Role of Women in Hizmet and Feminist Movement: A Comparative Analysis

Aamir Hanif Raja

Abstract:
This paper deals in the context that role of women be set in a way to make around half of population active in the society as to make the accumulative progress possible. For this purpose a comparative study is going to be processed between the thoughts of Gullen movements by Fateullah Gulen, a famous Turkish scholar in Turkey and Feminist movement in western world. The main focus in this study is arbitrate between different stakeholders in the society as well as developing a memorandum for the betterment of society by examining the negative and positive elements of thoughts of both movements. For this purpose it will empirically review the fundamentals which are helpful in fulfilment of the proposed social equality. The Hizmet movement stress on the leading role of men in the society with the stipulation that female rights should not be abused overall. It believes that women should exercise all their actions under the umbrella of men although men should highly respect the feelings and supremacy of females. On the other hand vision of Feminist movement relies on the entire freedom of women and enjoyment of equal social and cultural status as men, without any interference in their matters at any level. The comparative analysis of the following study leads to a conclusion that individuals may be strengthened in a positive manner and become the fruitful members of the society. Moreover, the purpose of this study is also to implement the philosophy of Fateh Ullah Gulen by comparing the thoughts of both movements in order to create philanthropic society in Pakistan.

Keywords: Hizmet; Feminist

I. Introduction:
The world had come into being from millions of years. When we argue humanity on earth we consider both males and females. It is obvious that males have played a gigantic role in the development of world right from its inception. But on the other side, females have also contributed their role according to their potential with responsibility. Females have embraced the beauty of earth through their soft attitude but with brave steps. In the mean time they are more than 50% of the overall population of the world. It is well planned that without presence off male’s major participation in the society the development is not possible at all. So females should not be bound to perform their activities. There is needed to maintain balance between the performance of males and females at all levels in the social order. For this purpose the meaningful participation of females in working moulds should be made possible.
The article is being focused on the issue that if consensus has been developed as a whole that men and women are equally responsible for the growth of the society so what are the hurdles due to which the following phenomenon is not practically possible in Pakistan. As for as the concern of this article is to view the role of women in the society by comparing the thoughts of Hizmet movement, the movement started by renowned Turkish philosopher and theologian Fethullah Gulen, and famous feminist movement, the thoughts of movement prevailing in most of western world from the last century. The Hizmet movement emphasizes on the active role of women under the umbrella of Islamic teachings and practices. It is very important to raise a question here that such a role of women without taking help of men is possible or not. On the other hand, the feminist movement gives absolute freedom to women in their matters. Women have freedom to do whatever they want and men have no right at all to interfere in their matters. Here the discrepancy in the role of women in the society is seen from researcher point of view. The researcher wants to reach a conclusion by comparing thoughts of both movements in their true spirit. In this way gender parity can be obtained and altruistic society can be laid down in Pakistan.

Gender parity has been favourite subject of study from centuries. The importance of rights of women is on the top priority in our religion Islam. A lot of verses In Quran majeed and Ahadith mubarakia explain the women essentiality in the society. In Quran Majeed Surah Nisa focuses on of women rights. The prophet MUHAMMAD (PBUH) has laid emphasis on women rights in His famous address of Huja tul Wida (Khutba Huja tul Wida). The Fethullah Ullah Gulen has discussed the women rights also in his books. On the other hand, a lot of material is present on women welfare in Feminist movement. Anyhow no work has been done on comparing the thoughts of both movements yet. Thus here we try to build up an outline of thoughts which may be acceptable for followers of both movements. For this purpose we can get benefit from available literature.

II. History and Background of Hizmet Movement on Women

The Hizmet movement was started by Fethullah Gulen, a renowned Turkish theologian and scholar, was born on April 27, 1941. His father, Ramiz Gulen, was an imam. Gulen started primary education at his native village, but did not carry on after his family migrated, and instead laid down emphasis on informal Islamic education. He delivered his first lecture when he was fourteen years old. He was impressed by the ideas of Said Nursi and Maulana Jalaludddeen Rumi. Gulen has been described in the English-language media as "one of the world's most important Muslim figures." He is the founder of the Gülen movement. He currently lives in self-imposed émigré in Pennsylvania, USA.

Gulen has put emphasis on importance of social activism and encouraged his followers to
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take on the country’s problems through volunteerism instead of expecting the government to accomplish everything. He preached a temperate version of Islam focusing on personal spiritual advancement through training of the faith, tolerance towards others and helping fellow Muslims arrive at the same level of understanding. His Hizmet movement has contributed remarkably in the Turkish civic society.

This movement is a transnational civic society movement. The teachings in hizmet movement are altruistic service to the "common good. A large number of people have been attracted in Turkey, Central Asia and many more in other parts of the World by Hizmet movement. The movement is focusing in education and harmony (intercultural) dialogue; however, have also aid initiatives and efforts for the sake of women rights.

There are many secular women from conservative-right circles and women who do not wear the scarves for head covering are participating in the movement but most of the time women participants do not question gender isolation in the movement. Gender segregation "remains an ideal inside the cemaat and is never touched on in theory," but because of the many types of social activities the movement engages in, participants' practice is considered as more liberal than the theoretical understanding of the movement. In the headscarf dispute in Turkey, when covered girls were stopped from going to school and university by the headscarf disallow, the Gülen movement was the first to insist on continuation of schooling of girls at the cost of compromising their headscarf. Female members of the Refah party who rejected the ban to take off their scarves to go to university were critical of the compromising attitudes of the Gülen Movement.

Gülen's views on women are "progressive" but "modern professional women in Turkey still find his ideas far from acceptable" according to Aras and Caha. Gülen says the coming of Islam protect women, who "were absolutely not confined to their home and...never oppressed" in the early years of the religion. He believes that western-style feminism, however, is "doomed to imbalance like all other reactionary movements...being full of hatred towards men." However, Gülen's thoughts are opened to the charge of misogyny. As noted by Berna Turam, Gülen has argued:

"The man is used to more demanding jobs . . . but a woman must be excluded during certain days during the month. After giving birth, she sometimes cannot be active for two months. She cannot participate in different segments of the society all the time. She cannot move without her husband, father, or brother . . . the superiority of men compared to women cannot be denied."

The Hizmet movement supports the working of women in the light of thoughts of its founder Fateh Ullah Gullen. The enrolment of females is increasing steadily in the schools of Hizmet movement from many years. The females have complete right to pursue their career in any field. Many women are working abroad in America and other European countries in fields like Engineering, Banking etc. Leadership roles have been assigned by Hizmet movement in their chartered schools. On the other hand the main emphasize in Hizmet movement is to maintain a balance between professional life and domestic affairs. The household matters should not be ignored at all. The females should pay attention to their household responsibilities with care. This is the main philosophy of Hizmet movement about females. It has been observed that many women have restricted themselves under the limits that home should not be at last priority. A balance has been
observed in the thoughts of Hizmet movement from researcher point of view. On the one side the movement fully supports the active role of females in different fields of life. On the other hand the Hizmet movement never forgets the teachings of Islam while determining the gender in the modern society. The movement realizes the beauty of female presence in domestic affairs. The movement lays emphasize on the responsible gender role at home and outdoor activities.

III. The Feminist Movement: History and Ideas

The famous feminist movement is divided into three waves. The first wave was referred to the feminist movement of the 19th through early 20th centuries, and main focus was on women's suffrage. A writer such as Virginia Woolf was associated with the ideas of the first wave of feminism. In her book *A Room of One's Own*, Woolf "describes how men socially and psychologically dominate women." The argument of the book is that "women are simultaneously victims of themselves as well as victims of men and are upholders of society by acting as mirrors to men." A common understanding of that work was Woolf recognized the social make up that restricted women in society and literature was used to contextualize it for other women.

The first women's rights convention was held in Seneca Falls, New York. After 2 days of debates and discussions, 68 women and 32 men showed consensus and signed a Declaration of feelings, which outlined the schema for the women's rights movement. A set of 12 resolutions was affirmed calling for equal treatment in the society with women and men under the law and voting rights for women.

The term "first-wave" was coined following the term second-wave feminism started to be used to describe a newer feminist movement that highlighted as much on fighting societal and cultural disparities as further political inequalities.

In Britain, the Suffragettes campaigned for the women's vote, which was granted finally to some women in 1918 and to all in 1928. In the United States, at the same time, leaders of feminist movement like Elizabeth Cady Stanton and Susan B. Anthony, who both launched a campaign for the abolition of slavery prior to championing women's right to vote.

The second wave (1960s-1980s) was mainly concerned with raising voice on gender inequality in laws and culture. It was reviewed that what achievements had been earned in the first wave, and began to adapt new ideas in the world. Simone de Beauvoir was associated with this wave because of her idea of women as "the other". This idea was ready to order to apply both to the femininity roles of women in the household activities or at workplace, including their sexuality too in the light of writings of Woolf.

During that time, feminist movement campaigned against cultural and political disparities, which the movement members observed as inextricably linked. The movement pushed for women to understand aspects of their own personal lives as highly politicized, and reflective of a sexist structure of power. If first-wave feminism was emphasized on absolute rights such as suffrage, second-wave feminism was highly concerned with other issues of parity, such as the end to discrimination. The feminist activist and author Carol Hanisch raised the slogan "The Personal is Political" which became synonymous with the second wave.
Thus a movement was shaped in the early 1990s which later on turned as the third wave of feminism. The movement was sparked in response to the perceived image of failures of the second wave feminism. Further a response to the backlash against initiatives and movements created by second-wave feminism, the third wave was not vastly reactive, and highlighted a greater focus on developing the different achievements of women globally. The feminist movement that was developed during the third wave incorporated a greater number of women who might not have previously identified with the framework and goals that were established at the start of the movement. Though criticized as simply a continuation of the second wave, the third wave had made its own unique contributions.

The history, events, and structure of the feminist movement is closely associated with the persons at the time, particular protests that took place, and the huge transformations taking place in the world. The struggle of feminist movement is continuously against the status quo culture in the European and American society. According to bell hooks, "Feminism is a struggle against sexist oppression. Therefore, it is essentially a struggle to eradicate the ideology of domination that permeates Western culture on various levels, as well as an obligation to reorganizing society so that the self-development of people can take precedence over imperialism, economic expansion and material desires."

Pro-feminism is the prop up of feminism without implying that the follower is a member of the feminist movement. The name is mostly used in reference to men who are energetically helpful of feminism. The performance of pro-feminist men's groups contain anti-violence work with young men in educational institutions, offering sexual harassment workshops in workplaces, organizing community education campaigns, and counselling masculine perpetrators of violence. Pro-feminist men also are concerned in men's health, activism against pornography as well as anti-pornography legislation, men's studies, and the progress of gender fairness curricula in schools. This work is sometimes in association with feminists and women's services, such as domestic violence and rape crisis centres.

In the nineteenth century, anti-feminism was largely persistent on opposition to women's suffrage. Later, opponents of women's access into institutions of higher education argued that education was also a great physical burden on women. Other anti-feminists are against the opportunities for women's entry into the labour force, or their right to join unions, to sit on juries, or to get hold of birth control and control of their sexuality.

The feminist movement has been opposed by many people on the basis that they believe it is disparate to traditional values or religious beliefs. These anti-feminists differ, for example, that social approval of divorce and non-married women is erroneous and harmful, and that men and women are fundamentally diverse and thus their different customary roles in society should be maintained. Some anti-feminists counter opening of chances for women's into the workforce, political office, and the voting process, as well as the reduction of male influence in families.

Writers such as Camille Paglia, Christina Hoff Sommers, Jean Bethke Elshtain, Elizabeth Fox-Genovese and Daphne Patai oppose some forms of feminism, though they
categorize as feminists. They argue that feminism frequently promotes masonry and the height of women's interests above men's, and condemn radical feminist positions as destructive to both men and women. Daphne Patai and Noretta Koertge argue that the term "anti-feminist" is used to silence academic debate about feminism.

IV. Commonalities and Differences between Hizmet and Feminist Thoughts on Women

The major similarity in both movements is that they are working for the welfare of humanity. The betterment in the life of individuals globally is the core issue of both the movements. The feminist movement is entirely focusing on rights of women in the society. On the other hand the Hizmet movement is also touching the sensitive issue of gender disparity in the world. The both movements are working on the social, economic and educational aspects of the females from researcher point of view. The women comprises of around half of the population in the world so such huge number of individuals cannot be made useless for the society. The researcher has indicated this important aspect in the introduction of the paper and that’s why touching the insightful issue of gender parity by comparing the thoughts of both the movements.

<table>
<thead>
<tr>
<th>Commonalities</th>
<th>Differences</th>
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<tbody>
<tr>
<td>Both movements focus on role of women in practical life</td>
<td>Hizmet movement is not only women oriented organization but on the other hand feminist movement is working only for women rights</td>
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<tr>
<td>Both movements lay emphasis on involvement of females in different aspects of life like social, economic, educational and sports</td>
<td>The founder of Hizmet movement is male while in feminist movement the majority is of females during the three phases of movement</td>
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<tr>
<td>Both movements fully support females to take stand on any issue emerged against their rights</td>
<td>The role of female in practical life is bound with men in Hizmet movement while the entire female freedom is supported in feminist movement</td>
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<tr>
<td>Both movements lay emphasis on the active role of females not only in household activities but outside home as well</td>
<td>The origin of both movements is different as Hizmet movement ideas are influenced by Islamic philosophy while feminist movement is representative of western culture which is above all the bindings and restrictions</td>
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<tr>
<td>Both movements are in favour of moderate ideas for females and condemn any illegal acts against women in the society</td>
<td>The Hizmet movement is giving importance to ‘abaya’ while feminist movement is totally against it</td>
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V. Conclusion:

After evaluating ideas of both movements, the following thoughts can be drawn the female empowerment is the integral part of the society. In modern era, if females are not allowed to participate as working women in the society then such societies cannot earn better living standard because both male and female should share financial responsibility. The thoughts of Feminist movement have made females as commodity in the society without any control in their acts. The females should be allowed jobs but without creating any disturbance according to Islamic visualization. It is established in history that females were not commodity in west around two ago. The divorce rate is
greater than before in west due to weak family system. Many sociologists in the west are trying to bring back family system again in the western society. So we must support gender empowerment in Pakistani society. As far as this question is concerned females can take partial support from males whenever they need in order to accomplish their tasks.

**Recommendations:**
After reviewing the thoughts of both movements we recommend the following suggestion for the betterment of Pakistani society.

i) The courses should be introduced at primary, secondary and higher education level in such a way that male should realize the importance of female role in society and females recognize themselves better as well.

ii) The media should initiate a series of wide-ranging programs in order to highlight the status of women in Pakistani society.

iii) The government should support the education for girls at prior level. Further the parents who intend to give higher education to their daughters should be funded by government agencies.

iv) The norms like ‘honour killing’, ‘wanni’ and ‘sawara’ should be blocked immediately. The criminals of such acts should be hanged.

v) The co-education should be permitted but with the stipulation that protection of girls should be monitored vigilantly.

vi) The females should not be stopped from working. The important thing is to set working hours for females so that females can justify between profession and household activities.

vii) The women should wear a decent dress by covering their body in the light of Islamic teachings. The care should be taken by females to avoid any vulgarity particularly in their outfits.

viii) The measures should be taken to make possible the earnings of less educated women by staying at home.

ix) The government should shoulder the responsibility of orphan and widow females.

x) The females should be allowed to participate in healthy activities and games but not on the cost of their self respect and integrity.

xi) The 33% seats in the parliament has been reserved for females but it’s not mean that only ladies from western influence either ladies from rich families may only have access to parliament.

xii) The females should be provided physical training for self defence.

xiii) The maternity leave should be given twice during the entire job tenure carrying at least six months period each time. The third time should be discouraged in order to raise awareness regarding population control.
References


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