

ISSN 2518-1467 (Online),  
ISSN 1991-3494 (Print)

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ  
ҰЛТТЫҚ ҒЫЛЫМ АКАДЕМИЯСЫНЫҢ

# Х А Б А Р Ш Ы С Ы

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**ВЕСТНИК**

НАЦИОНАЛЬНОЙ АКАДЕМИИ НАУК  
РЕСПУБЛИКИ КАЗАХСТАН

**THE BULLETIN**

THE NATIONAL ACADEMY OF SCIENCES  
OF THE REPUBLIC OF KAZAKHSTAN

PUBLISHED SINCE 1944

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SEPTEMBER – OCTOBER 2019

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ALMATY, NAS RK

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«Қазақстан Республикасы Ұлттық ғылым академиясының Хабаршысы».

**ISSN 2518-1467 (Online),**

**ISSN 1991-3494 (Print)**

Меншіктенуші: «Қазақстан Республикасының Ұлттық ғылым академиясы»РҚБ (Алматы қ.)

Қазақстан республикасының Мәдениет пен ақпарат министрлігінің Ақпарат және мұрағат комитетінде  
01.06.2006 ж. берілген №5551-Ж мерзімдік басылым тіркеуіне қойылу туралы куәлік

Мерзімділігі: жылына 6 рет.

Тиражы: 2000 дана.

Редакцияның мекенжайы: 050010, Алматы қ., Шевченко көш., 28, 219 бөл., 220, тел.: 272-13-19, 272-13-18,  
<http://www.bulletin-science.kz/index.php/en/>

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Типографияның мекенжайы: «Аруна» ЖК, Алматы қ., Муратбаева көш., 75.

Г л а в н ы й р е д а к т о р  
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**«Вестник Национальной академии наук Республики Казахстан».**

**ISSN 2518-1467 (Online),**

**ISSN 1991-3494 (Print)**

Собственник: РОО «Национальная академия наук Республики Казахстан» (г. Алматы)

Свидетельство о постановке на учет периодического печатного издания в Комитете информации и архивов Министерства культуры и информации Республики Казахстан №5551-Ж, выданное 01.06.2006 г.

Периодичность: 6 раз в год

Тираж: 2000 экземпляров

Адрес редакции: 050010, г. Алматы, ул. Шевченко, 28, ком. 219, 220, тел. 272-13-19, 272-13-18.

www: nauka-nanrk.kz, bulletin-science.kz

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**Bulletin of the National Academy of Sciences of the Republic of Kazakhstan.**

**ISSN 2518-1467 (Online),**

**ISSN 1991-3494 (Print)**

Owner: RPA "National Academy of Sciences of the Republic of Kazakhstan" (Almaty)

The certificate of registration of a periodic printed publication in the Committee of Information and Archives of the Ministry of Culture and Information of the Republic of Kazakhstan N 5551-Ж, issued 01.06.2006

Periodicity: 6 times a year

Circulation: 2000 copies

Editorial address: 28, Shevchenko str., of. 219, 220, Almaty, 050010, tel. 272-13-19, 272-13-18,  
<http://nauka-nanrk.kz/>, <http://bulletin-science.kz>

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© National Academy of Sciences of the Republic of Kazakhstan, 2019

Address of printing house: ST "Aruna", 75, Muratbayev str, Almaty

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## GENDER EQUALITY IN FEMINISM

**Abstract.** It is a literature review article about feminism. Authors collected information from various international databases. This study using descriptive scientific method that aims to analyze a phenomenon as thoroughly and as what it is. Feminism is a concept and its fundamentals based on placing women as victims of the patriarchal culture. Patriarchal Culture is known for the dominant figure of men, or father in wide variety of aspects. This domination of men leads to women's loss in their rights and in some case, they even treated as an object of oppression. Even though women are sharing the same purpose to struggle for their rights, in its development women are using different way and methods. This is the reason why today's feminism consisted of several groups of movement. Islam is a religion of justice and equality. Islam sees both men and women as equal in their rights although they have their different role and task according to their nature. Both men and women have an equal position below the God's will, which differs them by their attitude and behavior in their lives. There are many moslem feminist criticize the patriarchy system in the society through their writings and movements. They also criticize the interpretation of Al-Qur'an verse and misogynist hadiths, which brought up the assumption that patriarchy comes from Islam. The figures that will be mentioned in this article are Qasim Amin, Amina Wadud, and Fatima Mernissi. Feminism in modern times no longer pursue for democraton rights, but more about woman emancipation in every aspect of life.

**Keywords:** feminism, female position, Islam, Al-Qur'an, perspective, moslems, woman and man.

**Introduction.** Throughout history, feminism always interpreted close to the idea which opposing the unequal treatment towards women. The feminism movement in modern times has divided into ideological, cultural, and spiritual realms, which goes down with its pros and cons towards the society especially for women. The spirit which drives the movement concise of justice, equality, and freedom, which all this time were always obstructed due to gender issues. The groups of feminism movement have their own way to achieve their goal.

The existence of patriarchal culture is the main reason why the idea of feminism is exist aswell. Patriarchy defined as domination of man in every life aspect in the society. Some of the traditional view that are still believed is that patriarchy is close-related to Islam. Syafiq Hasyim in a short clip released by CNN Indonesia titled "*Bagaimana Islam memandang budaya patriarki*" (How Islam sees the patriarchy culture) said clearly that patriarchy is not the part of Islam because truly, Islam is a religion that dignify the existence of woman (CNN Indonesia, Wednesday, 08/05/2019). Islamic feminists may be a manifestation of transformation combining movements of secularization and Islamization. By throw their struggle against the patriarchy manifest in Islam and against the Islamophobia (prejudice against Islam or Moslems) manifest in feminism, they are connecting the political and the religious in a way that sacralizes relations between genders and traditionalizes Islam (Djellouol, 2018: 3).

**Method.** The writer using descriptive method in this study. Descriptive method is a technique used on finding the elements, characteristic and nature of a phenomenon. Descriptive study also known as a study that explain a phenomenon as original as it is, a straight fact, to explain the characteristic of various variables in a research in a certain situation. The purpose of this study is to provide a profile of a phenomenon or to explain its relevant aspects based on individual perspective, organizational, industrial, or any other perspective (Ali dan Limakrishna, 2013: 76).

**Results and discussion. Women's Position in Islam.** Al-Qur'an is the absolute guidelines for the moslems that the truth of its content is undeniable. Moslems these days can learn and understand the content of the Qur'an through interpretations of its verses. However, there are differences between the Mufassirs on interpreting the verses of the Qur'an. This is the major factor that leads to the discussion of main issues about the position of womankind.

Al-Qur'an always emphasize its divine logic which comes from Allah, when frequently mentioning that all mankind were created from the same soul ( al- Nisa' [4]: 1, al-An'am [6]: 98, al-A'raf [7]: 189, Luqmān [31]: 28, and al-Zumar [39]: 6). Al-Qur'an does not carry an explanation – like in other Scriptures – that woman was created from material inferior compared to the one that used to create man, that woman is a seducer, or that Eve is created from the left rib of Adam. Moreover, there is no such idea in Al-Qur'an that underestimate woman based on their character and their nature. Al-Qur'an clears woman of their accusations as a source of sin and deceives that were explained in other Scriptures (Muttahari in Fikriah and Jakandar, 2018: 192).

According Shalih in Marzuki (no year: 4) Al-Qur'an verses clearly acknowledge the equality between men and women in the Qur'an. Al-Lail (92): 3-10 that stated both men and women in a pledge which become the proof that Allah make no differentiation between those two. Those verses indicating that the difference of people is just from their actions, whether its good or vile, regardless of their gender. Those verses also denote Al-Qur'an first declaration about the *taklif* (imposition of responsibility) principle for men and women, either in life or afterlife; also become the fundamental of reappraisal for both of their work according to their effort and role.

The moslems have their own understanding towards the Al-Qur'an, thus leads to their various interpretation, including the verses related to women, which is also differs one and the other. In this context, the spirit of change and reformation which carried by the Islamic feminism, has to be fully understood. In the context of daily life, it is not the Qur'an that speaks about women, it the moslems who talks about women in the name of Al-Qur'an. This notion holds that Islamic ideas, which developing in Islamic traditional scientific culture, tends to be sacred both at theoretical and practical level (Rosadi, no year: 4).

Al-Qur'an does not firmly state that Eve is made from the rib of Prophet Adam as, which some people then assuming that woman comes from the part of the man, represent the woman's lower position and status compared to man. The principle of Al-Qur'an towards the rights of woman and man is that they are equal, where the wife's right is acknowledged as evenly as her husband. Al-Qur'an considered having a revolutionary vision towards the interaction of mankind, which giving the equality of rights between men and women (Fakih, 2000: 51).

In the Pre-Islamic era or known as The Jahiliyah, the position of women in society is on the lowest level and at some points they were worthless. Some stories said when a woman gives birth to a baby girl, the poor girl would be buried alive by her own father, because having a daughter is disgrace back at the time. It is also said that when a father is dead, his wife could be given as inheritance. These stories give a decent depiction on how worthless women are and considered as an object or property that can be inherited.

As a matter of fact, Islam was born with a concept of human interaction that based on fairness against men and women in their state of existence. In Islam, aside from decision-making aspect, women also possess their right in the economical aspect, which is the right to own their wealth and property, which none of their husband nor father be able to interfere. This wealth including the ones they received from legacy or the ones that they possess by their own effort. Therefore, in Islam the dowry needs to be paid for the respective woman herself, not for her parents and cannot be reclaim by her husband afterwards. And by that, Islam has torn down the unfair social system towards the woman and replaced it with a more decent system (Fakih: 2000: 52).

Al-Qur'an explain about woman position in more than 10 Surah, namely the Al-Baqarah, Al-Maidah, An-Nur, Al-Ahzab, Al-Mujadilah, Al-Mumtahanah, At-Tahrim, dan An-Nisa'. This shows that Al-Qur'an gives more delicate attention towards women (Ismail, 2000: 134). Al-Qur'an emphasize the humanitarian aspects of woman and their equality against man. This aspect was mentioned in a verse that said: "*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you...*"

(Surah Al-Hujuraat [49]:13). According to these matters, it could be concluded that equality between man and woman is seen as a same and fair in Islamic perspective.

Historically, women were playing a huge and strategic role in both early and advance development of Islamic era, both in domestic and public matters. This proven by the role of women in helping the Prophet's Mohammed war in the battlefield. Khadija, the loyal wife of the Prophet for example, granted her wealth and assets for the struggle of Islam; Arwa ibn Abd al-Muthalib asked her son to lend his power to help the Prophet and provide everything he need; and Ummu Syurayk who secretly persuade the women of Mecca to convert from Paganism to Islam (Fadlan, 2011: 111).

Al-Qur'an did not state anything that prohibit a woman to become a labour. The advice to stay home itself is merely a way to protect woman against bad things that may could happen and endanger the woman herself. Al-Qur'an even gave women the rights to work, either in sense of righteous deeds or even in make the living out for themselves and their family (Quraish Shihab, 2001: 267). Allah said in the Surah of An-Nisa: 32 *"And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing."*

Some historical story proved this statement by showing that women in Prophet Mohammad era considered not only as a wife or companion of men, but also play their role as an equal being in both rights and responsibility towards other human being before God. For example, Aisyah (wife of prophet Muhammad) which lead the Jamal war; Ummu Hani al-Syifā, a decent writer whose sent by khalifa Umar bin Khatab to handle the market of Madina (Rohmatullah, 2017: 87).

The rise of the Islamic civilization began after the death of khulafa'ur-Rasyidin. In its first period of development, history records a fundamental change in Islamic khilafah control structure, from democratic government system to absolute monarchy. Islam was at its glorious state in this era, but at the same moment, there was degradation towards the position of the women. Right after the monarchy takes place, the kings from Islamic kingdoms all around the world adopted the non-Islamic concubine system. The worst part comes after they legitimate themselves by faking hadiths along with the swarms of fake hadiths made for political or ideological purposes. Along with it, many of the fake hadiths addressed to denigrate and despise the women (Suryorini, 2012: 3).

**Feminism.** Feminism is known as a movement of awareness that emerged from the assumption that women are suffering from discrimination, and by those reason a struggle is made to fight it back. In such definition, the feminists are not only from the female side, but also from all people who care about the gender equality and rights. Even though, this kind of awareness is uncommonly found on most of the men, some of them are choose to remain silent and doesn't even bother, or even enjoy this gender inequality in the society.

The first feminism movement was intended to face the patriarchal tradition between 1550-1700 in the England. The early feminism movement focused on declining the patriarchic stigma about the position of a woman which, considered to be such a weak human being, so emotional dan irrational (Jenainati and Groves in Suwastini, 2013: 198). On the recent period, feminism not only consists of single and integrated movement, but it has been divided into several ideas or movements. The feminists are having different ideas on analyzing the causes of inequality as well as target and struggling methods, even though they shared the same awareness about the inequality towards women in family and society. (Izziyana, 2016: 144). Some of those ideas namely the Liberal Feminism, Radical Feminism, Marxis Feminism, Socialist Feminism, dan Ecofeminism. Every groups have their own method on achieving their goals.

The feminists in general are still tied to masculinity idea. Liberal feminism which standardize their work on developmentalism, modernization, and using positivistic approach, seen by the Ecofeminists as a part of the problem, not the solution. For Radical feminists, this group considered to be heavily attached to the masculinity idea itself, which its goal is to fight the domination of the men. The same pattern goes on with the Marxis feminists, aside from its rational and positivistic, their idea that industrialization would likely replace the role of women in handling the household and raising child was considered to be denigrate the principle of feminism and glorify the masculinity instead (Fakih, 2000: 44).

The conference in South Asia has defined that feminism is a form of awareness against oppression and extortion towards women in the society, workplace, and their family. This definition also including the effort from all kind of people to change the situation (Basin and Said Khan, 1999: 5). According to this



definition, someone who knows the existence of sexism or discrimination against the gender, the male domination and patriarchy system, and have the will to fight against it, is considered to be a feminist. Feminism has developed from a movement that only struggled for an approval as an equal human being compared to men, become a movement that has multiple aspirations.

**Feminism in Islamic Perspective.** The women's movement is essentially a movement for transformation, not simply a vengeful action against the men. The women's transformation movement is a process to create a good relationship between all mankind, both men and women. The type of relationships including many aspects such as in economy, politics, social, cultural, ideology, and other aspects in daily lives. Islamic Feminism began to be articulated by Iranian and Egyptian academics around 1990s. They ground their movements and ideas to the traditional interpretations of Islamic sources (the Qur'an, Sunnah, Hadith, *Tafsir* - interpretation), Islamic law and women's rights in order to raise awareness on gender equality and domestic violence Gurkan, 2018: 274).

This is an important distinction. "Islamic feminism" is not simply a feminism that is born from Muslim cultures, but one that engages Islamic theology through the text and canonical traditions. A distinctly "Islamic" feminism, at its core, draws on the Quranic concept of equality of all human beings, and insists on the application of this theology to everyday life. Islamic feminists are looking into the basic texts of Islam in context of real life situations for concrete ideas. Islamic feminists are using Islamic categories like the notion of *ijtihad* (individual interpretation with all effort, mind, knowledge). Islamic feminism is speaking for justice to women as Islam stands for. It's a tool to remind people what Islam is for women. The term Islamic feminism is an idea of awareness preaching that men and women have equal rights based on re-reading the *Quran*, re-examining the religious texts and telling people to practice it. (Ahmed M, 2014: 2-3).

Margot Badran (2006) has defined feminism as "the feminist's discourse and implementations which derived from the Qur'an, that seeks the justice and rights in gender equality for both men and women in their existence". This definition, according to the interpretation of Al-Qur'an, stated that the Islamic feminists are using multidisciplinary approach such as language, history, literatures, critics, sociology, anthropology, etcetera. Islamic feminists also using their experience and placed their viewpoint as a female.

The Islamic feminists agree that a reinterpretation of Al-Qur'an is highly necessary, especially those which related with gender issues to replace the old interpretation that considered to be less accommodating the needs of the womankind. It is also need to be understand that difference of every interpretations (as the effect of historical distortion) affects the feminists' interpretation as well. For example, the Amina Wadud's interpretation would differ from Fatima Mernissi and Mir Hosseini's interpretation model. In this category, Islamic feminism more likely to be a general concept that accommodates all diversity of Islamic feminists' ideas which based on the reinterpretation of Al-Qur'an verses and hadiths (Rosidi, no year: 5-6).

Feminism in Islam does not fully agree with any feminist concept or view that originates from the West, especially the one that put men as the opposing side against women. On the other side, Islamic feminism still holds its struggle to achieve the equality rights of women that has been forgotten among the conservative-traditionalists, whose considering women as a subordinate part of the men (Suryorini, 2012: 4). According Syafiq Hasyim, patriarchy was not originated from Islam, because in Islam there are justice and equality existed amidst men and women (CNN.Indonesia.com, 05/08/2019).

The feminist figures stated that the concept of equality between men and women is meant on their equality in rights and obligations. The feminists see that men and women are just the same. The only thing that differs them is from the biological aspect, that women may have menstruation, get pregnant, give birth and nursing, meanwhile the men do not experience such things. This called the nature of the women, which obviously different from the men. The rest of the differences only comes from socio-cultural construct. Therefore, in all means, the biological difference doesn't define the gender inequality in social aspect. Biological functions are different, and it has to be differentiated from the social functions (Suryorini, 2012: 30).

Islam commands the Muslim women, as it commands the men, to be concerned with the affairs of the community. Women are permitted and encouraged to engage in political participation as long as this does not compromise their primary roles as wives and mothers (Muhibuddin, 2019: 46). Men and women have the role and function to complete each other. Men are unable to take over the role to get pregnant, give

birth and breastfeeding. The same thing goes vice versa for women, they shouldn't be taking responsibilities to make a living for their husbands. The matter differentiated those two just like the existence of day and night. Luminous daylight is used to go out and make a living, while the shade and dark night tells that it's the time to get a rest. Even though the functions are clearly different, but they share a connection and complete each other.

**Notable Figures of Moslem Feminism.** There are several moslem figures who have shared the same idea with feminism. Among of all, the writer would only writes about three figures whose name are commonly noticeable among the feminism activists.

**1. Qasim Amin.** Qasim Amin known as the first moslem feminist that was born in Egypt, in 1865. He completed his higher education at Al-Azhar in a short time. He was one of Muhammad Abduh's apprentices, which from him, he got his critical ideas. Qasim had stood up against the tradition of Egyptian society, where women were treated as slaves and forced to satisfy the desires of men while also pinned down inside their house (Siregar, 2016: 252).

Qasim Amin was one of the feminist figures that brought up the idea about Moslem women emantipation through his writings. He based his idea from the subnormality of the Moslems which according to him was caused by the misperception and wrong treatment towards the women (Nasution, 1991: 79). The main theme of Qasim Amin renewal movement is "*Tahrir al-Mar'ah*" which later known as "women emantipation", an idea that based on the spirit of liberation and empowerment of women, which has a social goal: a transformation of women society. This idea emerged as a reflection and manifestation of Qasim Amin's intellectual concern towards the reality of Egyptian women, which he considered to be highly violated the tolerance limit (Siregar, 2016: 253).

Amin was demanding that Egyptian women should receive the same basic and proper education equal to the men. Also, he was strived for a change on the practice of polygamy and divorce which he deemed to be very detrimental to the Egyptian women. He put his idea of reform above the theories of modern science and modern Western philosophies. He said that an improvement is not only based on worship and *aqida*, but also with scientific results conducted by the mankind. It can be concluded that Qasim Amin has no longer using Islamic theorems when answering the critics thrown at him while discussing about recent women issues, but instead he used rational arguments and invited the critic to observe the progress achieved by the Western civilization (Suparto, 2017: 6).

Qasim Amin deemed that the importance of education for women is closely tied with their role as mother for their child. Kids would likely spend their entire childhood with their mother until they reached the required age for school. Therefore, a mother should be able to become a good tutor for her child, because she is the manifestation of "first school for her child, and even could determine their future as the next generation of the nation". But on the contrary, back in the day, the Egyptians were assumed that education would degrading the morality. Furthermore, people assumed that women have a low learning capability, where at some point a traditional cleric even questioning the legality for a girl to learn how to read (Suparto, 2017: 8). Amin's writing, *tahrir al-Mar'ah*, discussed about four main issues, as mentioned: education for women (*Tarbiyah al-Mar'ah*), veil (*Hijab an-Nisa'*), women and people (*al-Mar'ah wa al-Ummah*), and family matters (*al-'Ailah*) (Bahri, 2013: 22).

**2. Amina Wadud.** Amina Wadud Muhsin is a Malaysian/American Moslem feminist. She got her Doctoral Diploma Philosophy from Michigan University and learned Arabic language at Harvard University, America and Al-Azhar University in Cairo, Egypt. Her intellectual journey continued until she learned the Qur'anic interpretation at Cairo University and philosophy at Al-Azhar University. She had worked as an assistant professor at International Islamic University of Malaysia in 1989 to 1992 and published her dissertation entitled *Qur'an and Women, Rereading the Sacred Text from a Woman's Perspective* (Setyawan, 2017: 174).

This dissertation has unveiled various gender issues according to Al-Qur'an interpretation and on her other writing, *Inside The Gender Jihad, Woman's Reform in Islam*, Wadud criticize the religious comprehension that went discriminative and unequal towards the women. She used a neomodernic method that was offered by Fazlur Rahman, who stated that the Al-Qur'an verses which descended in a certain period – with all of its common and particular state – is using a relative expression towards the situation in question. Therefore, the Qur'an messages cannot be limited by the historical state when it was descended. The one who reads Qur'an has to understand the implications of Qur'an statements on its descended

period in order to determine its true meaning. On the other side, the later Islamic generation (whose generally have more different condition from the Prophet Muhammad's era) have to create a practical application of the Al-Qur'an statements with also considering the true meaning within the verse itself (Marzuki, no year: 9).

Amina's criticism about women's position was not only easy to comprehend in her book, but she also emphasizes the egalitarian spirit. She thinks that matriarchism is not the alternative answer for patriarchy, which in many cases was blamed for the cause of unequal treatment towards women. She wants equality and cooperation between both genders, not only in the macrocosmos (state, society) but also in the microcosmos (family). She had the identical idea with Fatima Mernissi, that Al-Qur'an had to be constantly reinterpreted in order to keep its relevance towards the human life.

**3. Fatima Mernissi.** Fatima Mernissi was a Moroccan muslim woman. She had published many writings, either in the form of books or articles that she wrote in French. Some of her works were published and translated into English and Indonesian. Through her book *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*, she thoroughly discussed the causes that put women in a tight position after the death of Prophet Muhammad. And through this book, she also tried to engage the Islamic society to review the hadiths that considered to be degrading and denigrate the existence of the women. She put many critics against the Prophet's hadiths which were assumed that the holy verses had deviated and manipulated (Marzuki, no year: 11).

Fatima had poured her thoughts in her works as a spirit of emerging the Muslim women and put them out of their misery. Her thoughts came from her personal experience which, according to her is disparate against her will, where her environment also drives the way she thinks about it. Fatima was once discussed about some hadiths that she found unpleasant. These hadiths were contextually denigrated the women that later it makes the term misogynist.

Mernissi had analyze the obliterated misogynist hadiths. One of the narrators that got her focus is Abu Hurairah, a famous narrator from the friends of the Prophet. Mernissi thoroughly describe the personal background of Abu Hurairah's life that made him gravely antipathic towards the women. But she was disappointed by the fact that al-Bukhari included many of the misogynist hadiths narrated by Abu Hurairah (Mernissi, 1991a: 73). She also explained Aisyah's criticism against Abu Hurairah where Aisyah assumed that Abu Hurairah was only partially comprehend the Prophet's words when he narrated the hadith. This hadith, according to Aisyah, apparently was the Prophet's words that describing about the three things that could cause a disaster among the Jews. The three things mentioned are house, woman, and horse (Marzuki, no year: 12).

Mernissi stated that the origin of hadith was dated back to the death of the Prophet. The holder of leadership after the Prophet was Abu Bakar and Umar bin al-Khattab as the first and second caliph. Utsman bin Affan became the third caliph, but his period was ended with a tragedy. After eleven years of his reign, in the end of 35 AH (Anno Hijriah, Islamic calendar) there was some insurgents blaming him for being unfair in his governing. The rebels surrounded his house, and he was killed when the rebels stabbed him while he was citing the Qur'an. His death was later become the first emergence of slander, a period full with instability which drove the Muslims into their first civil war. The slander continued to spread when Ali was elected as the fourth caliph in 656 AD. Aisyah then proceeded to take the lead and fight Ali in Bashrah with the other insurgents, in the battle known later as Camel War. Ali's troops managed to defeat Aisyah, even though in the end he was found dead, killed by his political opponent.

The events above later on brought up the fake hadiths that used to legitimate the idea of various groups of people. In other words, the hadiths were turned and be used as a highly-effective political weapon. Therefore, every hadith are needed to be reinterpreted in all of its aspects, either on its *sabab al-wurud*, the socio-cultural aspects that surrounds the personal life of the narrator, and the hidden intentions that may drive the narrator on how he would write the hadith. Especially the ones that related to the discrimination against the women, which had been mentioned before as misogynist hadith. These misogynist hadiths are the ones that the literal translations are supporting the ideas to denigrate the existence of women (Munirah, 2016: 4).

Fatima Mernissi emphasized her movement on several subject, based on her idea and her personal experience. She criticized about the hijab use, or wife status, but her main focus is on the hadiths that she considered to be degrading against women. She assumed that the words of the Prophet are need to be

reinterpreted. Her critics are on the Sanad, Matan, and Rowi. The most criticized narrator was Abu Hurairah, with his numerous misogynist hadiths.

**Today's Feminism.** In terms of world's moslem socio-cultural development, the triumph of education especially towards women have brought a new way and insight towards the social role of women in the society. At pre-modern era, the society seems to be existed just for men, while nowadays this idea is likely the opposite. Women are making their way to be the part of the society, with the help of other or by their own courage. Women are no longer considered as companion (or *konco wingking* in Indonesian term, which means that a woman only have 3 main roles: to do the cook, the chores, and sex). Women are already had a certain concept to manage the public space and life, to cooperate with men. Women nowadays are also involved in the political and leadership sphere (Hidayati, 2018: 27-29).

Until now, there are stereotypes that polarize between 'Islam' and 'feminism'. Although in many ways, there are many different interpretations in Islam, and also various interpretation of feminism (Rizky A., 2018: 3). The issues related to rights, status, and women's position in domestic and public sector would likely be the most debated and trending matter to be discussed on. Various view and arguments came from many disciplines like religion, philosophy, sociology, politics, psychology, and biology, are likely brought up the various theories about feminism and its movement as well.

The main difference between the earlier feminism and the present feminism is in their main goal. The earlier feminism movement is to regain the rights of the women, which is including rights on education and job, ownership rights, voting rights, the right to be a parliamentary member, the right on birth control, divorce, and some others. The present feminism is more likely to create the emantipation for the women. A woman is not only fighting against the discrimination, but also for the emantipation and liberty from every forms of oppression by the government, from society and from the men (Basin and Said Khan, 1999: 8).

The present feminism has substantially become the movement to gain the equality, pride, and freedom for a woman to choose on how she would manage her life and her body, either inside or outside the household. Every country has their own different directions and patterns towards the progress of the feminism. This can be seen from several feminism organization or community that exist recently.

Indonesia, which its majority consists of Islam, has also affected by the development of the feminism. For example, the Indonesian Solidarity Party (*Partai Solidaritas Indonesia/PSI*) has got the attention of the numerous amount of Indonesian people, especially the youth and the females even though they are still a newly-born political party. This because PSI has brought the new ideas and goals which considered to be relevant by the youth generations. The Policy Proposal of PSI has focused on women and youth empowerment program. The offered women empowerment program was to declining the implementation of polygamy for the public officers, fight for Bill on the Elimination os Sexual Violence, supporting for the increase in the age limit for marriage to 18 years oled, supporting on regulation that ease the women to find a job, running on courses and providing the incubator for small and medium business for the housewives on every disctrics, and organizing nutrition program for expectant mother and infant toddlers (psi.id). According to the these statements, it is clearly said that the main program of PSI is concerned with the life of women, especially in their effort to eliminate polygamy that considered to be harm to the women.

The existence of feminism is also could be found in Yogyakarta, where there is a community called the Woman March Yogyakarta, which recently had established a long march in some areas of Yogyakarta and declared some demands, the main one is to decline and eliminate the patriarchy tradition, and the other one is to enforce the Human Rights as fair as possible. This community consisted of various members, both from male and female members, and all came from different religion and believes, even including some woman in *burqa* which once joining the long march bringing up posters with some phrases reads "Stop Body Shaming", "Stop Sexual Violence", etc. (Instagram: @womenmarchykt).

These events showed us about the concern about women and the struggle itself. They carrying out a movement, to seek for equality before the rights. But women should also be aware, before they struggle about gender equality, they have to start from themselves. Which in this case means, to stop boasting about equality, but start to show with actions which implies that women can also doing things like men can, such like get a higher education, can be a leader, and give contribution towards the society to the good of mutual welfare.

**Conclusion.** The Moslem feminists shared the same idea with other feminists in general. The main issue that they pursue is the equality between men and women. Qasim Amin focused on education rights, Amina Wadud emphasized on egalitarianism in the society, and Fatima Messini criticized the misogynist hadiths. With such various ideas, they have the same objective to raise the dignity of women in general.

Feminism is an idea that emerged from the discrimination between the men and the women. This movement demands, not so that women may have a higher position than men, but more likely that men and women are treated equal to each other. According to Islamic point of view, which is included in the Al-Qur'an, both men and women are created equal by Allah. The men are not in a higher position than women, and goes vice versa. But ironically, in the later development, the religion itself was used to marginalize the women.

The Moslem feminist figures all around the world suggest that there should be another reinterpretation of the verses from Al-Qur'an and the hadiths. This suggestion based on the fact that different interpretation of the holy verses was found in many occasions. Also, there are misogynist hadiths existed, which contradicts with the verses of Al-Qur'an, which emphasized the equality between men and women. Hopefully with that, Islam would never be used to discredit the women ever again.

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#### ФЕМИНИЗМДЕГІ ГЕНДЕРЛІК ТЕҢДІК

**Аннотация.** Мақала феминизм туралы әдеби шолу болып табылады. Авторлар әртүрлі халықаралық мәліметтер базасынан ақпараттар жинады. Бұл зерттеу сипаттамалық ғылыми әдісті қолдана отырып, құбылысты жан-жақты және дәл солай талдауға бағытталған. Феминизм – бұл әйелдерді патриархиялық мәдениеттің құрбанына айналдыруға негізделген түсінік және оның негіздері. Патриархалды мәдениет ерлердің немесе әкелердің басым көпшілігінде белгілі. Ерлердің бұл үстемдігі әйелдердің өз құқықтарынан айырылуына әкеледі, ал кейбір жағдайларда олар тіпті қысым көрсету нысаны ретінде қарастырылады. Әйелдер өздерінің құқықтары үшін күресудегі мақсаттарын бір мақсатта пайдаланса да, оның даму барысында әйелдер әртүрлі тәсілдер мен әдістерді қолданады. Міне, бүгінгі феминизм бірнеше қозғалыс топтарынан тұрды. Ислам – әділеттілік пен теңдік діні. Ислам ерлер мен әйелдерді өздерінің құқықтарында тең деп санайды, бірақ олардың табиғаты бойынша әр түрлі рөлдері мен міндеттері бар. Құдайдың еркімен әйелдер де тең дәрежеде, бұл олардың өмірлеріндегі көзқарастарымен және мінез-құлқымен ерекшеленеді. Көптеген мұсылман феминисттер өздерінің жазулары мен қимылдары арқылы қоғамдағы патриархиялық жүйені сынайды. Сондай-ақ олар патриархат исламнан шыққан деген болжамды тудырған Құран аятын және мсоги-нистік хадистерді түсіндіруді сыңға алады. Бұл мақалада айтылатын сандар – Қасым Амин, Амина Вадуд және Фатима Мерниси. Қазіргі кездегі феминизм енді демократтар құқығына ұмтылмайды, бірақ өмірдің барлық саласында әйелдерге көбірек бостандық беру туралы болып табылады.

**Түйін сөздер:** феминизм, әйел ұстанымы, ислам, Құран, перспектива, мұсылмандық, әйел мен ер.

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#### ГЕНДЕРНОЕ РАВЕНСТВО В ФЕМИНИЗМЕ

**Аннотация.** В обзорной статье о феминизме авторы собрали информацию из различных международных баз данных. Это исследование с использованием описательного научного метода, который направлен на то, чтобы проанализировать явление так же тщательно, как оно есть. Феминизм – это концепция, основанная

на том, что женщины становятся жертвами патриархальной культуры. Патриархальная культура известна как доминирующая фигура мужчины или отца в самых разных аспектах. Это доминирование приводит к потере прав женщин, и в некоторых случаях они даже рассматриваются как объект угнетения. Несмотря на то, что женщины преследуют одну и ту же цель – бороться за свои права, в своем развитии они используют разные способы и методы. По этой причине современный феминизм состоит из нескольких групп движения. Ислам – это религия справедливости и равенства. В исламе мужчины и женщины равны в своих правах, хотя у них разная роль и задачи в зависимости от их характера. И мужчины, и женщины имеют равное положение, которое отличается их отношением и поведением в жизни. Многие мусульманские феминистки критикуют систему патриархата в обществе посредством своих произведений и действий. Они также критикуют толкование стихов Аль-Корана и хадисов мизогинистов, которые выдвинули предположение, что патриархат исходит из ислама. Имена, которые будут упомянуты в этой статье: Касим Амин, Амина Вадуд и Фатима Мернисси. Феминизм в наше время не преследует права на демократию, а больше касается эмансипации женщин во всех аспектах жизни.

**Ключевые слова:** феминизм, женская позиция, ислам, аль-Коран, перспектива, мусульмане, женщина и мужчина.

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**ISSN 2518-1467 (Online), ISSN 1991-3494 (Print)**

<http://www.bulletin-science.kz/index.php/en/>

Редакторы *М. С. Ахметова, Т. М. Апендиев, Д. С. Аленов*  
Верстка на компьютере *Д. Н. Калкабековой*

Подписано в печать 10.10.2019.  
Формат 60x881/8. Бумага офсетная. Печать – ризограф.  
13,9 п.л. Тираж 500. Заказ 5.