CHAPTER 3

ARABIAN CULTURE AND ISLAMIC TEACHINGS IN TREATING WOMEN AS SEEN IN JEAN SASSON'S *PRINCESS SULTANA'S DAUGHTERS*

In this chapter, the writer analyzes the depiction of Arabian culture as seen through *Princess Sultana's Daughters*. The writer hopes to gain profound knowledge by firstly examining Arabian culture in royal family and common people. Secondly, after having fundamental background of the culture, then the discussion will be directed into Islamic teachings used as the basis for Arab male characters to treat Arab women. Inside this analysis process, the writer uses cultural studies especially patriarchy to support the analysis in order to expose the background of Arabian culture and to reveal Islamic teachings used to treat Arab women. Then, the use of Islamic teachings is to prove whether Arabian culture originated from Islam or not. It is because the purpose of this analysis is to find out that the implementation in treating Arab women is based on Arabian culture influence. Hence, the description will be grouped into two major parts; Arabian culture and Islamic Teachings in treating women as seen in Jean Sasson's *Princess Sultana's Daughters*.

3.1. Arabian Culture in Jean Sasson's *Princess Sultana's Daughters*

Jean Sasson's *Princess Sultana's Daughters* is one of novels talking about Arabian life. It is delivered using first-person point of view named Princess Sultana. This novel describes different treatment to men and women in the name of Islam. However, the implementation of different treatments causes the existence of advantages and disadvantages accepted by two sexes; men and women. One of sexes can get the advantages, while the other not. The people using the name of Islam are Arab men. They use it as the shield for themselves to treat women based on their wants.

Before Islam comes in Arab, the era at the time was called as *jahiliyah* era. It was the era of stupidity in pre-Islam. It could be said that it was the period before Islam where the people living in ignorance where there is neither prophecies nor revelations to guide them. Their lifestyle is limitless and no rules. This case causes them having bad behaviors. One of them is the ways in treating women done by Arab men. The women were regarded as the disaster in this era. They would be buried in the dirt alive since their birth in this world. Their fathers commonly became extremely angry and disgraced with the birth of a female child into their family (Al-Sheha 14). If fathers wanted to let them alive, they would not get enough daily needs including inheritance and affection because they prefer to protect men to women (Ghoffar 94).

After Islam comes, the habit of burying baby girl alive was removed. However, the cases of treating women badly still exist nowadays. It is happened in different ways. It can be seen from the practice of Female Genital Mutilation (FGM). It is the treatment to women when parts or all of the external female genitalia are removed or injured for no medical reason. One of the reasons of this practice is caused by myth and culture. Women are regarded as tempter or the source of sexual desire towards male. A society believed that if female's clitoris is circumcised, it will reduce their libido. Then, they will not have big sexual desire to tempt male because their obligation towards male is only giving sexual services. In addition, female's clitoris is regarded as dirty thing. It is the main sexual desire of female that cannot be controlled well, so it needs to circumcise (Sauki 39-43). Instead, the men use Islamic teachings to strengthen that their treatments to women are true. In fact, this matter makes women tortured. Thus, to prove whether the implementation of treating Arab women based on Islamic teachings or the culture, the first description is grouped into three parts; the concept of honor, shame, and treating women. Each of part describes two social classes; royal family and common people.

3.1.1. Honor

In the novel *Princess Sultana's Daughters*, the royal family named Al-Sa'ud is the first class which has a high position and the big wealth in Arabian society. It has full authority in ruling everything in Arab Saudi. The family becomes the most famous offspring in the whole Arab Saudi. They have good images in Arabian society because of their authority. Every male member is called as prince and princess for female member. Thus, the family members must keep maintaining the family honor.

Al-Sa'ud members hold the important position in Arab Saudi. The first Al-Sa'ud male member becoming king of Saudi Arabia is King Abdul Aziz Al-Sa'ud. He is the grandfather of Princess Sultana. She said "I feel the warrior's blood of my grandfather, Abdul Aziz, surge through my body" (Sasson 12). After his death, his position is continued by his son, King Fahd ibn Abdul Aziz Al-Sa'ud. He is also Sultana's uncle. She says "As I study the photograph of my uncle, Fahd ibn Abdul Aziz, the king of Saudi Arabia . . . " (6). Those quotations can be the evidences that Al-Sa'ud family has strong influence in leading the society.

In addition, each members of Al-Sa'ud family is also rich. One of them is Sultana's husband, Kareem. He develops his business outside Arab Saudi. It is also for increasing the family wealth He said "... I have an important appointment in Zurich tomorrow . . . Three meetings have to be canceled!" (8). On the other hand, the husband of Sultana's Sister, Fouad also has the same business as Kareem's business. Sultana said "Fayza was the daughter of Fouad, Kareem's partner in three foreign businesses. Fouad was not of the Al Sa'ud family but distantly related by marriage to a daughter of a royal' (90). It shows us that Kareem and Fouad's business is not only in Arab, but also in foreign countries. Thus, Al-Sa'ud family is called as the rich family.

Al-Sa'ud's authority which covers Arab Saudi makes each of its members has the obligation to keep the family honor. If they cannot keep it, they will get the shame and bad images faced by all of its members. In addition, the family always increases its wealth to show its power, so the wealth can be used for everything in ruling Arab society. Those conditions cause Al-Sa'ud implementing the concept of honor and shame in its family. Sultana said "... I understand that the men of the Al Sa'ud family cannot risk their power for the sake of their women. They are passionately in love with the crown" (16). The honor itself is related to men's authority and wealth, while the shame is related to women. The men keep their dominance more than get the risk to defend the women. Hence, the family regards that those conditions are very important to maintain.

In this novel, Al-Sa'ud represents Arabian royal family which keeps the concept of honor. The family becomes the most fundamental institution for each family member. The institution has the most significant focus on all individuals and has the regulation for all major events in the life-circle. Individuals must always be careful to uphold the honor of each family member. If there is transgression, it will be reflected on the whole kin group. It is because Arabian culture maintains the principles of honor.

"The meeting continues much more calmly, with serious talk of how to keep my identity a secret. We understand that there will be much talk and speculation within the kingdom as to the identity of the princess in the book. (Sasson 13)"

One day, Al-Sa'ud family holds the meeting about the publication of book which has the same story as Al-Sa'ud real life. This book describes torturing towards Arab women done by Arab men including Al-Sa'ud men. This book also uses first-point of

view named Princess. She is actually Sultana herself. She is known by her family that she writes this book through her foreign friend's help. In this meeting, the family tries to make her identity in a secret. It is because they know that there will be many talks and gossips about this book within Al-Sa'ud kingdom. In addition, it is to keep the family honor. If it is known by all people that the life in this book is the real life of Al-Sa'ud, the family will feel ashamed especially for the male members. Thus, to avoid shame, the family must keep the family honor well. This thing becomes the most fundamental principles governing royal family organization and interaction among royal family members.

One of the most important honors of the royal family is by having many sons. It causes the birth of sons are always expected. They become the pride of the family. It can be seen from the treatments done by Sultana's father towards his grandchildren. He has never considered the existence of women. He also has no feeling of the birth of baby girl. He prefers to shows his much attention to his grandson, Abdullah rather than to his granddaughter, Maha. Both of them are Sultana's daughters. At the time, Al-Sa'ud royal family holds family gathering at Nura's summer palace in Thaif. She is Sultana's sister. Her father attends it for the first time. He also does not see yet his grandchildren for a long time ago.

"It was the first time in years that Father had attended a gathering of his first wife's children, and his attentions were devoted to his grandsons. While admiring Abdullah's height and figure, my father ignored Maha, who was tugging on his sleeve to show him an ant farm the children had built and proudly displayed. I saw Father as he brushed her aside and proceeded to squeeze Abdullah's biceps. (Sasson 19)"

Sultana's father does not see his grandchildren yet for a long time. When he meets Abdullah and Maha directly, he is more interested in Abdullah than Maha. Even when Maha wants to show her ant farm she built, he rejects and does not want to see it. Instead, he prefers to hug Abdullah's biceps. In this case, Sultana's father prefers to give much attention to his grandson than granddaughter. The way he touches Abdullah biceps shows that he glorify by grandson. He thinks that Abdullah can continue his position after his death. It is because men are regarded as strong creature. In addition, they are regarded as the creature that can do something more than women do.

On the other hand, Sultana's father says the painful words for Maha. It shows his detestation towards her.

"Father, who had never held a high opinion of the female sex, made no pretense of his feelings now. Scornfully, he ordered, "Remove this horrible creature from my sight!". (Sasson 19)"

Sultana's father does not expect the existence of females. He also does not have high opinion towards them. The words said by Sultana's father do not show the sympathy towards Maha. The phrase "horrible creature" gives the meaning that he ignores Maha's existence. It also means that women are not expected to bear. Of course, it becomes the new case faced by Maha. It is not good for her mental development. It is because the detestation showed by her grandfather will influence Maha's mind about unfair affection between men and women. Then, it is not suitable for her who is still child. It is set in her life even though she is still in young age.

Instead, the most dangerous effect probably faced by her is the feeling of oppression and useless. Hence, the pride of having sons and grandsons has big influence towards Arab royal women's life.

In addition, Ali, Sultana's brother also gives high pride towards his sons. The novel described, "As a father, he virtually ignored his daughters and showered affection on his sons" (78). Ali prefers to honor his sons than daughters by giving imbalance affection. Thus, having sons is more special than having daughters.

The pride of having sons makes them given certain rights. Firstly, they are invited by their father to join business outside home. They become the head of the household and in charge of duties. ("The Arab World: An Introduction to Cultural Appreciation" 8). Their position is also regarded higher than women. It can be seen from Kareem who prefers to always invite his son joining the activities outside home. The novel described "... the makeup of our society drew Abdullah more closely into Kareem's life outside of our home" (19). Kareem is the father of three children; Abdullah, Maha, and Amani. When he has business outside home, he allows Abdullah to join him, not his daughters. It describes that showing sons to others is a family honor. In addition, it also shows the virility of father by having sons in his family.

Secondly, the pride of having sons influences their father to cover their mistakes and do not punish them. Their father does some efforts to keep their sons from shame. They do not want to their sons regarded have no importance because of

the spreading of their mistakes. One of the cases can be seen from Ali's action towards his son, Majed. The novel described, "Majed had sex with a woman in the hospital who was a patient, a woman who had been seriously injured and was not conscious" (Sasson 81). One day, Majed is involved sexual case. He rapes the female patient in a hospital. In fact, she is in a serious ill, but he just wants to his sexual desire be satisfied. Thus, he does not care her condition which is unconscious.

The woman is actually in a comma for six months. After, the sexual case done by Majed, she is three months pregnant.

"Now it has been discovered that the woman who was in a coma, a Christian woman from another land, is with child! Even though she has been in the hospital, unconscious, for six months! She is three months with child! There is a big investigation in that hospital, and Majed fears that his name will be made public in the scandal. (Sasson 81)"

The hospital staffs investigate this case. The investigation is done accurately and carefully. It is because the woman is in a comma for six months. Then, it is uncovered that the woman is actually Christian from another country. She is three months pregnant now. It makes Majed feels fear that his scandal will spread in a public. In this case, Ali, his father and the public do not know yet about his bad deeds, so Majed tries to cover it by himself. It is described in the novel, "When he was told that Majed was a prince, he demanded money. To quiet him, Majed gave him what he had in his pocket" (81). Actually, after he rapes the woman, there is a man from Pakistan who discovers him leaving the room. The man examines the patient's sheets on her bad in

a messy condition. Then, he follows Majed and calls security, but Majed gives him money from his pocket to make him quiet. Finally, he pretends that nothing happened.

Unfortunately, Ali knows his son's scandal. He is told by Kareem. In addition, he response that he will solve this case soon.

"A week later Ali confided to Kareem that the problem had been "handled." He reported that he had located the Pakistani orderly and had made the man very rich. The Pakistani had invested his money in Canada, and with Ali's assistance would soon receive a passport to that country. Our family would hear no more from that troublemaker, Ali declared (Sasson 83)"

After a week elapsed, Ali said to Kareem that his son's scandal has been solved. He sends Pakistani man to Canada and makes him very rich. In addition, he will receive the passport to stay in that country. He added that no one disgraces Al-Sa'ud family because of his or her report. In this condition, Ali rejects that this mistake is done by his son, so he covers it by sending Pakistani man to foreign country. If it is not done, he feels afraid that the man will spread the scandal to public and Al-Sa'ud family will get the big shame. In addition, he does not punish his son in order to make him regret his mistake. Instead, he sends Majed away to school in the West. It causes neither hospital staffs nor the woman's family are not aware the truth that the rape is done by a royal prince, Majed.

Arabian royal family named Al-Sa'ud is the family which has big roles in Arab Saudi. Its position and authority has spread in the whole of the country. In addition, the family is the wealthiest royal family. In this case, all of the family members are demanded to keep their family honor. The concept of honor in this royal

family is by having many sons. It is because they are regarded as the offspring who can hold and continue the authority of Al-Sa'ud. Then, having sons becomes the pride for the family, so they are given certain rights. Firstly, they are often invited to join business outside home. Secondly, they are protected and not punished from their mistakes. Hence, the honor of royal family described above is by having sons who can give them certain rights.

In this novel, Arabian culture is not only depicted in the royal family, but also in common people. Basically, the concepts of Arabian culture are the same as the royal family. It is emphasized on the pride of having many sons. The family regards that males are more powerful than female, so they can do everything towards females. In fact, their duties are for guarding and treating them by doing good treatments. However, the males prefer to regard that guarding the females will waste their much time and they will lose the important business in their life. On the other hand, the family honor in common people does not describe wealth and business development. It is because the family does not hold the big authority in ruling Arab Saudi. Thus, the family honor in common people is just emphasized on having many sons.

The case can be seen from Yousif's life. He is Kareem's classmate friend when they studied in London. They do not meet each other for a long time. Then, they meet again when they are doing pilgrimage in Makkah. In their sudden meeting, they share each other about their each life.

"Yousif proudly told Kareem that since they last met he had married and divorced one woman, who had given him two sons, and had married a second woman, fathering five sons in that union. The man delighted in boasting about the joys of having seven sons.

. . .

Yousif proudly told Kareem that his greatest blessing from God was that neither of his marriages had been cursed with the birth of daughters, and that truly, women were the source of all sin. If a man had to waste his energies in guarding women, Yousif said, he had little time for performing other, more important duties in life. (Sasson 62)"

From the quotation stated above, it told us that Yousif has divorced his wife because of bearing just two sons. Then, he has married again and have five sons from this second marriage. He is really proud having seven sons. He told Kareem that his life is lucky because of no daughters. To him, it is the greatest blessing from God. He regards that women are the source of all sins. In addition, men's obligation to guard them is nothing more than wasting time. Yousif's life of fathering seven sons has showed off to Kareem fathering only one son, Abdullah. It describes that having daughters are the big disaster for the family. In addition, females are regarded as the source of temptation that easily causes shame for the family. Yousif also argued that guarding females as the obligation of males is something useless. It is because the males cannot maintain their other business in life.

On the other hand, Yousif argued that having daughters is the unfortunate condition for the fathers.

"A man with thick skin, Yousif gave his condolences to Kareem, saying that it was too unfortunate he was the father of daughters. Without taking a moment to breathe, Yousif then began to argue the benefits of sons, and wondered why my husband did not take another wife. Kareem could, after all, allow me to keep the daughters, and he could raise our son. (Sasson 63)"

Yousif has suggested Kareem to marry again with another woman. He means to influence Kareem's mind to have many sons. If he is successful to have many sons, then he can take them and the daughters will be kept by his wives. In this case, Yousif shows off his big desire having many sons. He does not feel fortunate having the daughters. In this condition, Yousif can marry other women again to have more sons. The culture around him always regards that males are the big pride given by God in order to continue the father's authority towards family. Hence, having many sons is important for Arabian society to keep maintaining the family honor.

3.1.2. Shame

In the royal family, there is a rule that must be obeyed in order to keep the family honor. If it is disobeyed, there will be shame faced by the family. The rule itself is related to unmarried men and women relationship. The interaction before marriage or outside family relationship is really governed in this country. Men and women must respect each other. They are forbidden to eat or socialize in the same room. Men are also forbidden to shake hands with an Arab woman unless she offers her hand first. They are forbidden to talk in public unless it is business related and forbidden to stare each other or doing eye contact. For women, they must wear long dress and veil in order to avoid male tempters ("Arab Cultural Awareness" 06-11). Those are the rules for man and woman outside family that must be obeyed by each person.

The family honor and shame are two things relating each other. If the honor is not kept well, the family will get the shame. This shame is related to female members in the family. They are regarded as the shame if the family cannot take care of them ("The Arab World: An Introduction to Cultural Appreciation" 8). Any violation of the strict prohibitions done towards women will automatically have a severely detrimental impact upon the honor of the family. Thus, avoiding shame especially related to women also becomes the important thing to maintain.

Oftentimes, avoiding the shame in royal family is done excessively. It is dealt with by humiliating someone perceived as a weaker person or more worthless than the shamed person (Sanity 1). It becomes the culture in the royal family. The family members have the deep desire to avoid the shame and keep their honor. This case causes over treatments towards one of the sexes; Arab women. They are regarded as the inferior creature by definition, lacks of honor (5). Thus, they have certain rules to obey in order to avoid shame in their family.

The case can be seen when Sultana is accompanying her daughter, Maha in a hospital to recover her lesbian desire, she suddenly remembers the case of Princess Misha'il, her cousin.

"I thought perhaps her unhappy temperament was related to her marriage to an old man who failed to satisfy her. Whatever it was, she was miserable and became romantically involved with Khalid Muhalhal, who happened to be the nephew of the special Saudi Arabian envoy to Lebanon.

Their love affair was hot and filled with the tension caused by the impossible social climate of Saudi Arabia. Many members of the royal family had heard of their illicit relationship, and when the young

couple were on the brink of discovery, they made a fatal decision to run off together. (Sasson 28)"

Actually, Misha'il does not like with her marriage. It is because she is married with old man who cannot satisfy her. It causes she falls in love with other man, Khalid Muhalhal. He is the nephew of Saudi Arabian ambassador to Lebanon. Because of their love affair, they decide to run off together. It becomes the most dangerous case faced by the royal family. Princess Misha'il feels happier and more comfortable with Khalid Muhalhal than with her previous marriage. It is because she does not love her previous husband, the old man. It depicts that she is unhappy with her marriage. In addition, her serious action to run off together with her lover has disgraced her family. It is because both of them are not married yet.

The rumor spreading among royal members is Misha'il has drowned. She has told her family that she is going for a swim at their private beach on the Red Sea.

Then, she undercover and dress herself as a Saudi man, tries to flee from the country. However, her grandfather, Prince Mohammed, is one of the shrewdest and most powerful men in the country, does not directly believe that Misha'il has drowned.

Thus, he commands all of officials in the country to search her by giving alert for all people who exit from the country. Finally, Misha'il and her lover are failed to run off. They are returned to their each family.

"Finally, the very real and ugly truth was made known. Prince Mohammed, in a fit of anger, said that his granddaughter was an adulterer and that an adulterer should submit to Islamic law. Misha'il and her lover were going to be executed. (Sasson 29)"

Then, Prince Mohammed commands them to accept the punishment because of their bad deed. Then, both of them must be beheaded with a sword. Princess Misha'il is blindfolded and forced to kneel before buried in the sand of the desert. Her lover is also forced to watch her death, whereas Prince Mohammed is asked by King Khalid to forgive his granddaughter.

"King Khalid, who was our ruler during this time of tragedy, was known for his indulgent nature. He recommended that Prince Mohammed show mercy, but mercy was not an agreeable emotion forthat fierce Bedouin. (Sasson 29)"

The Prince does not care about King Khalid's recommendation. To him, what Princess Misha'il has done is the big shame for the big family. To him, Princess Misha'il also has given the big disaster for the family itself and also the society. It is because she is the female member of royal family and her grandfather is the most powerful men in the country. Hence, Prince Mohammed prefers to punish his own granddaughter rather than forgive her.

Actually, Prince Mohammed should not directly punish his own granddaughter, Princess Misha'il. Though the punishment is based on Islamic law, but he should ask to her the reasons behind her mistakes. Then, the way he asks both of Princess Misha'il and her lover to accept the punishment describes that he does not want to be embarrassed by them. On the other hand, King Khalid as the fourth king of Saudi Arabia has commanded him to forgive his granddaughter. It describes that there is another way to make her and her lover regret their mistakes. What King Khalid suggested to Prince Mohammed depicts that he actually understands what Princess

Misha'il feels. Though she breaks Islamic rule, but she does not intentionally to do this mistake. The only reason is caused by her marriage with the old man who is not loved by her. However, her grandfather decides to behead Princess Misha'il and her lover in order to avoid the family shame caused by its female member.

Furthermore, Lawand's case also describes the family shame. She is Kareem's first cousin.

"While still a teenager, Lawand, who was a first cousin of Kareem on his father's side of the family, had attended school in Geneva, Switzerland. Her parents' decision to send her abroad for schooling proved a grievous mistake. While in Geneva, Lawand disgraced her family by becoming involved with several young men. In addition to her sexual involvements, Lawand became addicted to cocaine. While moving secretly out of her room one evening, Lawand was captured by the head mistress, who called her father in Saudi Arabia, demanding that he come and collect his wayward child. (Sasson 56)"

She is sent by her husband to Geneva, Switzerland for schooling. She has involvements with several young men and drugs. Until one day, those behaviors are known by the head mistress. Then, her father is called to pick her up to be taken back to Saudi Arabia. In this case, her parents thought that sending her to foreign country for schooling is the best way for her. However, the fact is not the same as their expectation. Lawand can do everything making her happy including having involvement with many young men and drugs. She can take the benefits from her position as the member of royal family and her wealth. It causes her parents feel ashamed. They feel that they cannot keep and educate their daughter. In the end, it

becomes the shame for her family and all of the members of royal family. In addition, those mistakes are done by the female member.

Finally, Lawand is taken back to Arab Saudi and her father gives her the punishment.

"When the family found out about their daughter's activities, Lawand's father and two brothers flew to Geneva and took the girl to a Swiss drug rehabilitation center. Six months later, when her treatment was completed, she was brought back to Saudi Arabia. The family was exhausted with shame and fury, and as punishment they decided to confine Lawand to a small apartment in their home until they were satisfied that she had realized her reckless offense to Muslim life. (Ibid)"

Lawand's father and her two brothers fly to Geneve to pick up her. It is because her family has known the facts done by her. Before taken back to Saudi Arabia, her father decides to take her to Swiss for her rehabilitation from drugs. Of course, Lawand's activities have brought the shame for her family. Thus, her parents decide to hide her in a small apartment in order to avoid the shame. In this case, she has the sexual affairs with men and also addiction with the drug, so she must be rehabilitated.

Generally, she has done two mistakes. It is because in Arabian culture, unmarried women is forbidden to socialize with unmarried men if there are not certain importance. In addition, consuming drugs is also forbidden. Lawand has broken those prohibitions making her parents ashamed, so she is punished. Lawand is one of the female members of royal family. As we know that the female members must obey the rules in order to avoid the shame for the family caused by her. On the other hand, her activities surely spread to Al-Sa'ud big family and its surroundings.

Those reasons make her parents decide to give her the punishment by hiding her in a small apartment.

Lawand's father thought that this punishment is fair for her. It is because the system of obedience.

"How fortunate is the human being who has no memories, for memories often remold the victim of oppression into the image of their oppressor! With terrifying seriousness, I listened as the men of my family mouthed the law of obedience, saying that the peaceful structure of our conservative society rested upon the perfect obedience of children to their parents and wives to their husbands. Without that obedience, anarchy would rule the day. The men of my family firmly stated that Lawand's punishment was fair. I visited the family on many occasions, listening with profound sympathy to the grief of Lawand's mother and her sisters. Often, the women of the family spoke with Lawand through the locked door. Initially, Lawand begged for forgiveness and pleaded with her mother to set her free.

. . .

Taking great pity on her daughter, Lawand's mother beseeched her husband to set the child free, saying that she felt certain Lawand would now return to the pious life. Lawand's father suspected his daughter of deceit, since he had told her that her confinement would end when her mind once again embraced the proper thoughts of a believing Muslim. (Sasson 57)"

Al-Sa'ud men implement the system of obedience; wife's obedience towards his husband and children's obedience towards their parents. The wife must obey what her husband commands and the children also must obey what their parents command to them, especially their father. To the men, they believe that the obedience will bring peaceful in the family relationship. If this system is not obeyed, there will be many problems faced by the family. Al-Sa'ud men regard that the punishment for Lawand is fair. However, for her mother and sisters, this punishment makes them very sad.

When they want to talk each other with Lawand, they can talk through locked door. In addition, Lawand's appeal to set her free is rejected by her father. In fact, she has showed her good changes to be more religious woman. Then, her mother also tries to persuade her husband to forgive and set her free.

In this case, even though Lawand has done the embarrassing mistakes, but her father should forgive her. It can be by giving her other form of punishment, not by hiding her. Actually, her father can give good advice to her and direct her to do something productive. In addition, her mother also has asked him to set her free. She begs him that Lawand finally regret her mistakes. However, her father still believes that she is a liar and he keeps encaging Lawand. Thus, the shame caused by the female members make Lawand's father does not forgive her.

The case described above depicts family shame caused by the female members. The purpose of avoiding shame also depicts social status, forms the basis of social etiquette, relations between families, lineages and tribes. The shame itself is directly related to honor. If those are not maintained well, the royal family will feel really ashamed and the honor will be difficult to regain ("The Arab World: An Introduction to Cultural Appreciation" 6). This kind of shame also becomes the important thing to avoid. Hence, the royal family strictly gives certain rules to its female members.

Furthermore, avoiding shame is also practiced in common people. This is the most fundamental principles governing social organization and interaction in Arab

societies. It is because the family shame can influence the social status, forms the basis of social etiquette, relations between families, lineages and tribes. If the shame is not avoided, the family will get the big embarrassment and the family honor will be difficult to regain ("The Arab World: An Introduction to Cultural Appreciation" 6). In common people, the concept of shame is the same as Arabian royal family. It is related to its female members (8). Any violation of the strict prohibitions done towards women will automatically have a severely detrimental impact upon the big family. Thus, the female members must be kept well by their family to avoid the shame.

The case can be seen from Sultana's childhood friend, Wafa. She is married with the men chosen by her father.

"... my childhood friend Wafa, who had been wed to such a one against her will by her own father as punishment for socializing with men not of her family. (Sasson 23)"

Wafa is married because of her activity socializing with men who is not agreed by her family. However, she keeps continuing her relationship with them. It causes the big anger of her father. It describes that there are differences between the family of Wafa and the men. As we know that Arabian society also implements the forms of the same social etiquette, relations between families, lineages and tribes between two spouses before they are married. Because of those differences, Wafa's father asks her to marry with the man chosen by him.

Wafa's case can be said as the shame for her family. It is because her family, especially her parents feels that they are failed to keep Wafa. Although she is forbidden by her parents to socialize with the man they do not agree, but it does not mean she is permitted to socialize with other men. It is because unmarried man and woman are forbidden to socialize each other in Arab Saudi. This case causes the shame for Wafa's family because of her breaking that rule. In addition, Wafa is the female in her family that must be kept well because of the rules practiced in the country for Arab women. Hence, the family shame in common people is also related to women's life.

3.1.3. Treating Women

Arabian royal family, Al-Sa'ud and common people have certain rules to treat its female members in order to keep family honor and avoid the shame. The rules are caused by high regard given to male members and the female regarded as the shame. In addition, big authority in the family is held by men causing the practice of patriarchy. Thus, because of those reasons, there are some ways in treating Arab royal women that become the culture in the royal family. They are the practice of female genital mutilation and thoughtless divorce. Then, treating women in common people is divided into three parts; female genital mutilation, thoughtless divorce, and temporary marriage (*mut'ah*).

3.1.3.1. Female Genital Mutilation

Generally, operation towards genitalia organ is called as circumcision. The terminology of circumcision is removing the prepuce (foreskin or 'hood') which covers the penis of male and the clitoris of females (Mianoki 8). Then, circumcision is practiced towards men and women. In its implementation, the practice of circumcision for women is more harmful than for men, so in Western countries, it is common called as *Female Genital Mutilation* (FGM) or *Female Genital Cutting* (FGC). It is the practice when parts or all of the external female genitalia are removed or injured for no medical reason. There are four types of FGM. Firstly, the clitoris or the clitoral hood is cut off. Secondly, the clitoris and inner lips are cut off. Thirdly, the clitoris, inner lips and outer lips are cut and sewn together or sealed, leaving only a small opening. Fourthly, all other harmful practices which could include pricking, piercing, cutting, scraping and burning of female genitalia (Lane 3).

Conceptually, the circumcision for male and female are the same. It can be said that female circumcision is just removing the prepuce of clitoris without deranging or cutting the clitoris itself. In this novel, Sultana told us that her three sisters have faced the practice of FGM. One of them is Nura.

"The past surged up in my mind. How well I remembered the horrible story told to me by my oldest sister, Nura, when she too had been made into a woman.

. . .

My mother had recently died, and Nura, as the eldest daughter, was instructed to answer my questions regarding female circumcision. I had not known until that time that Nura and our two sisters closest to her in age had endured the horrific rite, and as a result had been subjected to lifelong pain and suffering. (Sasson 117)"

. . .

"I thought to tell him about his Auntie Nura but reconsidered, for it was such a private matter, and I knew my sister would be keenly ashamed if my son knew of her mutilation. Instead, I told him the history of female circumcision. (Sasson 120)"

From the quotation above, Sultana told us that her three sisters have faced the practice of FGM. They are circumcised when they are in the age of puberty including Nura. It causes them face long painful and suffering. It is because the practice is harmful. When the practice is done, then they are called as women. In addition, Sultana explained that her sister, Nura will be ashamed if Abdullah, her son knows about his aunt's mutilation. It indicates that this practice is painful. She has faced the practice of FGM that removing parts of her sexual organ. This practice is also the same as violence towards females. Then, it directly makes her really ashamed to all who know about her suffering.

Basically, the practice of FGM is nothing more than a pagan tradition. It is related to female puberty when they are regarded as women who are more mature than being girls. However, this practice is actually must be stopped.

"... that circumcision of females was nothing more than a pagan practice that must be stopped. Strangely enough, it is the women in Muslim countries who insist upon the circumcision of their female offspring, fearing that their daughters will otherwise be scorned for being different, resulting in husbandless futures. (Ibid)"

It told us that circumcision for females is part of pagan culture that should be stopped nowadays. It is because related to mutilation towards sexual organ and the female's future. This pagan culture is caused by social culture influence. FGM is practiced to remove the source of female's sexual desire. Based on survey done by

Population Reference Bureau in the Middle East countries in 2014 showed that the percentage of female circumcision is 96% for age 45 to 49 years old and 81% for age 15 to 19 years old (3). The survey also asked mothers about all daughters under 18 years old. 74 percent of daughter ages 15 to 17 have already been cut, while only 45 percent of daughter ages 0-3 years old are intended to cut by their mothers (6). Uncircumcised female is claimed as cruel person and disaster for society. It is also for determining in having husband for the woman in the future. Thus, the females need to circumcise (Sauki 39-43).

The practice of Female Genital Mutilation (FGM) is also faced by female outside in common people. This case is faced by Alhaan, Fatma's granddaughter. Fatma is Sultana's permanent housekeeper, so she is a constant in their young lives. One day, she asks help to Sultana stopping the extreme mutilation for Alhaan.

""It is my granddaughter Alhaan! Her father is an evil being, a donkey of a man, that Nasser! I would kill him with my bare hands if my daughter would allow it! But no! She says she and her family must live their lives as they see fit!"

.....

Disconsolate and at a loss, Fatma tightly squeezed my hand and said, "Tonight. To night they will make Alhaan into a woman. They have an appointment with the barber at nine o'clock. This ritual I do not believe is necessary. None of my daughters were so treated. It is that Nasser! Can you help me, mistress, please. (Sasson 116)"

Fatma knows and understands that her son in-law, Nasser is cruel person. She said that she will kill him if he circumcises Alhaan harmfully. She asks Sultana to stop this practice at nine o'clock at night. In fact, none of Fatma's daughters face this

practice. She is afraid that her granddaughter will face extreme female circumcision.

This case causes her really worry and sad. Thus, she asks Sultana to help her meeting

Alhaan's parents to negotiate this practice.

One of the indications being girl to woman is by practicing female circumcision. There are three ways in doing female circumcision done by many tribes in Arab.

"While some tribes forbade circumcision of their women altogether, others excised the hood of the clitoris only. The cutting of the hood of the clitoris is the least common method, and is the only procedure that is analogous to male circumcision.

Then, there were those poor women who belonged to tribes in Arabia that removed all of the clitoris, along with the labia minora. This is the most common method of female circumcision and is comparable to removing the head of a man's penis.

.........

There is another, more atrocious and dangerous method of female circumcision, named the pharaonic circumcision. I could scarcely imagine the pain experienced by the women who received the pharaonic circumcision. This process is the most extreme, and after the rite is completed, a girl is left with out a clitoris, labia minora, or labia majora. If such a procedure were done on a male, it would involve amputation of the penis and the scrotum around the testicles. (Sasson 117)"

Actually, some tribes have forbidden female circumcision. However, there is method that is still done by the tribes. It is the first method when the clitoris or the clitoral hood is cut off. It is the same as male circumcision. This method becomes the least common circumcision done towards women. The second method is faced by poor women belonged by one of tribes in Arab. It is when the clitoris and inner lips (labia minora) are cut off. It is the same as cutting of the head of a man's penis. This is the

most common method for female circumcision. The third method is called as pharaonic circumcision. It is the most extreme method causing pain and suffering. It is when the clitoris, inner lips (labia minora) and outer lips (labia mayora) are cut off. It is the same as amputation of man's penis and scrotum around the testicles. The last treatment is the most dangerous female circumcision.

The first type of female circumcision is the least common method that is permissible to do. It is because females do not get much violence. This way is called as female circumcision. However, if the circumcision is done more harmful, it is called as FGM. It is the same as torturing women because of the extreme ways. The harmful treatments in doing FGM can be influenced by some factors. One of them is caused by myth. Females are regarded as tempter or the source of sexual desire towards males. Society believes that if female's clitoris is circumcised, it will reduce female's libido. Then, female will not have big sexual desire to tempt male because their obligation towards male is only giving sexual services (Sauki 39-43). Thus, this type of female circumcision is to cut the source of female's sexual desire.

The harmful treatment towards the practice of FGM is one of pagan culture. Some of Arabs have left this dangerous tradition. However, the rest of them prefer to get the risk of punishment than leaving this culture.

"How barbarous were these old customs that still lingered in our present day! In Saudi Arabia, much had been accomplished to eradicate the tradition, and most women of my land are no longer subjected to this terrible experience.

. . .

Some families of African descent who lived in Arabia were prepared to risk punishment rather than forgo the rite, swearing that nothing

other than the reduction of female pleasure will preserve female chastity. (Sasson 117)"

The practice of FGM is the barbarous old custom that is still followed nowadays. In Saudi Arabia, this practice is not permitted anymore, so most of women are no longer facing FGM. However, the harmful circumcision is often practiced the tribes of African families living in Arab Saudi. They still keep this custom. They prefer to get punishment rather than remove this rite. The punishment is given because of the valid decision of King Abdul Aziz Al-Sa'ud, Sultana's grandfather. He does not believe in female circumcision which is as terrifying thing faced by females. Then, African families think that this culture is related to female chastity. Sauki said that it is because of cleanness reasons. They regard that female's clitoris is dirty thing. It is the main sexual desire of female that cannot be controlled well, so it needs to circumcise (39-43).

Fatma's son in-law is one of the men who keep the practice of FGM. Sultana is told by Fatma that the day when Alhaan is circumcised becomes the most terrifying day for her.

"With clasped hands and a steely glint in her eyes that reflected her lingering anger, Fatma said that the child had not fared well. On her son-in-law's instruction, the barber had removed all of the girl's clitoris, along with her labia minora. Fatma said that special compresses had to be made to stop the flow of blood. (Sasson 125)"

Fatma angers with the condition faced by her granddaughters, Alhaan. She does not know anything about this custom. Her father has asked the barber to remove all of her clitoris and labia minora. Fatma also explained that her granddaughter must be

compressed to stop the flow of blood. In this case, Fatma's fear and worry is finally happened. Naseer, her son in-law has asked the barber to do the practice of FGM. It is the second method of FGM where the clitoris and labia minora are cut off. Then, Alhaan is much bleeding, so she needs to compress. This practice is one of the proof to maintain the culture that still followed by Alhaan's father. This case makes Sultana and Fatma feels very sad. They cannot imagine the painful faced by Alhaan. They also cannot expect what will happen with Alhaan's feeling.

Naseer's way in treating his daughter is one of the cases of culture influences. He does not want to leave the harmful female circumcision even though most of Arabs have left it. In addition, he shows his big authority to his family in order to obey his commands. It is called as violence towards women. Naseer not only practices FGM towards Alhaan, but also gives terrifying trauma. This case automatically makes Alhaan thinks about her future. She does not have all of clitoris and labia minora anymore, so she will not need stimulation before having a intercourse if she is married one day. Then, this condition makes husband can do everything arbitrarily in satisfying his sexual desire. Whereas, women cannot do nothing but obeying her husband even though with compulsion. Hence, female circumcision practiced in this case is part of culture influences called as Female Genital Mutilation (FGM).

3.1.3.2. Thoughtless Divorce

In the royal family, Al-Sa'ud, the men can thoughtlessly divorce his wives. It is because they are able to divorce any of his wives simply by saying "I divorce you"

or "You are divorced. Sometimes they have second thoughts and want to re-marry with other women. In addition, easy divorce is also caused by bad services of the wives. This case is kind of men's authority towards women. They can obtain divorces easily and often divorce capriciously. Hence, the men feel that they are more powerful than the women.

The case of thoughtless divorce can be seen from Ali's marriage relationship. He is Sultana's brother who is high-tempered.

"I knew that my brother had divorced each of his wives at least once, and Nada had been divorced twice. More times than not, once Ali's anger receded, he would repent the divorce and retain the wife he had divorced the day or night before. Ali had this benefit, for men are not only given the option of divorcing their wives with the greatest of ease but are allowed to take back the divorce and resume their marriage as if nothing out of the ordinary had occurred. Under Muslim law, a man is given this option twice. If he divorces his wife for a third time, the procedure becomes more complicated. (Sasson 135)"

Sultana knew that each of Ali's wives is divorced at least once, and Nada, his most beautiful wife is divorced twice. Oftentimes, when Ali is getting anger, he will divorce his wives. On the contrary, when his anger is getting down, he will repent it and ask her wives he has divorced to keep staying for a day. Ali takes the benefit that the men can divorce and resume the marriage as there are not problems happened in the household. In Islam, the men can do such matter twice. Then, if it is done in the third time, the men cannot resume the marriage anymore because there are other rules must be done.

In this case, having many wives in the royal family makes the men can divorce them whenever they want. They can say easily "I divorce you" and after that

repent it. They confess that what they said about divorce is unintentional pronouncement. Then, the wives will be asked to come back home again. It is also happened to Ali who utilizes his right of divorce pronouncement to anger towards his wives even though they do not do mistakes. He cannot control his emotion well. Thus, he can thoughtlessly divorce his wives without any certain reasons and discussion first.

In Islamic law, a husband can divorce his wife and cancel it twice. If there is the third divorce, the case will be complicated. A wife must marry with another man first, then they are divorced, so she can remarry again with her previous ex-husband.

"In a fit of anger, Ali had divorced Nada for the third time, and according to our law, he could not resume marriage with her until she had married another man and had then been divorced by him. Through his childlike conduct, Ali had finally and truly divorced himself from the only one of his wives for whom he felt true affection. (Sasson 135)"

Ali has divorced Nada for the third time. It means that both of them cannot remarry again since Nada does not marry other men first. Finally, Ali has realized that he regret for what he has done to Nada. It is because she is his most beautiful wife who is loved by him. Even though he really regrets it, but now Nada is not his legal wife anymore.

Nada told Sultana and Nura, Sultana's sister that the reason behind the divorce is caused by her refusal in doing intercourse with Ali.

"Nada had tearfully confessed to my sisters that she had been divorced on all three occasions over the issue of sex, saying that Ali insisted she accommodate him at odd hours in the night, often waking her from a heavy sleep. The week before, Nada had refused her husband sex, and Ali had insisted, saying that when a man calls his wife to intercourse, she must not resist him even though she might be on a came! When Nada still refused, Ali had divorced her. (Sasson 140)"

Nada said in her sadness that Ali has divorced her three times. It has the relation with doing intercourse at night. He often strictly insists Nada to satisfy his sexual desire when she is sleeping well at night. Nada refuses the intercourse with his husband. Then, Ali said that though the wife is on a camel, she must obey to do the intercourse. However, Nada keep refusing his commands and she is divorced by him. Ali often wakes Nada up at night to satisfy his sexual desire. Instead, when Nada is in her time to take a rest, he still forces her to do the intercourse. He also uses the quotation "when a man calls his wife to intercourse, she must not resist him even though she might be on a camel!". It seems that Ali does not care about the reasons why Nada refuses that intercourse. In this case, Ali should gives advice to his wife. At least, he asks her in a good way why she refuses the intercourse with him for many times. When Nada continuously refuses it, of course there will be problems faced by her but Ali does not know and understand it. Even though Nada has refused the intercourse many times, Ali should not divorce her directly.

Nada confessed that she is tired with Ali's bad habits which marry many women and have many children. They are included legitimate and illegitimate children.

"Sara then told me that Nada had made a surprising second declaration, saying that while she had some affection for Ali's other wives, she had grown increasingly weary of the bastards that sprang from his infidelities, for our brother was the father of seventeen legitimate children and twenty three illegitimate offspring. The compound that

Nada called home was overrun with her husband's concubines and their children. (Sasson 141)"

Sultana and Sara are surprised because of Nada's next confession. She gives affection for other Ali's wives. However, she is actually tired seeing many children born from his disloyalty. Ali is the father of seventeen legitimate children and twenty three illegitimate children. In addition, his house is overrun with his concubines, legitimate and illegitimate children. In this case, the reasons of Nada's refusal in doing intercourse with Ali are caused by his bad habits. He has many legal wives, concubines and children who live together. The children are included legal seventeen children and illegal twenty three children. Instead, Nada has shared her affection to Ali's other wives patiently and sincerely. However, Ali's bad habits in doing easy divorce and marrying other women make Nada sad and tired. Thus, she decides to not obey his husband offer in doing intercourse.

As human being, we have ever been tired because of some problems. In this case, what Nada faced in her marriage life is painful. She shows her disappointment by refusing intercourse. She feels that the better way for her is divorced by Ali.

"Nada was not worried that her children would be taken, for Ali had little love for his female offspring and had made no secret to his wife that their three daughters were of no value to him and would be allowed to live with their mother. (Sasson 140)"

Nada feels better if she is divorced and she is not worried about the custody of her children. It is because the three children are females. They are less worthy for Ali, so he allows Nada to take them. As Arabian culture practiced by many Arabs, after divorce, the mother gets legal guardianship of children if they are still suckling. Then,

the father gets legal guardianship if the daughters are in the age of puberty and sons are in the age of seven. In many cases, if the children are sons, the father will not allow their mother to take them even though they are still child (Sasson 132). However, the case is different when the fact shows that Nada's children are females. Ali allows them to live together with their mother even though they are in the age of puberty. It is also caused by the culture which more honors the existence of sons than daughters.

Ali is one of Arab men who are influenced by culture in treating women. He shows his honor by having many wives, concubines, and children. It describes that he wants to show his authority to others as a man by doing thoughtless divorce. Then, he can cancel it again based on his desire. In addition, he shows his hate towards females by allowing his divorced wife, Nada, to take her daughters living with her. What Ali practiced is fully the influence of culture. It causes sufferings towards women; his wives and daughters. They cannot get good treatments from Ali as the husband and father. Hence, Arabian royal family culture really influences the ways of treating the royal women.

Then, Common people also practice thoughtless divorce. This case is caused by men's thoughts and wants to re-marry with other women. In addition, they are easy to show off their authority towards women. They can obtain divorces thoughtlessly without discussing first with the wives. Hence, the men feel that they are more powerful than the women.

The case of easy divorce can be seen from Yousif's marriage relationship.

"Yousif proudly told Kareem that since they last met he had married and divorced one woman, who had given him two sons, and had married a second woman, fathering five sons in that union. (Sasson 62)"

Yousif is Kareem's friend when they were studying together in London. Since their last meet, Yousif has divorced one woman who has given him two sons. Then, he has married again with another woman has given him five sons. In this case, he is one of Arabs who put high pride towards sons. It is because he can easily divorce his first wife because of having two sons. He does not care about his divorced wife's feeling. It means he divorces her thoughtlessly without any sympathy and thankful. In fact, he has two sons is also from her uterus. He thinks that divorce is more important than just having two sons from that woman. Hence, he can practice divorce easily because of his high authority and pride to have many sons.

3.1.3.3. Temporary Marriage

Oftentimes, maintaining the honor causes people become over. They can do everything to keep maintaining their own highest honor. One of the cases can be deeply seen from the story about the practice of temporary marriage. It is called as *mut'ah* marriage. The word *mut'ah* is derived from Arabic language which means enjoyment, delight, or gratification (Shomad 297). The beginning and end of this marriage are specified. A man pays her woman small *mahr* (dowry). Then, after the specified time is over, the marriage will be end automatically. It is usually practiced by Syi'ah sect. Temporary marriage is practice by common people.

In this novel, there is still a man taking the benefit from this marriage. This case is practiced by Aisha's father. He is one of men who practices temporary marriage or called *mut'ah*. It is the marriage that the two spouses can decide the long of marriage

"Aisha was the oldest of eleven children, and her mother, the only legal wife of her father, was embroiled in a never-ending domestic dispute with her husband over the fact that he took advantage of a little-used Arab custom called mut'a, which is a "marriage of pleasure," or a "temporary marriage." Such a marriage can last from one hour to ninety-nine years. When the man indicates to the woman that the temporary arrangement is over, the two part company without a divorce ceremony. The Sunni sect of Islam, which dominates Saudi Arabia, considers such a practice immoral, condemning the arrangement as nothing more than legalized prostitution. Still, no legal authority would deny a man the right to such an arrangement. (Sasson 20)"

Aisha is the first child of eleven siblings in her family. Her mother is the only legal wife of her father. She often gets dispute with her husband about *mut'ah* marriage. It is usually called as the marriage of pleasure. He takes the benefit of this marriage that is still practiced by some Arabs. This marriage can end based on the time agreed by two spouses. If the time is agreed by both of them, the marriage will be over automatically without any formal divorce ceremony. For Sunni Muslim sect in Saudi Arabia, this marriage is the practice of prostitution legalization. It is because the men can easily marriage women for satisfying their sexual desire and can easily take many women as they want. In addition, there are no legal rules to forbid this marriage. This case causes problems for many women in Arab including Aisha's mother who always protests her husband about his bad habits.

Moreover, men practicing this temporary marriage often ask their assistant to find young women. Aisha tells Sultana that her father often asks his assistant to find many young women to wed a night. It is to satisfy his sexual desire.

"It seemed that Aisha's father did not desire the responsibility of supporting four wives and their children on a permanent basis, so he sent his trusted assistant on monthly trips into Shiite regions in and out of Saudi Arabia to negotiate with various impoverished families for the right of temporary marriages with their virginal daughters. Such a deal could easily be struck with a man who had four wives, many daughters, and little money. (Sasson 21)"

Aisha's father does not have desire to be responsible of having wives and children on a permanent law. Then, he often finds young women in Shiite region outside Arabia to wed. He practices it every month through the helping of his assistants. It is done by various agreements in order to get the virginal daughters. Oftentimes, this practice is agreed by poor families that have four wives, many children, and little money. Thus, the deal between the assistants and the families can be agreed easily. It is because both of them get advantage each other. The assistants will get appreciation and salary from their works, while the families also will get the money even though they must sell their daughters. It is done in order to survive their life, so they must be sacrificed their own daughters. In addition, Aisha's father can easily get the deal with poor families because of his wealth. He can make a deal for payment to young women family. The women are just benefitted as the object of sex. Then, the families having many daughters and having little money can easily agree with

the offer by giving such payment. It is because they need money to fulfill

their daily household needs.

Young women becoming the object of sexual desire are they who never get enough education and born from the poor families.

"Aisha sometimes befriended these young girls, who were transported into Riyadh for a few nights of horror. After Aisha's father's passion waned, the young brides were sent away, returned to their families wearing gifts of gold and carrying small bags filled with cash. Aisha said that most of the youthful brides were no more than eleven or twelve years old. They were from poor families and were uneducated. She said they seemed not to know what exactly was happening to them. All the girls understood was that they were very frightened, and that the man Aisha called Father did very painful things to them. Aisha said all of the girls cried to be returned to their mothers. (Sasson 21)"

Aisha has befriended with young girls who will be married by her father through mut'ah marriage. They are transported into Riyadh to face this horror condition. After they are benefitted to satisfy the sexual desire of Aisha's father, they are returned to their family. They will get gifts made of gold and much money in their bag. Most of them are no more than eleven or twelve years old. They seem do not know anything but fear. In this case, Aisha's father can easily weds young women under the age of fifteen years old. As we know that females or males with such age, if they are married, they do not know enough with their rights and responsibilities in the household. This case causes many young women feel afraid. They face the horrible experience in their young age. In fact, in that such ages, they should get good education and treatment from their families, not selling them for economic needs

only. Hence, the practice of temporary marriage is the culture influence. It is because related to the practice of satisfying sexual desire which is easy to legalize prostitution.

What Aisha's father practices are the influences of Arabian culture. He shows his over authority towards his family; Aisha and his wife. He can easily treat them based on his wants. He does not maintain his family well. He does not fulfill his duties in giving affection, money, rights, and other forms of good treatments that should be got by them. He also shows his over honor. It can be seen when he gives payment to poor families having daughters. It automatically shows his wealth as the indication of his honor being men. Thus, the way Aisha's father practicing temporary marriage cannot be separated from culture influence.

3.2. Islamic Teachings in Treating Women As Seen in Jean Sasson's *Princess Sultana's Daughters*

In this novel, Arabian life and Islamic teachings are described together.

Oftentimes, Islam is connected with Arabian life. Many people said that they are the same; the culture of Islam and Arab. In fact, Arabian culture is the culture originating from Arabs and developing in Arabian regions, while Islamic culture is the culture originating from Islamic teachings including physical and spiritual deeds (Falahudin 1). Then, those explanations can be concluded that Arabian culture is not definitely based on Islam, while Islamic culture is definitely based on Islamic principles.

In treating Arab women, Islamic teachings are also used as the main basis.

There are many people especially Arab men have used Al-qur'an verses and Hadits as

their basis in treating women. However, the implementation is not rightfully based on Islamic values. The men are often influenced by Arabian culture in treating them. Then, this condition makes confusion because of the mixing between Islamic teachings and Arabian culture. Hence, to deeply understand whether the ways in treating Arab females rightfully based on Islamic teachings or Arabian culture, the explanation will be described as following below. In addition, the use of Islamic teachings is based on the quotation existing in the novel. The men use it as the basis in treating women. They are the practice of Female Genital Mutilation (FGM), temporary marriage, and thoughtless divorce.

3.2.1. Female Genital Mutilation

In Islam, one of parent's duties is circumcising their sons. Imam Syafi'i and his followers said that male circumcision is the obligation. It is because the purpose of male circumcision is to clean the urine remnant existing in foreskin. That practice is one of the main obligatory before doing pray (qtd in Sauki 66). In addition, male circumcision has some advantages based on health researches. The advantages are the decreasing risk of <u>urinary tract infections</u>, the reducing risk of some <u>sexually</u> transmitted diseases in men, giving protection against penis <u>cancer</u>, the reducing risk of <u>cervical cancer</u> in female <u>sex</u> partners, and all other healthy advantages (Mianoki 20-21). Circumcision also makes easier to keep cleaning the penis. Hence, this practice is part of Islamic teaching that must be obeyed by the parents to circumcise their sons.

Unfortunately, circumcision for females still becomes debatable case among Islamic scholars. Then, Sauki divides female circumcision into two laws. Firstly, it is permissible thing. The law of female circumcision is permissible if it is done by following good treatment. It is just removing the prepuce of clitoris without deranging or cutting the clitoris itself. This treatment must be based on medical recommendation. In addition, this practice must be done by muslim or muslimah doctors who have deep understanding about Islam. Secondly, female circumcision is forbidden thing. It becomes forbidden thing if it is done by deranging or cutting all of female genital organs; clitoris, labia mayora, and labia minora. It is really forbidden in Islam because this practice is the same as torturing female (90). Each of law is specifically seen from the beneficial effects towards female.

The case of female circumcision is faced by Alhaan, Fatma's granddaughter and Sultana's three sisters. The practice is often connected with Islamic teachings. However, in its implementation, this practice towards Arab women is harmful. It is the same as violence towards them. One day, Sultana helps Fatma to stop that circumcision. It is because she knows and understands how painful the women facing this practice as her sisters feel. She and Fatma have gone to Alhaan's house to meet her parents, Naseer and Elham. Then, Sultana has a conversation with Elham.

"Elham admitted that while female circumcision is not mentioned in the Koran, the practice was founded upon the customs of the Prophet so that it had become Sunna, or tradition for all Muslims. She reminded me of a well known hadith, or tradition, addressed but not recorded in the Koran. This hadith says that Prophet Mohammed one day told Um Attiya, a matron who was excising a girl, "Reduce but do not destroy."

It was this tradition that Elham and her husband were going to follow regarding female circumcision, and nothing I could say would alter their decision. (Sasson 121)"

Elham said that female circumcision is not mentioned in Al-qur'an, but it is done in the age of Prophet Muhammad. Then, it becomes Sunna based on his hadits "Reduce but do not destroy". Elham and Naseer use this hadits as the basis to do circumcision towards their daughter, Alhaan. Finally, Sultana cannot stop the decision of Alhaan's parents. They have their own faith in doing circumcision for their daughter. Actually, the hadits described above by Um Atiyya is weak and unknown. It is told by Imam Abu Daud and commented by Ibnu Hajar that this hadits has problems. He cites from other hadits experts (Sauki 56). Thus, this hadits cannot be the basis to do female circumcision.

Furthermore, Sultana is told by Fatma that the day when Alhan is circumcised becomes the most terrifying day for her.

"With clasped hands and a steely glint in her eyes that reflected her lingering anger, Fatma said that the child had not fared well. On her sonin-law's instruction, the barber had removed all of the girl's clitoris, along with her labia minora. Fatma said that special compresses had to be made to stop the flow of blood. (Sasson 125)"

Fatma's fear and worry is finally happened. Naseer, her son in-law has asked the barber to cut off all of Alhaan's clitoris and labia minora. Then, she is much bleeding, so she needs to compress. This practice is one of the proof to maintain the culture that still followed by Alhaan's father. This case makes Sultana and Fatma feels very sad.

They cannot imagine the painful faced by Alhaan. They also cannot expect what will happen with Alhaan's next future life.

As explained above, the practice of female circumcision is very harmful towards women. The harmful practice is often called as Female Genital Mutilation (FGM). It is practiced in Al-Sa'ud royal family and common people. The implementation in doing this practice is not based on Islamic teachings. It is because the influence of pagan culture. The females are regarded as the creature having high sexual desire and they cannot control it. Then, when they are in the age of puberty becoming women, they will be circumcised. It is for decreasing even making disappear their sexual desire by cutting of their genitalia (Sauki 39-43). If it is done, the men can be more powerful in doing intercourse with them. Hence, in this case, the implementation of female circumcision is the depiction of Arabian culture influence.

3.2.2. Thoughtless Divorce

In the marriage relationship, men as a husband and women as a wife have each rights and duties. They are part of the nature of that relationship that should be one conducive to the fulfilling companionship, affection and love, tranquility and mercy, also courtesy and consultation (Boustany 1). Then, those elements become the context of marital interactions. The husbands as the leader of household must give good living and protection towards their family. They are responsible in fulfilling the daily needs, giving good education towards their children, being good example for

their children and wife, and all other forms husband's duties. Whereas, the wives must help their husbands in keeping their household relationship by taking care their children, managing their daily needs, and also being good mother and wife for the family. In addition, if the two spouses have a problem, they must solve it by discussing first. Hence, marriage relationship will be in peace and harmony.

Unfortunately, if the rights and duties in marriage life cannot be fulfilled anymore by the spouses, one of the ways to solve it is by choosing divorce. It is permissible in Islam, but Allah does not like it (Sarwat 136). It is not forbidden by Allah, but in doing divorce, there are some rules that must be followed. The rules are for avoiding divorce easily. Both of spouses have the right to do divorce. However, the husband has valid right in doing divorce through pronouncement "I divorce you" or such representative words (26). It is more effective if they use direct sentence without any clarifying anymore. Then, the husbands cannot use this right arbitrarily. If they want to divorce the wives, they must give advice first, then leave the bed, and the last is beat them, but the violence is forbidden because it can harsh the women. Thus, before deciding divorce, the spouses must be involved in a good discussion.

Furthermore, in Arab societies, the men can thoughtlessly divorce the wives because of their pronouncement right. It is practiced by Al-Sa'ud royal family and common people. Ali is Sultana's brother practicing easy divorce to Nada, while Yousif is Kareem's classmate friend also practicing it to his first wife. Both of them can easily divorce their wives without any discussion first. In fact, Islam has

governed the way in doing divorce. However, the men take the benefit of this law in Al-qur'an.

"Under Muslim law, a man's freedom to divorce his wife is justified in the Koran. This system of the threat of divorce constantly looming over her security is most unsettling to women in my land. It is intolerable that many men stretch this flexible ruling to the utmost, demanding divorce for the most trivial causes, causing the continuous social degradation of their women. (Sasson 135)"

The law of men's right pronouncement in doing divorce is stated in Al-qur'an. Allah says in Surah Al-Baqarah verse 229 "Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah . . . ". It describes that the pronouncement of divorce is held by the husband. He can divorce his wife and cancel it twice. In doing divorce, the husband must treat his wife with good treatments. Then, the third pronouncement of divorce becomes more complicated. It is because if the husband wants to marry his ex-wife, the wife must marry another man first (Ghoffar "Jilid 1" 452). However, that rules cannot be done by the two spouses intentionally and forcefully.

The men often demand divorce for trivial causes which they do not like such as the wife cannot cook delicious food, she cannot bear sons, and when she refuses intercourse with her husband because she is tired with his husband's bad habits. This case causes social degradation towards women in Arab land. Oftentimes, in choosing divorce, the men do not discuss with the wives what actually happens in

their household relationship. This case becomes the culture continuously practiced.

The result is many wives cannot divorce the husband as easy divorce done by them.

On the other hand, when a wife divorces her husband, it will be permitted if there is deep investigation towards her whole life.

"Women do not have the same options, since a divorce in a woman's favor is given only after a thorough investigation into her life. More often than not, women will not be allowed to divorce, even when there is just cause. This female lack of freedom so enjoyed by males creates one-sided often cruel methods of male control and power over their women. The words of divorce slip most easily off the tongue of any man who wishes to punish his wife. Simply by saying "I divorce thee," or "I dismiss thee," he sends the woman into exile from her married home, often without her children. (Ibid)"

A wife does not have the same right as a husband. If she wants to divorce her husband, there will be deep investigation into her life. However, in this practice, most of them are not allowed to divorce her husband. This matter is enjoyed by the husband to give over power in order to rule his wife based on his wants. He can easily says, "I divorce thee," or "I dismiss thee" and he will send her to exile without her children. It is because husband's pronouncement is more regarded as the valid divorce. In addition, it becomes the threat to a wife if she does mistakes unintentionally. It also causes oppression towards women. They cannot get the same right as men in doing divorce. A wife divorced by her husband is also not permitted to take their children.

Furthermore, the men practicing divorce in this novel do not implement Islamic teachings. They divorce their wives arbitrarily. It is caused by their private needs. They are dissatisfied with their services in doing intercourse. In fact, their

wives also have certain duties to finish. Thus, if they refuse the intercourse command, the husbands will directly divorce them. In addition, if their wives cannot bear sons, they will be divorced. The men think that having sons is one of the evidence of the family honor. On the contrary, having daughters is the source of family shame. Hence, the implementation of divorce in Arabian royal family, Al-Sa'ud and common people is influenced by Arabian culture.

3.2.3. Temporary Marriage

Temporary marriage is usually called as *mut'ah* marriage. The word *mut'ah* is derived from Arabic language which means enjoyment, delight, or gratification (Shomad 297). The beginning and end of this marriage are specified. A man pays her woman small *mahr* (dowry). Then, after the specified time is over, the marriage will be end automatically.

In the era of Prophet Muhammad, temporary marriage was still permitted. The Sunnis agree that at the beginning of Islam, *mut'ah* was permitted. The Prophet made a 'lesser pilgrimage' *('umra)* to Mecca. Some of the companions complained about their long separation from their wives, and the Prophet replied: "Then go and enjoy these women" (www.al-islam.org).

Furthermore, Prophet Muhammad forbade temporary marriage forever.

Shomad said that there are some reasons making temporary marriage becomes forbidden. The treatment towards women is not the same as the real marriage. They do not get daily expenditure money from their husbands. It is because the giving of

expenditure money is not obligated. Then, temporary marriage does not need witness and guardian in its implementation. It also does not limit the amount of wives (36). Thus, temporary marriage is forbidden because it is not the same as the real marriage.

The case of temporary marriage is practiced by Aisha's father. He is not the member of Al-Sa'ud royal family belonging to Syi'ah sect. Aisha herself is Maha's friend. She often plays together with her in Sultana's palace, so she tells this case to Sultana. Aisha's father has treated women based on the influence of Arabian culture through temporary marriage. In addition, he practicing this marriage uses Al-qur'an verses to convince that his action is legal based on Islam. Without any doubts, he uses the verse to marry many women for one night or one week.

"As an Arab woman belonging to the Sunni Muslim sect, Aisha's mother protested the intrusion of the temporary, one-night or oneweek brides her depraved husband brought into their lives. The husband, disregarding the challenge of his wife, claimed validation through a verse in the Koran that says, "You are permitted to seek out wives with your wealth, indecorous conduct, but not in fornication, but give them a reward for what you have enjoyed of them in keeping with your promise." While this verse is interpreted by the Shiite sect of the Muslim faith as endorsement of the practice, these temporary unions are not common with Sunni Muslims. Aisha's father was the exception in our land, rather than the rule, in embracing the freedom to wed young women for the sole pleasure of sex. (Sasson 21)"

Aisha's mother is an Arab woman belonging to Sunni Muslim sect. As the legal wife of her husband, she has the right to protest what her husband practices towards many women, especially towards young women. He weds them for satisfying his pleasure of sex. It hurts Aisha's mother because he disregards her feeling as his wife and as the mother of his children.

When Aisha's mother protests him, he said that the practice of temporary marriage is permitted based on Al-qur'an verses "You are permitted to seek out wives with your wealth, indecorous conduct, but not in fornication, but give them a reward for what you have enjoyed of them in keeping with your promise". It is part of Surah An-Nisa' verse 24. It is usually used by Syi'ah sect to legal the practice of temporary marriage. In fact, that verse is for the permanent marriage (Shomad 41). Ghoffar said that the sentence "but give them a reward for what you have enjoyed of them in keeping with your promise" is for marrying women in the permanent marriage based on the rules of Islam, not just as the practice of satisfying sexual desire (273). Thus, Aisha's father is called as the person who takes the advantages of a little-used Arabian culture called *mut'ah* marriage.

On the other hand, Aisha's father regards himself has the rights to do everything he wants. It is because he is a man given high authority by his society, so he can rule his family arbitrarily. In addition, through his wealth, he can enjoy everything including young women only by making payment in a certain deal. His acts have given many sufferings to the females; his wife, daughters, and young women married by him through temporary marriage. He does not think their feeling and future. Even he intentionally continues those practices. He just wants to keep his own honor without giving any sympathy to the women. Then, the verse of An-Nisa' above is used by him as the basis to strengthen his acts in treating women. In fact, temporary marriage is forbidden forever. Hence, it can be concluded that this case is the influence of Arabian culture.