

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).

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

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)”

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

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,

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

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 Geneva 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.

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 engaging 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

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

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

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"

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.

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

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 urinary tract infections, the reducing risk of some sexually transmitted diseases in men, giving protection against penis cancer, the reducing risk of cervical cancer in female sex 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."

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

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.