Muslim Women Speak Out in North Africa during the Arab Spring

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Abstract

People – from the West and the East – hold different views about the status of women in Islam. Claims such as Muslim women are uneducated, subservient, and have no say in decision-making, that Muslim husbands are allowed to beat their disobedient wives, and that men and women are not equal before Allah predominate the Western discourse about Muslim women pre and post the Arab Spring. These claims, which have emanated from a misunderstanding of the basic teachings of Islam at certain times, old tales and proverbs at other times, generated a bad image about the Muslim woman. This paper probes into the status of women in the Islamic and the Judeo-Christian traditions. In the first place, the researcher discusses how Islam came to elevate women to a high status and eradicate all the demeaning stereotypes targeting them. Then, he puts more focus on some Muslim women who were acting as agents of change in North Africa in the Arab Spring arena. These women, who did not adopt almost any feminist tendency, come to paint a new picture of the Muslim woman as defiant, brave and strong enough to work alongside men for the sake of change in their countries.

Keywords: Islam, Women, Arab Spring, Feminism, North Africa.
Introduction

Before the advent of Islam, women were treated almost like animals. They were merchandise that could be bought and sold in public tribal markets. They were inherited together with other possessions and properties of the house from man to man. Thorburn (586) holds that their activities in Greece and Rome “were largely centered around the home.” Brown (26) argues that “pre-Islamic Arab women endured a hellish existence. If a girl survived to adulthood, she would find herself essentially the property of her father, then her husband, with no economic or social independence or rights.” In a similar vein, Mudimbe-Boyi (79) claims that “except for the mothers, women in proverbs are portrayed as more unfaithful than virtuous, and men are warned time and again not to fall for their charm and evil intentions.”

In today’s Islamic and Judeo-Christian worlds, scholars are becoming more and more interested in and concerned with the status of women, gender issues, feminism, women rights, to mention but a handful; they are all reacting against any role distinctions between men and women at work and inside and outside the house sphere. So, when we read for example that God has created woman from man, that man is the head of the woman, wives should submit fully to their husbands, and that only men should lead prayers at the mosque and at the church, we immediately think that religion has been unfair to women. The present paper is going to spot the light on the status of women in the shade of Islam. I shall consequently address the following issues; hopefully, they will unravel some of the mysteries turning around the major themes of this international conference. So, how were women viewed in ancient civilizations? Can Muslim men beat their wives in the name of Islam? Finally, do Muslim women in North Africa, in the so called-Arab Spring, have a voice or not?

I. Historical Perspectives

The issue of women is a complex and a highly controversial one. It is widely assumed that all past civilizations have degraded women. In pre-Islamic era both among Jews and the non-nomadic Arabs the position of women was degraded in the extreme. Women have indeed endured lots of sorrow, oppression at that time. They were viewed as a threat for the Arab family and were reduced to a sign of disgrace amongst the menfolk. The ancient Arabic proverbs illustrate the ideas of pre-Islamic Arabia as to the position of women, e.g.:

-“A man can bear anything but the mention of his wife.”
-“Women are the whips of Satan.”
-“Neither trust a king, a horse, nor a woman.”
-“Our mother forbids us to err and runs into error.”

“What has a woman to do with the councils of a nation?”
“Obedience to a woman will have to be repented of” (Hughes 677).

Thus, it can be said that Arabs in the age of ignorance displayed a strong phobia and aversion for women to the extent of female infanticide (Devi 24). They buried their newborn daughters alive, just like Hindus who buried the woman alive with her husband if he precedes her in death (El-Neil 79). From this angle, it may be argued that women were considered as second class citizens, sex objects, source of trouble, deficient (lower than men in intellect and religion), etc.

In early Judaism, the image of the woman was dark and gloomy. Admittedly, Jewish scholars have pointed out that Jews had negative attitudes vis-à-vis women. If ever positive, most of their positive statements refer to women in their capacity as spouse and mother, almost never to women as female beings per se. They are the source of evil. Consider the poetic verses below:

Be not jealous of the wife of your bosom,
lest you teach her to do evil against you.
Give no woman power over you
to trample upon your strength.
Do not go near a strange woman,
lest you fall into her snares.
Do not dally with a singing girl,
lest you be caught by her tricks.
Entertain no thoughts about a virgin,
lest you may stumble and incur penalties for her.
Do not give yourself to prostitutes,
lest you lose your inheritance.
(...) Avert your eyes from a comely woman.
Do not gaze at beauty belonging to another.
Through woman’s beauty many have been seduced
and by it passion is kindled like fire.
Never dine with another man’s wife
or revel with her at wine;
or your heart may turn aside to her
and in blood you may be plunged into destruction (Horst 74-75).

Judaism has placed women at a severe disadvantage. Their position was subordinate to that of man in every aspect of life – be it political, social, religious or whatsoever. As Montefiore and Loewe (Haddad 4) commented some decades ago: “The difference in the relations of men and women to each other makes a constant difference between the Rabbis

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and ourselves. It is always cropping up…Women were, on the whole, regarded as inferior to men in mind, in function and in status. In Judaism, we can find negative views about women that are not different from those of Greek tradition. It was said that it was better to walk behind a tiger than behind a woman. According to Munawar Ahmad Anees, Greek people’s antipathy towards women was such that a daily prayer was uttered: “Praise to You God, for You did not create me a woman” (Hasyim 7).

In the Athenian tradition, only the elite and males had the right to obtain an education. Females, even those from the elite class, were not given the same opportunity. Negative views about women have not only appeared in social and cultural discourses, but have also permeated the teachings and norms of religion. These religious norms are a large factor contributing to the marginalization and segregation of women (ibid.).

Within the Christian tradition, women have been subordinate to man in both creation and in daily life, though the equality between men and women has always been taught regarding salvation. A number of scriptural passages speak about the subordination of woman, especially in St. Paul, which has been used to legitimate the marginalization of woman. This view continues to be prevalent in many Christian churches (King in Furseth and Repstad 180). Baur & Crooks (140) maintain that “no female rabbis existed until 1972, and the Roman Catholic Church still does not allow female priests.” In a similar vein, some theologians advocate limiting the pastoral office to men because the Bible teaches that God is more like the male than the female. Proponents of this view believe that certain Scripture references clearly show that the female cannot bear the divine image to the same degree as the male (Grenz and Kjesbo).

The Danish writer, Wieth Knudesen talked about the status of women in the Middle Ages saying: “According to the Catholic faith, which considered the woman as a second class citizen, very little care and attention was given to her” (Al-Sheha 27). Women are represented as bad and slanderous. Thomas Aquinas, a well-known Christian theologian, said that women are bent down in submission to males because they are naturally weaker. Men are

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10 Ibid.
the beginning and final goal in a women’s life. It is because of this that God has made women submit to males (Hasyim 7).

For many centuries Mary, known in the Christian West as the virginal mother of God, has been the most visible woman in Christian history. She has been the focal point of a wide range of works in literature, art, music, theology and many architectural sites have been named after her. Her modesty, humility, devotion, and obedience to God made of her an archetype for Christian women. From both the devotional and doctrinal traditions, Mary has become known through history by hundreds of names, including: Mother, Virgin, Queen, Immaculate Conception, Our Lady of Mercy, of Sorrows, of Peace, of Perpetual Help, of the Highway, of the Rosary, of Chartres, Lourdes, Fatima, and Guadalupe. Every age tends to shape her according to its own needs (Coyle 62).

The most stunning poem written on Virgin Mary was published in the 20th century. Irrespective of the severe critic one can give to the poem, it undoubtedly expresses Mary’s strong devotion along with her divine role in the process of salvation. Is Mary the rose, then? Is Mary the tree?

“But the blossom, the blossom there, who can it be?
Who can her rose be? It could be but one:
Christ Jesus, our Lord, her God and her son.
In the gardens of God, in the daylight divine
Show me thy son, mother, mother of mine” (Jeffrey 495).

Therefore, except for the figure of Virgin Mary, women in the Christian tradition cherished less rights and suffered under man’s control. In some cultures like Chinese and Indian, it is reported that the woman used to be buried with her husband’s corpse or would be passed on as a kind of inheritance. The question that arises now is: What rights did Islam bring to the woman? And is the Muslim husband allowed to beat his wife in the name of Islam? Also, are men and women equal before Allah or not?

II. Women in the Shade of Islam

Before the advent of Islam, women had no status in society. They were neglected, marginalized and under the control of the men folk. It was Islam that, for the first time, challenged the laws of dark ages and introduced women to many sectors of life. In His perfect wisdom, the Almighty Allah says the following: “O mankind! Lo! We have created you from male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware” (Al-Hujuraat 13 as Translated by Pickthall 565).

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These Koranic verses certainly express a deep veneration and reverence to women in that it has given them the same status which has been granted to man. Islam has conferred on women all the social and political rights they need to fully engage in their communities. They are entitled to all the privileges bestowed upon man. In addition to worldly matters, women are equal to men in the spiritual sense. Since they have come from the same single soul and seed, they should not be treated harshly or rudely. Men are recommended to deal with them in a soft and mild manner.

Can Muslim men beat their wives? This is a question that is becoming problematic for many scholars in Islam nowadays. An Arab proverb reflects some male Arabs’ attitudes toward women: “A woman is like a rug: the more you beat her, the better she becomes” (Kramarae & Spender 508).19 Many misconceptions arise out of this due to misunderstanding and misinterpretation of Islam. Engineer (200-201) claims that “the Prophet has…strongly disapproved of beating one’s wife. We find a Hadith in authentic collections, which is as follows: “Could any of you beat his wife as he would be a slave, and then lie with her in the evening?” According to a Hadith in Abu Da’ud, Nasa’I, Ibn Majah, Ahmad bin Hanbal and others, “Never beat God’s handmaidens” i.e. he forbade to beat any woman.20

Nevertheless, we ought to point out there is a Qur’anic verse that has created lots of controversy in scholarly and academic circles about women’s beating, and it goes as follows: “Men are in charge of women because Allah hath made the one of them to excel the other, and because the yspend of their property (for the support of women). So, good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then, if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great! (emphasis is mine) (al-Nissa 34 as Translated by Pickthall 80).21

The pre-mentioned Koranic verse has aroused a heated debate in the West, yielding to different (mis)interpretations. Tellingly, it was revealed in response to a situation which has been described by Zamakhshari in his Kasshaf. This verse shows that there was the practice of wife beating specially among the Arabs of Meccan origin. So, According to Zamakhshari, “Habiba bin Zaid complained to the Messenger of Allah that her husband Sa’d bin Rabi’ slapped her. The Prophet told her to ‘retaliate’. But this caused serious problem among men as they would not accept retaliation from their wives and hence they complained to the prophet and then this verse (34) was revealed” (Engineer 201).

In relation to the phrase “scourge them”, it is explained that the verse should not be taken literally, as apparent command to scourge one’s wife is contradicted by the practice of the Prophet himself. It is evident from authentic Traditions that the Prophet himself intensely detested the idea of beating one’s wife, and said on more than one occasion, ‘Could any of

you beat his wife as he would beat a slave, and then lie with her in the evening?’ In fact, all the Muslim authorities stress that this ‘beating’, if ever resorted, “it should be more or less symbolic – ‘with a toothbrush, or some such thing’ (Tabari, quoting the views of scholars of the earliest times), or even ‘with a folded handkerchief’ (Razi); and some of the greatest Muslim scholars (e.g., Ash-Shafi’i) are of the opinion that it is just barely permissible, and should preferably be avoided: and they justify this opinion by the Prophet’s personal feelings with regard to this problem (Asad in Saeed 131).

In his humanistic approach to women, the Prophet has been reported to have said: “Rifqan bil Qawarir.” Rippin (212) states that ‘Qawarir’ means glass vessels or bottles. Muhammed used this word figuratively to indicate the delicate nature of women. Glass is liable to break easily if it is harshly manipulated. So is the delicacy in every woman; in her delicacy resides her beauty.

Gender issues and women rights in Islam continue to generate much debate and an ongoing attention in the East and the West alike. Irrespective of the whole metamorphoses Muslim women have been subject to, they are very often portrayed as subordinate and inferior beings, desperately in need of freedom and emancipation from the Muslim patriarchal system that brings them to a lower rank. Islam brought with it liberation and a great emancipation for women, who were mistreated, oppressed and severely persecuted in the pagan era. Bernard Lewis, known as one of the greatest Western experts on the history of Islam and the Middle East, makes the following statement: “In general, the advent of Islam brought an enormous improvement in the position of women in ancient Arabia, endowing them with property and some other rights, and giving them a measure of protection against ill treatment by their husbands or owners. The killing of female infants, sanctioned by custom in Pagan Arabia, was outlawed by Islam” (Lewis 210).

Islam has brought enormous rights and improvements to the status of women. Its original teachings describe women and men as different but equal. Muslim women of the Prophet’s time have often served as reference groups for role behavior in their societies. The roles of women such as Fatima (daughter of the Prophet and wife of the fourth caliph), Khadija (first wife of the Prophet who was a business woman) or Ai’shah (the last wife of the Prophet), provide important role models in the ideal sense (Hussain 5). These women were definitely the icons of chivalry, change and even courage. Their relations with their husbands and other members of the community were predicated on love, harmony and mutual respect.

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23 Ibid.
24 The Prophet had a servant called Anjasha. The latter used to have a sweet singing voice that would stimulate the caravan of camels to move swiftly. The Prophet asked him once to drive on slowly and to be kind to the women who were accompanying him in the travel.
Such a good behavior and arsenal of good ethical values would be reiterated and advanced in many ages to come by Muslim women; they would be omnipresent in the public sphere and consequently speak out their agonies and miseries to the masses. This, however, led them to take different ways in order to effectively handle and address the question of women. Although much can be done to improve the position of women in Islam, lots of misunderstandings occur since the West attempts to transpose a western style of living, set of beliefs, norms and values onto Muslim women who are having a different culture and history. In what comes next, we shall probe into the status of Muslim women in North African societies, particularly in Morocco, Tunisia and Egypt. Muslim women of these countries have already spoken out against social injustice manifest in day-to-day harassment, occasional cases of rape, victimization and mistreatment of their compatriots.

III. North African Women Speak Out

According to reports by the World Economic Forum and the United Nations Development Program, Muslim women of North Africa have long lagged behind those in other countries in terms of opportunities and leadership positions in politics and business. This has hurt the region’s overall progress. Yet, the Arab spring has introduced us to the determination, bravery and strength of the Muslim woman who had recourse to streets and to social media to call for a change in her society. During the mass protests that led to the overthrow of Zin al Abidine Ben Ali, Hosni Mubarak, Muamar Ghaddafi, Abdellah Saleh, women were present everywhere. They were in the front row challenging the despotic regimes, throwing stones and intermingling with men in their fights against the repressive police machine, and meanwhile they were documenting the clashes with their mobile cameras and then tweeting and posting the videos on YouTube and other social network platforms. They repeatedly tried hard to hand out food, water and medicine to patients and they chanted a number of slogans in favor of democracy, freedom and political change. Their actions spoke louder than their words; “There were women of both secular and Islamist tendencies; Muslims and Christians fought together. Some had long experience (in militant opposition groups or feminist associations), others had grown up in the opposition movements that emerged on the web during the last decade, and still others were not a part of any activist organizations” (Merlini and Roy 66).

They managed to speak out against the demeaning stereotypes of passivity and oppression that emerged in the colonial and post colonial literature about the Muslim woman as submissive and subservient to man. In their place were outspoken voices, defiant eyes, faces of hope and courage, shouting in the streets alongside men for regime change and new democratic governments that would place their rights among their top priorities. Armed with literacy and militancy, these women started to assert themselves in many ways. The central protagonists of them in the Arab Spring were almost not affiliated to any religious or political party. There was, for example Asma Mahfouz, the twenty-six-year-old Egyptian woman who

made a brave, four-and-a-half-minute “video-blog” with her own mobile phone, later posted on YouTube. In the video she strongly invited Egyptians to demonstrate: “I’m making this video to give you one simple message. We want to go down to Tahrir Square on January 25. […] Whosoever says it’s not worth it because there will only be a handful of people, I want to tell him you are the reason behind this, and you are a traitor just like the president or any security cop who beats us in the streets. Your presence with us will make a difference, a big difference (Dutta 215).  

Also, the Egyptian blogger and human rights activist Nawara Negm used Twitter to motivate the youths to stay politically active. Her civil rights compatriot and activist blogger Esraa Abd El Fattah – was known as the “Facebook Girl” for her updates on Facebook and Twitter during the Revolution – continues her work with the Egyptian Democratic Academy, training youth in media production and election monitoring.  

These women broke taboos and played a very prominent role in the political change in their countries. Young women of Tunisia, like the blogger Lina Ben Mhenni subverted that image of the Muslim woman as passive and weak. She was one of the few Tunisian bloggers and cyber activists who tweeted and blogged under real name whilst the ex-Tunisian President Zine El Abidine Ben Ali was still in office: “In early January, she travelled to Sidi Bouzid, and was the only blogger in Regueb and Kasserine when the security forces massacred people there. Her accounts and photographs of the dead and injured ensured that other Tunisian activists and international media knew what was happening in the centre of the country during the most violent days of the uprising. The copious attention she received from the Western media and news of the young woman’s possible nomination for the Nobel Peace Prize has resulted in an outcry in her country, wavering between those who support her and those who attack and criticize her for the attention she has received from the Western world. Owing to this buzz, her father confiscated her computer and car key and stripped her of accessing her Facebook page and Twitter account. Certainly, these women faced one of the most sophisticated cyber-censorship regimes in the world. They were hacked savagely beaten, and jailed, but they did not give up their strong resolution for change. The Egyptian woman Mona Seif recounts her story: “Pre-January 25 whenever we would attend protests, I would always be told by the men to go to the back to avoid getting injured, and that used to anger me. But since January 25 people have begun to treat me as an equal. There was this unspoken admiration for one another in the square. We went through many ups and downs together.” (Merlini & Roy 67).  

In Morocco, women have also been playing an important role during the Arab Spring. Initially, they took to back up the oppressed peoples of Tunisia, Egypt and Libya. Afterwards,
they tried to call for a change through the 20 February movement. These Moroccan women came from all social classes and ideologies; they took part in the movement and shouted in the streets together with men. The common denominator between all of them is that they want political change, dignity and equality.

The most outstanding figure of the 20 February movement was Selma Maarouf, who appeared on the first video calling for change in Morocco. As soon as she took part in a protest in Rabat, she was brutalized and beaten and was strongly determined to demand that education should be accessible to everyone and should not be a privilege of the well-to-do. Selma stood at the forefront of every protest that took place in Rabat. With her brother Ghassane, they have been consistently spotted at every protest, nose to nose with security forces at times, but always undeterred and unresolved: Selma raising a Facebook sign, handing a flower to a security officer, or defiantly standing up to the baltagui trying to intimidate her. A real ball of fire, hope, and courage! One might rightly say that where there is a will, there is Selma!34

Another young woman that displayed a remarkable charisma in the 20 February Youth Movement was Hassna Ziani. Among her peers, she was nicknamed the “Young Revolutionary”. She was so preoccupied to defend women’s rights and the afflictions of the disadvantaged people whose rights have been abused by force. As a member who worked on slogans, Hassna has been actively engaged in the movement alongside the youths to encourage the Moroccan citizens to join the movement and participate in peaceful demonstration for the sake of change. She has received many threats and provocations from the police, which in turn, have caused more trouble for her family. She wrote: “Some members of the police came to our home and threatened my mother and held her responsible for my political activities, but this made me even more determined to continue the struggle to build democracy (Boughalbi 3).35

Women kept coming out in North Africa to be heard in different occasions. They have learned the power of collective action and the strength that uniting their voices can bring true change to them. In Egypt, they are still fighting for more rights regarding rapes and sexual assaults. In one demonstration, for example, more than 18 cases of sexual assaults were reported to be shocking to the Egyptian public and the Western diplomats: “With police protection negligible, some women are taking their security into their own hands. At a recent march to call attention to the sexual attacks, several women held knives above their heads. ‘Don’t worry about me,’ said Abeer Haridi, 40, a lawyer, ‘I’m armed’” (El Sheikh & Kirpatrick A1).36

Nawal Al Saadawi, one of the most prominent feminists and leaders of women’s rights in the Arab world, argues that “things didn’t improve for women, and we are going backward.” Obviously, her claim denotes that there is no consensus and agreement between feminists themselves inside Islam. Paul Delaney, some years ago, cautioned the New York Times readers that feminists in North Africa are taking diverging paths. He referred to two Moroccan feminists, namely Hind Taarji and Assia Belghiti, who regard themselves in the vanguard of change for women’s rights in North Africa. The issue of women’s freedom, and house responsibilities were at stake. According to Delany, Miss Taarji is a single woman. She lives in her own apartment and has traveled widely. She advocates equality between men and women. “She says that change in the status of women is taking place rapidly, particularly among the young, but that women have to fight for their rights.” Contradictions spring out when it comes to marriage for example. Miss Taarji believes that some men opt for an educated woman cherishing traditional roles to upgrade their social status, and they are strongly determined to stay dominant in the house sphere controlling their wives. Strangely enough, those feminists who are hankering after gender equality, Delany notes, demand that their husbands pay for them and take charge of all the house responsibilities, especially financial ones. The second feminist is Miss Belghiti, whose religious affiliations take her to uphold different views with respect to women’s rights at home. She is “a poet, a politician and an Islamic scholar, who advocates women’s rights, but with constraints that take into account Islamic tradition and what she regards as women’s special roles as wives and mothers.” Unlike Miss Taarji, who insist that Muslim women should continue struggling to gain more rights in their societies, Miss Belghiti argues that more rights will come automatically to Muslim women without any feminist ideology, and that militant feminism in North Africa will certainly both yield to and provoke “a revolt by the men that would jeopardize those rights already granted.”

It is not a question whether a secular or an Islamic feminism that can work best to improve the status of Muslim women in North Africa. The real question, however, is whether Muslim women are ready or not to put up with the potential challenges that might crop up in the whole scenario. Some Muslim women had been tremendously influenced by Western feminism and secularism. Even worse, they exploited the issue at hand to disseminate and propagate particular ideologies not in conformity with Islam. Aliaa Magda Elmahdy, Amina Tyler, Sila Sahin have already resolved to protest against males’ domination in their countries through nudity. Phrases like “My body belongs to me”, “Our tits are deadlier than your stones!”, and “religion kills” led to an outrage in the Muslim world and a counter-discourse from Muslim conservatives.

39 Ibid.
40 Ibid.
In 2011, for instance, Sila Sahin posed nude in the German magazine *Playboy*. In an interview published in the magazine, she described her act as one of self-emancipation and liberation. She identified it with Che Guevara’s revolution, so she proclaimed:

> My upbringing was conservative, I was always told, you must not go out, you must not make yourself look so attractive, you mustn’t have male friends. I have always abided by what men say. As a result, I developed an extreme desire for freedom. I feel like Che Guevara. I have to do everything I want, otherwise I feel like I may as well be dead.\(^{41}\)

Such a new discourse which feminism in the light of the Arab Spring has produced is in disharmony with Islam, Judaism and even Christianity. All these monotheistic religions stress the importance of women to a whole nation’s progress within boundaries of respect and decency. Muhammad Ali Jinnah was virtually right when he declared that no nation can ever be worthy of its existence if it does not take its women along with the men. He claims that:

> No struggle can ever succeed without women participating side by side with men. There are two powers in the world; one is the sword and the other is the pen. There is a great competition and rivalry between the two. There is a third power stronger than both, that of the women.\(^{42}\) (Syed & Ozbilgin 112).

It is true that the Arab Spring has both stimulated and urged Muslim women to take up different leading roles in Muslim majority countries like Tunisia, Egypt, Morocco, etc, yet they still need to make many efforts to be on equal footing with men.

**Conclusion**

In this paper I have applied the feminist theory in my analysis of the status of Muslim women in North Africa. I have started with a brief historical overview of the position of women in the pagan era and ancient civilizations. Then, I have emphasized that Islam has come to liberate and honor women from oppression, cruelty and the brutality of the menfolk. The Islamic teachings based essentially on the Qur’an and the Prophetic traditions stressed the equality between the sexes in worldly and spiritual matters. Therefore, any mistreatment of women must be attributed to a misreading and misinterpretation of Islam. Afterwards, I have focused on the positive roles which Muslim women played during the Arab Spring in North Africa. These Muslim women strongly collaborated with men and were both present and dynamic in the public scene of mass revolts. They acted as motors of change in their societies and were able enough to speak out against injustice and inequality. Despite being subject to sexual assaults, harassment and persecution, they managed to paint the gloomy picture in green.


Interesting enough, one can note that some women emerged with a strange feminist discourse to do away with men’s control and domination. They took to nudity as one way to destabilize and shake the whole Muslim society owing to their total immersion in the Western feminist doctrine being less compatible with Islam. The paper concludes that feminist movements, both inside and outside the house of Islam, are holding different if not contradictory perspectives and approaches to the question of women. Will women continue speaking out or keeping silent in North Africa? Man’s view towards them can determine that.
References


