Zulfikar Ali Bhutto: (1971-77)

In regards to women's rights, Zulfikar A. Bhutto's administration was the most progressive. The university's sole female vice-chancellor was selected throughout his administration. It was decided to name Begum R. Liaquat A. Khan as the governor of the Sind Assembly. Women had access to all government jobs and services, even those in the international office. During this time, the Constitution of 1973 was promulgated, which included sections promoting women. Gender inequality was attempted to be eliminated through participation. This was the most important piece of legislation affecting women's legal rights in Pakistan. It affirms the elimination of the exploitation of women in terms of fundamental

rights. "All citizens are equal before the law and are entitled to equal protection of the law," according to Article 25(1) of the constitution. Nothing in this article shall prevent the state from making any special provision for the protection of women and children," according to Article 25 (2). Article 27 adds that "no citizen who is qualified for appointment in the service of Pakistan shall be discriminated against any appointment solely based on birth."

"Steps shall be made to ensure full involvement of women in all aspects of national life," according to Article 34 of the constitution. The state has the responsibility to "secure the well-being of the people, irrespective of sex, caste, creed, or race, by enhancing their level of life," according to Article 38 (a). Women were given 10 reservation seats in the National Assembly under the 1973 constitution. The civilian government of Prime Minister Zulfikar Ali Bhutto resulted in administrative reforms and an improvement in women's legal standing, as codified in the 1973 constitution. It was sought to combat discrimination by reserving seats in the legislature for women.

On January 31, 1976, Prime Minister Zulfikar Ali Bhutto established the Pakistan Women Rights Committee. Yahya Bakhtiar, Pakistan's Attorney General presided over the meeting. The committee was formed to formulate legal reform ideas to better Pakistani women's legal, economic, and social conditions, as well as to give them legal options to obtain relief in situations such as child custody and support. The group had 9 women and 4 males on it. They were requested to submit recommendations to improve women's positions and conditions. In 1976-77, another organization called "Aurat" was founded in Islamabad. This began working for the advancement of low-income women. Shirkat Gah, another organization, was founded in 1975. This organization's mission was to inspire women to participate fully and equally in society.

General Zia-ul-Haq Regime: (1977-88)

General Zia-ul-Haq revolution in July 1977 signaled the end of the Z.A. Bhutto era and the beginning of Zia's Islamization period. Zia's Islamization agenda included legislative reforms such as the establishment of an Islamic criminal code, as well as educational and economic reforms based on Islamic principles. Hudood Ordinance of February 1979, called for modifications to the country's criminal law system. *Zina* Ordinances established criminal punishments for sex-related crimes such as kidnapping, rape, adultery, enticement, prostitution, attempted rape, prostitution conspiracy, and deceptive marriages. The prohibition ordinance made it illegal to use alcohol or illegal narcotics.

The illegal accusation of *Zina* and also the stealing of private property were both punishable under the Qazf Ordinance. The execution of the Hudood Ordinance was the most contentious and passionate issue. The rape clause of the Pakistan penal code was repealed by this decree. This legislation made extra-marital sex a criminal. There was no difference between adultery and rape in this regulation.

Thousands of women were imprisoned as a result of the Hudood decree. On *Zina* charges, women over 70 years old and girls as young as 11 years old have been imprisoned. According to police data, around 1500 incidences of *Zina* were reported against women annually. Between 1980 and 1987, the Shariah Court considered approximately 3,399 *Zina* appeals. In these circumstances, the *Khawateen Mahaz-e-Amal* (Women Action Forum) was founded in 1981 by a small group of women who saw Zia's policies as a severe threat to

women's rights. In April 1982, the Council of Islamic Ideology presented the Law of Evidence (1885) to replace the 1872 Evidence Act. The testimony of "two Muslims male witnesses, and in the absence of two male witnesses, the testimony of one male and two female witnesses" was declared in this statute.

In the Zia administration, the Law of *Qisas* and *Diyat* was a new contentious law that could never be decreed. This law was first opposed by the Women Action Forum (WAF), but it was eventually postponed. The bill was presented to several committees, but it was never approved. Pakistani women faced numerous obstacles in their attempts to enter state politics under General Zia's Islamization program. The Ansari Commission, which was established in 1983, issued a report stating that the head of state must be a Muslim male, that members of Majlis-e-Shoora must be above fifty years old, and that women may join only with the approval of their living spouses. Women's rights in Pakistani society and state were most well-known under General Zia's reign. All of the legislation passed under his reign curtailed women's rights, placed them in an inferior position, and harmed women's contributions to society.

Third Wave of Feminism: (1999-2008)

The third wave of feminism in Pakistan was launched by General Pervez Musharraf, who coined the slogan "Women's Empowerment." This period is also known as the 'Women's Emancipation Era.' General Musharraf followed an enlightened moderation strategy. He passed several laws that gave women more influence. The military ruler Musharraf made the first brave step toward women's emancipation by appointing seven women as ministers in his provincial and federal governments. These female ministers were given the departments of the Special Education, Law Department, Social Welfare, Women's Development, and Demographic Welfare.

Musharraf's government has made a lot of initiatives and actions to improve women's position in Pakistan. The administration has made several efforts to address the barriers that women face and to accelerate their progress. The abolition of discriminatory laws is one of the most important initiatives made by the government. The Muslim Family Laws Ordinance and the Hudood Ordinance were both repealed by the Pakistani government. (Musarrat, 2014) Musharraf significantly improved women's rights which were one of his most significant development achievements. The Department of Development was strengthened under Pervez Musharraf. He also passed a series of measures that improved women's rights. Many rulings against women were overturned by Musharraf, demonstrating his commitment to enhancing women's social freedom. (Noareen, 2021)

President Pervez Musharraf established the National Commission on the Status of Women through Presidential Ordinance in 2000. The panel was entrusted with giving suggestions to the government to improve the status of women and reform the current gender-based laws. The commission was made up entirely of women, with one representative from each of the federating units' provinces, Azad Kashmir, and minorities. On December 4, 2006, parliament passed the Protection of Women Bill 2006, which was then signed by the president. The bill attempted to rewrite the Hudood Laws and make changes to the Criminal Procedures Code to preserve women's human rights. The standard of proof was moved from the accuser to the defendant. The *Zina-bil-jabr* was no longer present.

Women now have a maximum quota in municipal governments, thanks to landmark legislation. Women were given a 100 percent quota in village councils and a 33 percent share in town councils. This is known as the "Devolution Plan 2005," which strengthened women's political contributions by giving them participation in local governments. 20007 women were elected to the Punjab Union Council, 6498 women were elected in Sind, 3963 women were elected in KP, and 2374 women were elected in Baluchistan. Although women had the lowest quota, they received 18 percent representation in the Senate and 21.6 percent in the National Assembly, which was a positive step toward raising women's voices in legislation. (Shabir and Mahmood, 2020)

Conclusion:

Feminism is an ideology that opposes society's patriarchal structure. Waves of protests erupted around the world, demanding that women be represented on an equal footing with men in every arena. Well before British colonies attained independence, women who were compelled to live within the four walls of houses started to struggle against this discriminatory and patriarchal mindset. Women took part in the liberation fight and then helped the new nation rebuild and construct a legal framework for women's rights. Women required social and legal reforms as well as the successful implications of these reforms and legislation to protect their rights. Social movements arose all across the world, with the manifestos of these groups focusing on the exploitation of a specific segment of society or the entire community. When the peasant or farmer movement arose, we realized they were being exploited and demanded their rights, so we backed them up financially, physically, and even on social media. When women took to the front lines to address the exploitation they face, we mocked them rather than supporting them. On social media, we even troll them. This is a fact, and we must understand that when exploitation exists, there will be resistance. We must break free from cultural and religious constraints on women that are based on incorrect assumptions rather than truth. This study is not written to promote feminism, but it is vital to emphasize that resistance stems from exploitation, and we must admit that women have been exploited throughout Muslim history. Every theory or movement gives rise to a particular political party, but feminism did not do so, despite its enormous influence in the West.

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