

## *Second-wave feminism and the attitude of Islam to it*

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### *Abstract:*

*Nowadays, we are witnessing various crises and challenges in different areas. The women's crisis is one of the most significant of these crises, and feminism is a solution for solving this crisis, according to the Westerns. The researchers have emphasized the sexual equality perspective (gender equality) to define feminism. The main purpose of the feminists for eliminating all gender differences between social roles of men and women has distinguished this movement from others. The movement has attempted to consider women and their concerns as the ideological base. However, this movement faced political, economic and other challenges during the achievement of this goal to the extent that the feminist scholars neglected women.*

*Feminism is an organized movement to achieve women's rights and an ideology to transform society, which was formed in the late nineteenth century in opposition to some social inequalities. The second-wave feminism began in the 1960s, and its advocates believed in reconstruction and revolution, and also called for the full equality of men and women in all social, psychological and cultural spheres. About the increasing growth of such schools, the rich scientific knowledge of divine schools, such as Islam, should not be ignored. Islam also has evidence to show the ineffectiveness of these movements. The present article aims to consider the two theories of Islam and second-wave feminism from the standpoint of philosophical foundations and origins.*

**Keywords:** feminism, second-wave feminism, Islam, woman, philosophical foundations.

Dictionaries define "feminism" as "the advocacy movement for women's political and social rights" (Anvari, 2003: 5403). This term was developed by "Obertin Okler," founder of the first women's suffrage association in France in the 1880s (Lipst, Siver, 2004: 1016).

Feminism is an organized movement to achieve women's rights, and an ideology to transform society, which was formed in the late nineteenth century in opposition to some social inequalities. Due to the dependence of feminist perspectives and tendencies on Western philosophical and political schools, different sects of feminism emerged, each with a particular and separate perspective on women's legal issues. Every branch of this movement believed that women had faced injustice and inequality; however, they provided different analyses for the causes of this oppression and thus suggested different strategies (Zahrabi Kalantari, 2005).

Muslims should note that the factors and instructions of the feminists are based on specific atheistic beliefs and frameworks that never conform to the essential criteria of religion, especially Islam, in support of women and their rights.

Historically, in the 17th and 18th centuries when the industrial economy replaced the feudal economy, the whispers of the rise of women against their pitiful state were heard. Hence, the onset of feminism has been tied to the Renaissance. It should be noted that the theoretical frameworks of feminism were provided in the past ages, because the writings of "Margarita Donarar" famous writer of peace in the sixteenth century, the

*kingdom of "Elizabeth Towdor" on the seas of England, the resurrection of Joan of Arc against foreign aggression, etc. are evidence of the influence of women in their fate and even their homeland. In the seventeenth century, French Mary De Gorne published a treatise on the "equality of women and men and the complaint of women," in which her uprising against the situation of women—where women have been banned from all good things, were deprived of liberty and all the virtues—goes to its climax (Mesil, 1998: 57-56).*

*The achievement of British women's suffrage in 1918 was one of the manifestations of the victory of feminism, which then subsided. Some call the first two decades of the 20th century as the first-wave feminism.*

### ***Humanism in a creature whose nature is collectivist***

*Humanism is one of the most important principles of feminism. Feminism is the product of the Enlightenment in Europe, and humanism is considered to be the most fundamental principle by many feminists. "Humanism" is translated into being centered on the individual (Oxford, 1998: 528).*

*Humanism, in fact, was an extremist process that emerged against the Christianity's rationalism in the middle ages, so that its advocates experienced the benefits of all kinds of material pleasures and beauties. They were completely despair of the sky and sought their dreams in the land and animal instincts (ZibaeiNejad, 2003: 1820)*

*One of the delusive slogans highlighted in the horizons of humanistic thinking is the "women's rights" and its protection. Protection of woman is respectable but if it is not deceitful, because a woman has a unique place in the school of religion, especially in Islam. However, what is happening in*

*non-religious communities is, unfortunately, something else. With the advent of Islam, Arabs' custom for premature burial of girls was pretermitted; instead of daughter's father giving dowry to his son-in-law in the marriage contract, Islam stipulated that the husband should pay Mahriya to his wife; women obtained individual property rights and the right to inherit, while only the male relatives had the right to inherit in the past. In this way, the social status of women has progressed with the advent of Islam. Also, the Prophet of Islam (PBUH) swore an allegiance to women under certain conditions in accordance with the divine command in the twelfth verse of surah al-Muttahana. By this allegiance, women were involved in political, social and economic affairs.*

*Regarding the women's political participation, Islam has been leading. The call of the Muslim man to perform his duty and to protect her respect and rights, the women's political, military and social participation from the beginning of Islam (Ghazi, Immigration, Friday prayers, attending the mosque and educational cultural participation) and the "women's allegiance" to the Prophet and so on indicate that Islam has considered women and their social and political rights more inclusively and far more widely than liberalism and socialism, so that this issue has been progressively fulfilled. A list of numerous books documented the names of female scientists, researchers, poets, and fighters of political scenes, etc. leaves no concern for the weakness of women.*

*Ultimately, it is clear that, when individualism and perfection of human desires without any interference are the foundations of thinking, then freedom is one of the definitive means of such approach. This understanding of freedom never leads to the freedom of nature, thought, and spirit, but the freedom of instinct is pursued and desired. Such freedom*

*not only allows any rape, insult, and oppression to the actual rights of humans, as well as illegitimate relationships upon the consent of the parties but also encourage and admire it. From the perspective of Islam, nothing remains of the family in this situation.*

### ***Feminism in Islamic societies***

*Religious and secular attitudes and activities centered around women in recent decades in Islamic countries during the resistance and confrontation with Islamic gender doctrines have led to the creation of a new paradigm called "Islamic feminism" (Manithi, 1997, p. 57). Proponents of this sect believe that it is possible to apply sexual equality between men and women within the framework of religious (Islamic) values.*

*What the Islamic feminist theorists and proponents care about is that it should not confront the religion. They attempted to provide entirely personal and non-expert interpretations of religious references, including the Qur'an and the Hadiths, by the advocates and theorists. Hence, they repeatedly emphasize the necessity of using the classical methods of inferring religious laws such as "commentary" and "ijtihad" in order to uphold women's rights and provide "feminine" interpretations free from the "patriarchal approach."*

### ***Family; The missing piece in the puzzle of feminism***

*Initially, feminism was presented as a limited protest, followed by a social protest, and eventually turned into a movement in the field of women. Because it lacked a thinking system, it resorted to other instruments and thinking systems and introduced a gender approach in them to change the situation of women. However, Feminists called this rootlessness as "flexibility." They proclaimed that, along with loyalty to the core*

*propositions and doctrines of feminism, they must take various ways to change the behavior of the masses and convince the elites, so that Feminism would be raised in different societies along with the ruling norms. However, what constitutes the identity of feminism and makes it independent of non-feminism is the principles of this movement. These principles are, in fact, the origins of capitalism and the new West. Given that feminism originates from the capitalist system and its attitude toward women and the family, it seems necessary to discuss these principles as the fundamentals of feminism (Cheraghi Koutiani, Fars News Agency, 2007).*

*The family is one of the oldest human institutions in the history. According to Shahid Motahari, even if we are skeptical about the naturalness of human civil life, we cannot question the naturalness of his family life. There are mechanisms in nature that drive human toward a family life (Motahari, 1999: 164).*

*Accordingly, marriage is emphatically emphasized in Islam. In the Islamic society, a strong spiritual and social pressure bring men and women to the wedding. Being single is extremely rare in the Islamic society, and individuals, both men, and women have integrated into the family structure through marriages so that the individuality of person has been prevented.*

### ***The historical evolution of feminism***

*This wave began under the leadership of "Simon de Beauvoir," and called for the full equality of men and women in all social, psychological and cultural spheres raising the slogan "Women Without Men." During this period, the feminists intensified this wave by emphasizing the*

*bachelorhood, discouraging the marriage, encouraging women to express masculine behaviors and participate in economic activities! On the other hand, accepting the roles of mother, spouse, and housekeeper by women were considered to be the ways of male dominance on females and the root of oppression and discrimination against them.*

*The historical evolution of feminism can be divided into two main parts called dual waves:*

*The first-wave feminism referred to the feminist movements in the late nineteenth and early twentieth centuries. The first-wave focused on gaining equal rights for women, especially the right to vote.*

*The second-wave feminism in the late 60s and the whole 70s of the 20th century was a protest against women's inequality. Since this paper focuses on the second-wave feminism, we explain the position of the second-wave feminism as follows:*

***Second-wave feminism:****it began in the 1960s. Proponents of this wave believe in reconstruction and revolution and call for the full equality of men and women in all social, psychological and cultural spheres.*

*The second-wave feminists see the differences between men and women as gender differences constructed by the patriarchal culture. Subordination of women is the main concern of the second-wave feminists, and they attempt to remove this subordination (Moshirzadeh, 2002: 250).*

*They believed that feminine qualities must be eliminated for the release and salvation of women. They went so far to the extreme that they emphasized the masculine appearance, short hair, heelless shoes, rough suits, and faces without makeup.*

*The second-wave feminism began after a period of stagnation in the 1930s and perhaps at the end of the 1960s. The women were not aware of the inadequacy of the rights achieved at the beginning, although their social life was changed. At this time, women began to claim their economic rights. In the last years of sovereignty, this movement found economic, social and political forms that were called "organized capitalism" (Ibid: 184).*

*The capitalist world provided the context for the second-wave feminism by producing women's supplies and promoting beauty profit takers. On the one hand, women have encouraged the mass consumption of capitalist goods through advertising and media devices. On the other hand, they pushed other women into the workforce. In the decades after World War II, women constituted the majority of office workers, typists, and secretaries, and in the mid-1970s, 45% of the total number of public sector employees were female (Ibid: 310). After another period of "silence and stagnation," women began to notice the loss of their human rights in return for gaining their political and social rights, so they were planning for another movement so that they can get all their rights.*

*Therefore, several important factors are affecting the formation of the second-wave feminism:*

- 1. Capitalist developments*
- 2. The welfare state*
- 3. The discourse space of the 1960s and the rise of the civil rights and the new left movements.*

*In general, the emergence of the women's movement in the late 1960s, with an emphasis on the women's struggle for freedom in an independent movement, was not separated from the first-wave feminism and many of its*

*paradigms originated in the past. The same questions that were put forward by the first-wave feminists also obsessed thesecond-wave feminists. They also wanted to release women from the subordinate social and political position and to form a society in which gender would not impede the achievement of common humanity and women would not be regarded as second-ratehuman beings (Ibid: 250).*

*The feminists' liberalismoriginates from their humanistic view to the freedom. In this school, people are "free," not "responsible free." Based on this notion, freedom means the permissibility of any will and any choice. On the other hand, there is another principle entitled "Equality with Men" that carries a humiliating message; that is, the woman is a subordinate dignity, and man is the main dignity; therefore, it is desirable for a woman to be like a man, and she must change in the name ofequality. Thus,freedom is the only way to achieve this equality. The principle of "equality" must not be limited by any power and will, either the maternal emotions or feminine traits or any moral norm or social contract. All barriers should be abandoned to respect the human beings' freedom in all things; even the similar conditions should not be provided for the free choice because in that case, women may choose things that fit moral standards, social conventions, and femininetrails!*

*Some feminists see the root of women's oppression inthe lack of equal civil rights and educational opportunities. Some people do not consider gender in determining humanrights and believe that the feminine and masculine naturesare completely the same. They argue that there is only "human," not gender. One of their aspirations is the realization of a bisexual community. The members of the bisexual community are male or female, but they do not show male and female characteristics with exaggerated psychological*

*differences; that is, there is no sharp contradiction between the characteristics of men and characteristics of women. Girls and boys enjoy educational facilities equally, and the traditional feminine or masculine characteristics are not induced.*

*The founders of all the main religions in the world were all innovative. All the prophets created social change in favor of the rights of women and children. For example, Christianity increased the level of support for widows. From the very beginning, Islam voided the premature burial and misconduct of female children and legislated laws to give married women greater protection and rights. However, it should be noted that some new scholars sometimes weaken the ideals of the prophets and founders of religions, and in many cases badly presented and introduced. Modern Christian denominations, in which women are still not allowed for leadership, are good examples. The Pope's 1977 proclamation that no woman could be a priest because Jesus was a man illustrates the centuries of patriarchy ruling Christianity, which is entirely in conflict with the teachings and perfectionism of early Christianity.*

*It is while the mosque of Fatima (PBUH) is located below the mosque of Ali (PBUH) in the Seven Mosques district in Medina, where the Battle of the Trench occurred. These mosques were the place of worshipers and the warriors of the Battle of the Trench and also provide a historical testimony to the presence of women in the community from the viewpoint of Islam. Therefore, the Prophet (PBUH) has confirmed the presence of women in the social and political scene and has only forbidden the presence that provokes the emotions and intentions of others. After the construction of Al-Nabi Mosque, men set up a community prayer in the mosque, with the*

*Prophet (PBUH) at the front, and women prayed outside with one of the Companions.*

*The Holy Prophet (PBUH) during his travels, even in some wars, carried with him some women who had the ability to work towards the progress of Jihad. In the battle of Ohod, Nasiba seized the sword against the eyes of the Prophet (PBUH) and began fighting, and the Prophet said to her: “ لمقام نسيبه بنت كعب افضل من مقام فلان و فلان ” (Al-Moghazi, 1414: 269)*

*Perhaps, Simon de Beauvoir, with the writing of "Second Sex" (1949), and Betty Friedan, with the book "The Cheated Woman" (1963), had an important and influential effect on fomenting the second-wave feminism. Another important thinker in this wave is Kate Millet, author of "Gender Policy" (1970).*

*The radical feminism that emerged from the 1968 student movements denies marriage since the woman is considered to be a "housekeeper," "child-giver" and "one another" and a man to "breadwinner," "father" and "the original" (Moshirzadeh, 2004: 58). Also, women must live apart from men because men dominate women even in their closest relationship. The motto "Women without Men and Men's Behaviors" refers to this period (Moshirzadeh, 252-252: 1999). They considered the free couple theory as the easiest way to escape the bondage of marriage.*

*Differences between women and men are among the discussions of women's studies. Males and females differ in two aspects of evolution and legislation. Evolutionary differences are evident in three aspects of biology, mental-psychological, and intellectual. In the system of law and legislation, the difference or non-difference between women and men is controversial. The feminists - with different branches and tendencies - have accepted*

*some of the differences in the two systems of evolution and legislation, and refused some others. They believe that there is no difference between men and women, especially in the legislation system. However, Islam acknowledged the differences between men and females in the evolution, and consequently, has considered some differences between the two sexes in the system of law. Obviously, the differences do not mean sexual superiority to another gender.*

*The Western world, especially the United States, tries to equate men and women quantitatively and apparently as if there is no difference between them. However, Islam knows men and women as complementary beings. The difference between these two sexes lies in their social role and function. In this regard, Islam believes in a kind of complementation between men and women.*

*The consequences of adopting a liberal view of the feminist thinkers can be summarized as follows: negation of marriage and formation of a family and introducing it as "public prostitution" and "the cause of women's misery" in the speech of Simon de Beauvoir; the replacement of the theory of "free couple" and "common coexistence" without any commitment and responsibility among men and women for securing their absolute freedom; and the emphasis on sexual socialism (Deputy of Professors and Courses of Islamic Studies, 1998: 17).*

*Muslim men and women maintain an independent identity from the cradle to the grave. Marriage does not affect their legal personality, the right to property, even the name of the person, and if the woman commits a criminal offense, her punishment is not more or less than that of the man. Also, if a mistake or assault is made on her, they will be entitled to compensation, like men. In Islam, males and females have equal rights, but*

not similar. The role of the mother and the child's upbringing is of high value, but at the same time, the presence of women in various social arenas must be fulfilled concerning religious and ethical merits. Our jurists and lawyers must offer more scientific and up-to-date solutions to prevent the oppression and mistreatment of women, as well as to guarantee their legitimate rights regarding the element of time and observing the criteria and principles of inferring the religious texts.

**The Decline of Feminism:** In the 70s, feminists set out their ideas by rejecting the marriage and emphasizing the bachelorhood and economic profession. The motto "Women without Men and Men's Behaviors" refers to this period. After that, the feminist extremist movements became modest, and the adverse effect of excessive women-dominated movements entangled women at most. The increasing violence in the family and work environment and the lack of gender security was the result of this period. Since then, the Western world has reoccupied traditional roles and the family institution (Segalan, 1996: 335). Also, the year 1994 was proclaimed the International Year of the Family by the United Nations. In recent decades, modern women have been trying to show their distinction from men with a feminine appearance and subtle behaviors.

Typically, the movements unilaterally focus on a single area of structural transformation. The success of the movement can also be judged both on the basis of its impact on external structures and on the extent of maintaining or sustaining the movement itself.

1. Betty Friedan says: "Today, the loneliness of independent women threatens their mental health. Now women have become infected with a new crisis with no specific name. How could the women in such a difficult and dangerous crisis be called prosperous? If the

women have reached what they wanted, then where is the problem? The answer to this puzzle is not one more thing, the equal rights of men and women that have caused all disasters. Women are depressed and sad because they are free, women have become the slave of their liberation ... The movement of women for the freedom and equality that was repeatedly whispered in our ears has turned into their stubborn enemy" (Woman's Message Magazine, 2008).

It is the fact that the emergence of feminism and its prevalence reflects the crisis in contemporary Western thinking rooted in the Renaissance, which conflicts with natural facts and scientific data (psychological and biological, etc.). Feminism in all its branches and manifestations has nothing but disagreement and conflict between the two sexes and the exacerbation of people's lack of understanding.

Allameh Tabatabai composed the *Tafsir Al-Mizan* between 1951 and 1971, which lasted for nearly 20 years. Basically, the chapters dealing women's issues (based on verse 228 of surah al-Baqarah and the initial verses of Surah al-Nisaa on the creation of Eve and the verse 34 on the superiority) and family matters (based on verses 228 to 242 of surah al-Baqarah on divorce) are proposed in Volume Two, Four, and Five of *Tafsir Al-Mizan*, which was apparently written in the 1950s. That is, the second-wave feminism that dates back to the 1960s and 70s has not yet been argued at this point so that Allameh would seek to answer its issues. However, Professor Motahari's collection of articles in *Zan-e Rooz Magazine* later converted into the book *Women's Rights in Islam*, dates back to the mid-60s and the peak of the second-wave feminism. Hence, the doubts of this movement were reflected in national publications such as *Zan-e Rooz Magazine*.

As we read in the Holy Qur'an: " لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا «وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ» " (For men is a share of what they have earned, and for women is a share of what they have earned). Unlike the Western world, Islam views women's rights independently. When Islam spoke of woman's rights, it is only about her dignity; "the thing that motivates Islam to give women economic independence is nothing but human aspects and justice of Islam. There were no such things as those of the Britishgreedy factory ownerswho passed the law for filling their stomachs; then they announced the world that we hadrecognized thewomen's right and equated the rights of men and women. Islam gave the woman economic independence but did not overthrow her house, as Will Durant says. Islam did not shatter the families, did not force women and girlsto rebel against their husbands, fathers, and brothers.

Imam Khomeini (PBUH), on various occasions in their statements, expressed the true status of women from anIslamicpoint of view. In Imam's view, awoman has a high degree and dignity that no feminist school - which has reduced women to alaborinstrument - can understand it. Referring to the woman's day and explaining the high status of Hazrat Fatima (PBUH), he says: "It is a great day, a woman came to the world who is against all men; who is a human;who manifest the whole human identity"(Imam Khomeini, 486 and 487: 2008).

In the era when thefather was unhappy with having a girl, the Prophet (PBUH) said: "Girls in the house of their fathers are asdivine beauties." (Sheikh HorAmeli, 104: 2008) In a society where the women were not respected, the Prophet Muhammad (PBUH) said: "The woman, the sweet smell, and the prayers are my favorites" (Mustardak al-Wasael and Mustanbat al-Masaleel, v. 2: 175).

2. *Imam paid attention to the bad intentions of feminist perspectives and their expectations of women, and always emphasized the place and impact of women in the societies. He said: "If brave women were omitted from nations, the nation would decay. Islam is so respectful to you that is not the same for men; Islam wants to save you, Islam wants to save you from being the puppet that they want, Islam wants to develop you as a perfect person" (Sahifeh Noor, 199: 1990).*

*The existence of a woman and her nature in Islam are defined in such a way that the views of the scholars in this area are remarkable.*

3. *In this regard, the Supreme Leader Ayatollah Seyed Ali Khamenei, also believes that: "If women do not participate in a social movement of a nation, it will not succeed. If women participate in one movement seriously and consciously, it will doubly move forward" (Statements by the Supreme Leader Ayatollah Seyed Ali Khamenei, 2012).*

*Therefore, if there is an obligation, both men and women will share it. In addition, chastity and veil originate from a fundamental issue that Islam wants to prevent any lechery in the family. The Qur'an orders men, the same as women, to control their eyes, to keep away from lust, and to maintain their chastity (Noor, 30 and 31).*

*Islam encourages marriage frequently and even promotes it as a matter of urgency. The family is of undeniable importance in fostering the talents, responding to physical and mental needs, moral and emotional calmness, preservation and survival of the generation.*

*Since every group, though small, needs management, the main role of the woman as a mother and wife for warming up the family should not be overshadowed by other things. Even if the woman is involved in social and economic activities (in accordance with religious orders and duties), the man is still in charge of providing the livelihood of his family. In fact, this principle will exempt the woman from working outside in laborious activities and competing with men so that she will be ready for upbringing the child and caring for herself and her husband.*

*With an Islamic view to the woman and her presence in the family, the Supreme Leader Ayatollah Seyed Ali Khamenei said: If a woman is discussed separated from the family, then there will be a misunderstanding and misdiagnosis; these two should be considered alongside. See what has deprived women of mental peace and calmness in the family? A woman who is humiliated, insulted, and pressured cannot be a good wife and a family manager; while the woman should be a family manager (Statements by the Supreme Leader Ayatollah Seyed Ali Khamenei, 2014).*

*Looking at the woman in the West, we conclude that "when the woman gets away from her true self and faces with an identity crisis, her family will be the first institution in the crisis. Feminists promote free sexual relations under the pretext of women's rights, they promote homosexuality and premonish women and girls from marriage and motherhood. These are all poisonous arrows that break the foundation of the family, poison the family and poison the community accordingly. This is the transition of the crisis." (Fox-Genovese, 1965)*

*From the perspective of religion, intellectual foundations of feminism are rejected the same as humanism (man-centered), secularism (separation of religion and the world), liberalism (freedom and individualism), Marxism*

*and the like. A human being is a creature with a creator and owner, and religion is present in all individual and collective aspects. On the other hand, a human being has a limited and incomplete knowledge about itself and the whole world. Also, the human being must obey the creator in its insight toward the world and various affairs, so he/she has no absolute freedom. Therefore, the imposition of law and strategy for the half of human creatures (women) is not afforded by the human being, let alone all the creatures (Hosseini, 156: 161: 2000)*

*4. From the religious point of view, the oppression of women or any other creature is due to the ignorance and passion of the human. Humans will always oppress the God, themselves and other as long as they are not in the path of divine teachings and self-control. In addition, differences in the creation of men and women and their responsibilities do not mean the oppression of one and superiority of another. The proportion and overlapping of the rights and duties of men and women require each one move in their direction. None of the traits of men and women which are rooted in the nature and psyche of each gender are negative, but they will become negative when they are misplaced and out of divine rules. Although men have been more oppressive over the history because of their higher physical and economic and political power, all of the oppression is due to the non-obedience of mankind to the truth, neither being a man nor a woman (ZibaeNejad, Sobhani, 132 134: 2009)*

*In the end, the woman is not different from a man with respect to the human truth and evolutionary way, according to Islam. Therefore, they also proceed side by side in the main areas, including:*

*1. In the field of perfection and scientific evolution;*

2. *In the field of punishment and obtaining divine rewards;*
3. *In the field of heaven and access to the otherworldly status;*
4. *In the area of approaching to and reaching the spiritual authorities.*

*There is no doubt that, according to Islam, men and women are equal in the fields mentioned above. The differences are only in some of the subfields of life according to their special status in the universe. Also, the difference in the Islamic laws is based on divine justice that is in perfect consistence with the philosophy of their creation.*

*One of the adverse consequences of feminism is the creation of confrontation between men and women. As male and female are complementary and needful to each other, the efforts must be taken to establish a healthy relationship proportional to their existential structure and the needs of the family and society, instead of triggering tensions and violence between them and emphasizing the patriarchal or matriarchal attitude. The evidence of this claim is the emergence of anti-feminist movements and increased violence in families in recent decades. Feminism has misled the mankind, rather than focusing on the underlying cause of discriminations, i.e., immoral and ignorant traits (ZibaeNejad, Sobhani, 129: 2009).*

*Islam disagrees with such attitude toward women and men and tries to remove any barrier in this direction.*

### **Conclusion:**

*Although feminism took part in the struggle against the oppression of women under the pretext of protecting women's rights, it started theorizing regardless of the various dimensions of human life and unaware of the real*

*needs of both sexes, and then attempted to apply specific universal practical policies about women and men. In this way, it not only did not eliminate the oppression of women but also created a double oppression for females.*

*Therefore, all feminist attempts, at least in the second-wave, turned feminism into an iron wall instead of a liberating movement for women that stole their features. Second-wave feminism brought women close to the ideas far from their nature through the fake promises of the West's thinking. This is where some of them came to an absurdity and called for the third-wave feminism; the wave that was not welcomed by the younger generation. The youth held conferences and free-speech courses to question the contradictions in the scientific claims of the second-wave feminism and thereby this movement was boycotted. Also, the absurdity of its paradigm became apparent and paved the way for the third-wave feminism.*

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