



## Emancipation of Islamic Women in the Novel *Ta'allamat Al-Hubb* by Nawal As-Sa'dawiy according to Qasim Amin's Theory

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### ABSTRACT

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This study aims to examine the element of women's emancipation in the novel *Tallamat al-Hubb* by Nawal As-Sa'dawiy. This study uses Qasim Amin's theory of Islamic Women's emancipation which divides the emancipation element into five aspects, namely the education aspect, the female aspect, the hijab aspect, the marriage aspect and the divorce aspect. This study uses qualitative descriptive methods with an Islamic literary approach to analyze the elements of Islamic women's emancipation contained in the novel. The results of this study are five aspects of women's emancipation in the novel *Tallamt al-Hubb* by Nawal As-Sa'dawi. In the education aspect, there are 11 data that describe female figures who are given the right to be educated, go to school, excel and take higher education at the medical faculty. In the female aspect, there are 12 data that describe the work and profession of a woman who becomes a doctor in a hospital. In the aspect of hijab, there is 1 data that illustrates that in Arab countries apply hijab for women and must cover the aurat. While the aspect of marriage 7 data that explains that marriage is a sunnah of the prophet Muhammad and Allah's command to unite two humans so that both become halal. And the aspect of divorce 1 data is a picture of a woman can choose a partner and divorce if she feels deceived or forced then no one can force her to marry someone she doesn't like.

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### Introduction

Speaking of emancipation, sometimes people associate this word with the role of men and the role of women in society, that is, a domestic role for women and a public role for men. This puts women in subordination. Whereas according to (Dirjosisworo, 1996) if we look at the broad and general understanding, women's emancipation means freedom from bondage, different

types of work, slavery, shackles, rulers, and other restrictions. While in a narrow sense, namely the equal rights of women in law (law) with the rights that exist in men. As explained by the father of Egyptian emancipator Qasim Amin (Amin, 1995), the emancipation of Islamic women is the freedom and freedom of women as human beings that God has created for their freedom in thinking, acting, working, willing, activating, expressing only as taught by Islam.

### **Research Methodology**

The study of the emancipation of Islamic women in this novel by Nawal As-Sa'dawiy uses an Islamic literary approach. Islamic literature is art or literature based on Islamic morals (Said Hawwa, 2004). According to Navis (in Tasai and Djamari, 2003: 118—119) the concept of Islamic literature is "literature because of Allah", "literature as worship", "literature as pious deeds", literature as a starting point, mardhati as a goal, and pious charity (Tasai, 2003).

The method in this study uses qualitative descriptive research. Qualitative descriptive research is deliberately carried out with the aim of exploration and description, but according to Gleser and Strauss said that the development of theory from the basics, qualitative descriptive methods do not stop at the exploration and description stage but it is very possible to find and build a new theory. In qualitative research the role of libraries is very important in finding and building theories (Poerwandari, E.K, 2007).

Qualitative descriptive research can be interpreted as a research procedure that produces descriptive data in the form of written or spoken words of people and observable behavior. This approach is directed at the setting and the individual holistically. So in this case it should not isolate individuals or organizations into variables or hypotheses, but it is necessary to view them as part of something whole (Moloeng, L. J, 2007).

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Jenis penelitian yang digunakan dalam penelitian ini adalah jenis penelitian deskriptif kualitatif dengan pendekatan sastra Islam. Peneliti menganalisis mengenai novel-novel karya Nawāl As-Sa`dāwīy dengan menggunakan teori emansipasi wanita Qasim Amin.

## **Theoretical Foundation**

### **1. The Theory of Islamic Women's Emancipation According to Qasim Amin**

This idea of women's emancipation, if explored and understood in depth, actually emerged as nothing more than a manifestation of Qasim Amin's intellectual concern and awareness of the condition of the women of his nation at that time. Her relationship with the West was also inseparable from her ideas because that field experience jolted her realization that there must be something wrong going on with the women of her people. The influence and nuances of Muhammad Abduh's thought are also inseparable from his ideas of renewal, especially his ideas about education and empowerment of women.

Although in some ways Qasim Amin made many women as models, he still applied the principle of multiple criticisms to him. In many places he was very critical of the West while in others he also criticized the condition of his own people. From this can be seen the distinctiveness of Qasim Amin as an Islamic reformer, where his idea of renewal still highlights the substantive idea of Islam as a determinant in seeing the social reality of the Ummah and borrowing Western culture and mindset to the extent necessary to support and explain his ideas. The following will describe some of the main ideas initiated by Qasim Amin.

#### **1. Educational Aspect**

Qasim Amin argued that women's education was the only tool to free women from the practices of marginalization and subordination that tortured them (Amin, 1899). With education, women can enhance their role in the domestic field, in addition to their role as the first educator of children, a dialogue partner with their husbands, or also in the community field.

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##### **a. Formal Education**

###### **1) Primary Education (Pre-School, Primary, Junior and Senior High)**

The importance of education for women and related to her role as the mother of children, according to Amin (Amin, 1991) need not be doubted. A child up to the limit of school age, almost all his time is spent with his mother. Therefore, a mother must be able to act as a good educator, because she is positioned as the "first school for her children", even very decisive

and important for the future of children as the next generation of the nation. Strangely, in Egypt at that time, people still held the view that education would damage morals (moral decadence). In addition, women are considered to lack good comprehension, and there are even traditional scholars who question the ability to learn to read for girls.

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For Qasim Amin, one of the causes of the decline of Muslims was due to the backwardness of his women. In Egypt, half of the population are women, but they have never received formal education. Education for women is not only for the sake of managing the household properly, but more than that to be able to provide basic education for their children.

In family life, one of the functions of women is as a housewife. In that function, she must have broad knowledge and insight to educate her children and accompany her husband well. One of the reasons for the lack of affection created between husband and wife is that the wife does not have enough knowledge about domestic affairs. This love will be created, if both of them each have adequate education.

## 2) Higher Education (S1, S2, S3)

A woman will not attain a high position, unless she has the ability of logic and ethics. He must learn all that men need to learn, at least primary education. With the principles of science, it will give abilities in accordance with its nature. What women need to learn is reading, writing, understanding scientific basics, knowing statecraft, the history of nations, and the natural sciences. If this is the case, then his intellect will be able to filter out the right opinions and reject khurafat and immorality, which compete for influence in society.

### b. Non-Formal Education

#### 1) Religious Education

Qasim Amin's idea of demanding equal rights between men and women in the field of education is very appropriate, because it aims to elevate the status of women. In addition, studying is an obligation for every Muslim. Qasim Amin's ideas above were reinforced by Muhammad 'Aliy al-Hashimiy. According to her, the first thing women need to learn is the

Qur'an (its recitation, tajweed, and interpretation) and Hadith. Furthermore, the history or story of the companions and tabi'in from among the female characters. Then the science of jurisprudence, in order to correct worship and religious laws correctly and precisely. After that, it only departs from science that becomes a specification according to its daily activities ('Aliy al-Hasyimiy, 1997).

According to Qasim Amin, education is the only tool to free oneself from the shackles of women's human rights. In addition to human rights, education for women is also a guarantee in religion such as in terms of legal burdens, obligations, and civility. In addition, educated women are also able to give birth to children who are competent to build a nation and advance their country. There is no dividing line between Egyptian women and Western women in their scientific, civilian, economic, and industrial fields, except for ignorance.

## 2) Physical Education

In addition to intellectual education, physical education is also needed. Women must exercise continuously from the beginning of their development, so that their health is guaranteed. Thus it is hoped that they can live vigorously and give birth to healthy offspring.

Physical education is also important for women to get good health. Therefore she is encouraged to train the body gradually, as done by western women, who often participate in female activities in the field of health such as sports. This is important for women to get used to exercising the body since childhood. It is also important for him to continue the activity, unless he is hindered by poor physical condition.

It is a law of nature that the human body needs a balance between incoming and lost foodstuffs. If there are several things that cause disruption of the balance, then it is physical health that suffers.

The diseases that afflict mankind are caused because they waste the exercise, resulting in a loss of physical energy as long as there is no quantity of food to meet it. And the feeling of pain and suffering at the time of childbirth can be more painful than the pain that men suffer throughout life. Childbirth can only be lived by women who have strong physical endurance.

Taking care of a woman's health and ensuring her avoidance of illness and death is as important as ensuring that she is strong enough to protect the health of her children and prevent them from disease, because the mother's physical condition and her weakness from disease can be genetically transmitted to her child (Amin, 1995).

In *Al-Mar'ah al-Jadidah*, Amin added the importance of physical education for women as well as the importance for men. This education is significant so that women can maintain their physical health so that they can carry out all their roles both in the family and society. In addition, with this realm of education, women also provide the same education for their

children, so that they have a good quality of life that will affect their intellectual quality (Amin, 1900, pp. 167–168).

### 3) Moral Education

In moral education, this is important because nature has chosen Women to be the protectors of mankind's moral standards. So it is women who are responsible for the formation of children's minds when they are children. Women shape their children according to good moral standards, because he takes care of them, so that children will be carried away by anyone who comes into contact with them.

The quality of women eventually becomes a characteristic of the family and extends to the characteristics of the state. If a good mother is more beneficial to her class than a good man, then a bad mother is certainly more dangerous than a bad man. This shows why people always think that women's bad behavior is far inferior to the same behavior that men do. The same evidence of noble behavior can heighten the dignity of women more than men do (Amin, 1995).

A person's behavior is greatly influenced by the knowledge he has. An educated person will have good manners and morality compared to an uneducated person. Amin concluded that "the education of reason and morals will safeguard women (because) they will know the value of glory and the way to preserve that glory." (Amin, t.t, p. 76). Amin emphasized the importance of balanced education of reason and morals. With moral education, a woman with good morals is seen as more beneficial than a good man, because her morality will be transmitted to her children as future generations (Amin, 1900, p. 159). While the education of reason means learning all sciences, arts, and everything that helps humans to see the conditions of various phenomena that exist (Amin, 1900, p. 160).

## 2. Women's Aspect

Speaking about who a woman really is, Qasim Amin explained that a woman is a human being like a man, there is no difference when viewed from limbs, duties, feelings, thoughts and everything that concerns the essence of man. Even if there is also a difference between the two, it is just the influence of the difference in kind.

### a. Housewives

The role of women as wives, she is expected to be able to create a happy household, because everyone who is married certainly adds happiness. Domestic happiness does not only lie in material sufficiency, whether it is possessions, beauty, children and so on. But more importantly, this mutual understanding termed by Qasim Amin as mutual understanding can be brought to life by an educated wife, because with the knowledge she has, she can know her duties as a wife.

As for the function of a woman as a mother, it means that she is the first teacher for her child. Because children get along more with their mothers than their fathers, the one who influences the growth of children a lot is the mother. Thus the character of the child will be able to depend on the education given by his mother, if good will be good and if bad will be bad. It is the mother who will choose a playmate for her child, choose a game that raises the child's creativity and maintains health and so on (Amin, 1995).

A woman's influence in the family is not limited only to educating her child, but also includes the influence she has over a man's life. This influence is very real, and reflects the concern of women who facilitate their husbands' steps to success at work, or who have accompanied their husbands during breaks and relaxations from the demands of work. How many women participate in the husband's business, how many women gain glory for making their husbands and families happy (Amin, 1995).

#### b. Work and Profession

In his concept of thinking about women's emancipation, Qasim Amin saw that the rapid development in the western world lies in the participation of women in problems and jobs that still have something to do with men. In the western world as seen that women have the same equality as men, this can be seen in terms of the education provided by the western world to women (Philip, 1978). In a woman's life, the necessities of life confront her with the struggle to move outside the confines of her home. He often required himself to enter the male arena, and work to obtain a life that would keep him alive and move him forward (Amin, 1995).

Indeed, women also have the right to some of the jobs they need to earn a living in their lives. And this right requires the recognition of other rights, where women's education should be aimed at maximizing their strengths and capabilities. This does not mean that every woman should occupy a man's job, but merely indicates that a woman should also work when she is required to do so (Amin, 1995).

Women can engage in activities such as trading that require organizational and management skills. How many organizations built by Women and Women should also pursue some artistic professions (Amin, 1995).

#### c. Social and Political Activities

The appearance of women in public spaces who work as government officials, office employees, reporters, and even politicians is proof that women are now considered to have gained their freedom as a form of gender awareness where the position between men and women

is equal. This freedom is called women's emancipation in which women's freedom is highly valued. Women are free to have the right to appear and express their opinions about what they seek. This emancipation of women is a process for women to escape from low social positions and legal restraints that limit women's development and progress. (Dian Pramodya Cahyani, 2021)

On the social aspect, Amin (Amin, 1991) sees that Muslim women are far behind compared to Western nations due to the limited education provided to women. When a woman enters the age of twelve to fourteen, they are no longer allowed to appear and must confine themselves at home (Amin, 1991). This results in the torment of women who do not get the opportunity to develop their potential.

Moreover, Islam views men and women as having equality (*al-musawah*) in terms of the obligation to do pious deeds and worship (receive taklif) and the right to equal merit in the side of Allah SWT (QS. Ali Imran (3): 195, an-Nisa (4): 124, an-Nahl: 97 and al-Ahzab (33): 35) (Salim, 2013). So to realize women who do pious deeds need an educational process (Albatany, 2014).

### **3. Hijab Aspect**

The prescribed hijab order includes three stages according to the degree of closure based on the postulates of the Qur'an and the Sunnah of the Prophet, namely: *First*, hijab means limited to walls and special rooms for women. Neither himself, clothes, outer jewelry, inner jewelry, nor face, palms, and other limbs are visible. This can be seen in Sura al-Ahzab (33):53 (Yunus, 1987). This proposition suggests that any question or request to them (the wives of the Prophet (peace be upon him) should be made from behind the hijab, so that neither men nor women can see each other. Thus, with the coming down of this verse establishes and strengthens the commandment (Albatany, 2014).

The *second* degree of hijab, namely the exit of women in a state of body tightly closed, or not visible (Billah, 2013). Hijab in this discussion means covering the body with clothes and isolating oneself from society.

According to Amin (Amin, 1991), the way of dressing for women who cover the whole body is a custom that hinders women's progress. This way of dressing they called hijab. Qasim Amin argued that covering the face for women is not based on religious propositions, the Qur'an and Hadith. There is nothing in the Qur'an and Hadith that says that a woman's face is aurat and therefore must be covered.

Amin (Amin, 1899), views hijab as one of the values of modesty that needs to be preserved and the hijab problem that prevails in Egypt is not in accordance with Islamic law. In the tradition of Egyptian society at that time, hijab was interpreted as the necessity of



women to cover the entire body including the face and palms with distinctive clothing and confine and close themselves from society. This means that the only gender role and natural nature of women is to stay at home.

Amin (Amin, 1991), stated that the existing hijab tradition did not need to be maintained. This is because the issue of hijab which is known among the Egyptian community is not included in the *nash*. The way of wearing hijab that prevailed at that time was just a tradition that emerged as a social interaction between nations which was then taken as Islamic clothing. In fact, according to him, religion does not want such things to happen. Taking into account verse 31 of Surah an-Nur, Amin (Amin, 1991) says that women may show some of their limbs in front of people who are not their muhrim. This is supported by the opinion of the scholars of the madhab who state that the parts of the body that can be opened are the face and palms in addition to those who argue that only the arms and heels should not be covered.

*Third*, a woman who goes out of the house should cover her whole body from head to toe, while her face and two palms may be visible if she is safe from slander. In response to this, scholars put forward two opinions, namely: allowing open faces and arms if in safe conditions as Abu Haneefa argues and not allowing open faces and arms except in forced circumstances such as Maliki, Shafi'i, and Ahmad (Mahmud, 1991).

#### **4. Aspects of Marriage**

Amin (Amin, 1991), against the custom prevailing in Egypt at that time, forbade women to determine their own soul mate so that she was likely to be treated as an inanimate object. This custom is supported by all layers, both lay groups and groups of scholars and fiqh scholars in general. According to him, this error is based on the analysis of the definitions found in the books of fiqh (Shuqqah, 1997). In the book it is described that a marriage lies only in its biological womanhood, and there is no more meaningful and sacred purpose to be achieved in a marriage. Whereas in Sura ar-Rum (30:21) it is explained that the purpose of a marriage is to establish the basis of *sakinah mawaddah wa rahmah*.

The tradition of polygamy is historical, although it dates back to pre-Islamic times. However, Islam came with regulations to minimize the possibility of illegal polygamy. Polygamy tends to be the first alternative because it is seen as more secure for women's rights in marriage. History shows that the higher the dignity of women, the lower the frequency of polygamy. But such polygamy will never be eradicated (Amin, 1991). The motivation of polygamy is only for the sake of pursuing satisfaction, while various severe conditions that must be met are quite burdensome for them (al-Buthi & Said, 2002). In Sura an-Nisa' (4): 3 and 129, Allah Almighty affirms that humans are unable to do justice in polygamy even though they desperately want to be fair (Amin, 1991). It is clear that Islam adheres to the principle of

monogamy. Amin's (1991) view of the practice of polygamy is actually inseparable from his idea that places women in a noble position. Qasim Amin was able to accept the legal view of the permissibility of polygamy under certain and very compulsory conditions, for example the wife had a disease that prevented her from performing her duties as a wife, or the wife could not bear children. Furthermore, Amin (1991) stated that under any circumstances, monogamy is still the best and praiseworthy, because the wife's illness is not a will from herself but is a trial from Allah SWT.

## 5. Divorce Aspects

The law of origin of divorce according to (Amin, 1991) is haram. As a legal expert, he wanted to review the unfair divorce system. In an effort to reduce the divorce rate, he proposed to the government a draft divorce law consisting of five articles that he said did not contradict the Qur'an. The draft rules are: *First*, every husband who wants to divorce his wife is required to come to the marriage qadhi in the area of residence of the transport to notify the dispute that occurs between the wife and husband; *Secondly*, the Qadi should convey the instructions of the Qur'an and Sunnah to the person concerned that divorce is a cursed act in the sight of God and provide a way out to consider well. In addition, they are given a tempo to think for one week; *Third*, if the person concerned persists in the intention to divorce, then the qadhi must summon judges from both parties or other persons deemed fair to make peace (mediation) between the couple; *Fourth*, if the judge fails in the peace mission, then both spouses are required to file a tahrir (a kind of divorce suit) so that the qadhi allows the divorce; *Fifth*, divorce is considered valid only if it is held before the qadhi and attended by two witnesses and there must be written evidence. (Son, 2016)

In addition, Amin (1991) said that women like men have the right to make a choice whether to continue a relationship or end it. There are two alternatives: *First*, adhering to the Maliki school which states that women are given the right of talaq by complaining to the qadhi if they feel they are being treated out of bounds. If the complaint is considered true, then without the knowledge of the husband, the qadhi has the right to declare divorce according to the wife's request. *Second*, by adhering to the Hanafi school that is given to the wife to end the relationship if the husband acts arbitrarily. However, it seems that Amin (1991) is more inclined to the first alternative because it is seen as more guaranteeing women's rights in marriage.

The study of the emancipation of Islamic women presented by Qasim Amin in his book *Tahrir al-Mar'ah* consists of three things, namely education, women, hijab, and their position in the family. Efforts to promote women must be educated as well as men. With adequate education, women can be creative and work for the benefit of themselves and the wider community. In

addition, with such education, she can manage the household, educate the children, and serve her husband well.

Hijab (veil) which is widely used by Muslim women, is not an Islamic teaching, but comes from a tradition outside Islam which is then considered as an Islamic teaching. The use of hijab, which is understood narrowly and rigidly, will limit women's movements in association so that they cannot produce maximum work. As a result, he became weak and underdeveloped.

In family life, three things are highlighted; In the case of marriage, women should be given the right to choose a mate just like men. She also has the right to see in advance the man who will marry her to express her consent; Although polygamy is permissible in Islam, monogamy is essentially recommended. Polygamy can occur if the wife is unable to carry out her duties as a wife. Just as men have the right of talaq, so women also have the right of divorce. Talaq or divorce should not be simplified by the process. Therefore, the process of talaq or divorce must go through a court hearing.

Table 1.1 Aspects of Women's Emancipation

Elemen	Aspect
Women's Emancipation	Education
	Woman
	Hijab
	Wedding
	Divorce
Jumlah Data	

## Discussion

### The Emancipation Form of Islamic Women in *Ta'allamtu Al-Hubb'* s Novel

#### 1. Education Aspect (11 Data)

##### a. Formal Education (7 Data)

###### 1) Primary and Secondary Education (4 Data)

###### Quote 1

Arabic script: (Sa'dawi, 1957, p. 25)

ومنذ سنين طويلة، في كليةٍ تجَمَع البنات والأولاد بعد فُرقة عشرة أعوام أو أكثر في مدارس الابتدائي والثانوي، تجمعهم في تلك السن الحادة من عمر الإنسان، تلك الفترة الطائشة المعلقة بين الطفولة الساذجة والشباب الناضج — المراهقة — فترة قصيرة سريعة لاهثة تتأرجح من العمر في الهواء لا ترسو على قدمين

Translated Manuscript:

in a college that gathers girls and boys after ten years or more in elementary and middle school, uniting them at an extreme age of human life, a reckless period of naïve childhood and adult youth - exhaustion - a brief period of rapid gasping rapidly oscillating from The age in the air did not dock at my feet.

### Quote 2

Arabic script: (Sa'dawi, 1957, p. 91)

وأغلقت باب حجرة المكتب بالمفتاح إشارة لمن في البيت إلى أنها ستراجع دروسها، ولا تريد أية مشاغل خارجية

Translated Manuscript:

She closed the door of the book room with a gap to signal to the person at home that she was going to review her lesson and didn't want any worries from outside.

### Quote 3

Naskah Arab : (Sa'dawi, 1957, p. 92)

وحيثما كانت تخلو إلى نفسها لم تكن تفكر في الرجال مثل فتحية وزينب وإلهام، وإنما كانت تفكر في نفسها بعد أن تتم علومها وتتخرج

Translated Manuscript:

And when she is alone with herself, she doesn't think about men like Fathia, Zainab and Ilham, but she will think about herself after finishing her studies and graduation.

### Quote 4

Arabic script : (Sa'dawi, 1957, p. 99)

فقد كنت أحب المدرسة رغمضابطة الداخلية، وأشعر أنها الفرحة الوحيدة في حياتي التي أخرج منها رأسي وأطل على الدنيا وأشم عبير الحياة، وبقيت في المنزل رغم أنفي أربي أختي، وأحضر لهم الطعام وأغسل ملابسهم، وأصبر على متاعهم

Translated Manuscript:

I love school despite its problems, and I feel that school is the only time in my life where I get out of and see the world and smell life.

In the above data it is clear that the woman in maintaining her intellect is diligent in studying and reading textbooks and reviewing the lessons she has followed before in school. This is closely related to Qasim Amin's theory which states that women's education is the only tool to free women from the practice of marginalization and subordination that tortures them (Amin, 1899). With education, women can enhance their role in the domestic field, in addition to their role as the first educator of children, a dialogue partner with their husbands, or also in the community field.

## 2) Higher Education (3 Data)

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Translated Manuscript :

in a college that gathers girls and boys after ten years or more in elementary and middle school, uniting them at an extreme age of human life, a reckless period of naïve childhood and adult youth - exhaustion - a brief period of rapid gasping rapidly oscillating from The age in the air did not dock at my feet

### Quote 2

Arabic script : (Sa'dawi, 1957, p. 102)

لا! لا أريد أن أتزوج، أريد أن أتعلم، أريد أن أدخل الجامعة، أريد أن أصبح « : وقلت «! شيئاً

Translated Manuscript:

"No! I don't want to get married, I want to study, I want to go to university, I want to be something!"

### Quote 3

Arabic script : (Sa'dawi, 1957, p. 107)

منذ سنين كثيرة عندما كنت على أبواب الجامعة فكرت فيما أكون، وكنت أحب الأدب، والرسم، والموسيقى، والغناء، والتمثيل، لكنني وجدت نفسي أختار كلية الطب كلية المرض، والأنين، والموت! وأثناء دراستي للطب جاءتني أمي تسألني في بساطة عن ورم صغير ظهر في ثديها، وتجمد الدم في رأسي، وبردت أطرافي، وقلت لها وأنا أخفي انزعاجي: لا شيء، مجرد كيس دهني

Translated Manuscript:

Many years ago, when I was at the gate of the university, I thought about who I would be. I loved literature, drawing, music, singing, and acting, but I found myself choosing the Faculty of Medicine, the Faculty of Diseases. There is whimpering, and death! During the time I was studying medicine, my mother came to me and asked me about the small tumor that appeared in her breast, and the blood froze in my head, and my limbs became cold, and I said to her, while hiding my annoyance: Nothing, only fatty cysts.

In the data above that the woman continued her studies to a higher level, especially medicine. Although in the process of achieving as a doctor, there are many obstacles that must be faced such as interference from others in the form of ridicule, demands to marry from the family, economic limitations and so on. This is closely related to Qasim Amin's theory which

states that the importance of education for women and related to her role as the mother of children, according to Amin (Amin, 1991) need not be doubted. A child up to the limit of school age, almost all his time is spent with his mother.

The better the education of women, the higher their dignity so that they are more able to make choices in facing every challenge of life, especially education is accompanied by moral education (Amin, 1899).

## b. Non-Formal Education (4 Data)

1) Religion (0 Data)

2) Physical (1 Data)

### Quote 1

Arabic script : (Sa'dawi, 1957, p. 61)

عندي كحة وعازة أعمل أشعة عشان اظمن.

تطمني على إيه يا ولية؟ هي الجثة دي كلها يجبلها سل؟ امشيغوري من قدامي، سل لما يلهفك –

Translation Manuscript:

I coughed and I wanted to do an x-ray to be sure. - What did you check, Guardian? Is this whole body affected by tuberculosis? Ishigori in front of me, ask what you want.

3) Moral (3 Data)

### Quote 1

Arabic script (Sa'dawi, 1957, p. 103)

جسدي، جسدي هذا الذي تظن أنك امتلكته؟ إنك لم تملكه! لم تحركه! لم تمسه! إنه يعيش في عذرية دائمة لم تفقده منها شيئاً، لأنها عميقة بعيدة، في أعماقي، ليس في مقدورك أن تصل إليها

Translation Manuscript:

My body, this body you think you have? You don't have it! Didn't move it! Untouchable! She lives in eternal virginity that you lose nothing, because it's deep, far, deep down, and you can't reach it.

### Quote 2

Arabic script (Sa'dawi, 1957, p. 103)

لا يا سيدي! لست ساقطة! أنا لا أبيع نفسي! لست رخيصة! هل تعرف ما هو الرخص؟! إنه حياتنا معاً، إنه زواجنا، إنه رجل وامرأة يجتمعان بلا حب، بلا عواطف، بلا قلب، وماذا يبقى لنا بعد ذلك؟  
جسد الحيوان؟

Translated Manuscript:

No sir! I'm not a bitch! I didn't sell myself! I'm not cheap! Do you know what cheap is?! It's our life together, it's our marriage, man and woman are united without love, without emotion, without heart, and what's left for us? animal body?

### Quote 3

Arabic script (Sa'dawi, 1957, p. 104)

مثلك لي اسمي وكرامتي « إنسانة » ما شأن ذلك كله بي أنا، بما أحسه وبما أفعله؟ أأست وكبريائي؟  
لماذا لا ينسبون أعمالي إليّ أنا؟ لا أريد أحد يحمل عني أخطائي، أو فضائلي

Translated Manuscript:

Like you, I have my name and dignity as a "human". What does all this have to do with me, with what I feel and what I do? Are you my pride? Why don't they associate my deeds with mine? I don't want anyone to blame me for my mistakes or my welfare.

## 2. Women's Aspect (12 Data)

- a. Housewives (0 Data)
- b. Work and Profession (12 Data)

### Quote 1

Arabic script : (Sa'dawi, 1957, p. 19)

أن العربة وقفت، ورأيت عددًا كبيرًا من الفلاحين يحيط بالعربة، وسمعت أصواتًا خشنة «. الست  
الدكتورة وصلت » : تقول وهنا صحوت من غفوتي وتذكرت أنني الست الدكتورة التي وصلت، وأنني  
قدمت من القاهرة لأتسلم عملي اليوم بوحدة طحلة الجمعة

Translation Manuscript:

I suddenly woke up with the feeling that the car had stopped, and I saw a large number of farmers surrounding the car, and I heard rough voices saying, "Six doctors have arrived." Here I woke up from my nap and remembered that I was the six doctors who arrived, and that I came from Cairo to take my job today in the Tahla Al-Malama unit.

### Quote 2

Arabic script : (Sa'dawi, 1957, p. 21)

ودخلت امرأة ريفية تحمل على رأسها صينية كبيرة مغطاة بفوطة بيضاء نظيفة، ووضعت الصينية على  
المائدة وانصرفت،

Translated Manuscript:

A rural woman walked in, carrying a large tray over her head, covered with a pure white towel. The tray was placed on the table and he left.

### Quote 3

Naskah Arab : (Sa'dawi, 1957, p. 21)

وسمعته يقول: يا ست الدكتورة الغدا جهز. - غدا؟! هو أنا طلبت غدا؟  
أنا قلت مش معقول حضرتك تفضلني من غير غدا، ودي حاجة بسيطة مش قد المقام يا ست  
الدكتورة

Translated Manuscript :

And I heard him say: Madam Doctor, lunch is ready. -tomorrow?! I ask tomorrow? "I said it doesn't make sense for you to come without tomorrow, and this is a simple thing that is not worth doing, Mrs. Doctor."

#### Quote 4

Arabic Manuscript : (Sa'dawi, 1957, p. 22)

فيها وبدأت الكشف، ودخل المرضواحدًا واحدًا بنظام دقيق وعم محمود يروح ويجيء بينهم في حماسغريب، يحمل على الأم طفلها، ويحمل على الرجل ملابسه، وعيناه بيريقيهما العجيب تتبعان كل شيء باهتمام شديد. وانتهى الكشف وذهبت إلى حجرة الغيار حيث وجدت كلشيء معدًا، الحقن عقامة، والعمليات وغيرها جاهزة، وبعد حجرة الغيارصعدت إلى القسم الداخلي، فوجدت العنابر نظيفة تلمع، وأسرة المرضمرتبّة، والملاءات بيضاء، وكلشيء يدعو إلى السرور والدهشة

Translated Manuscript:

In it, the examination began, and the patients entered one by one in the right order, and Uncle Mahmoud came and went among them with strange enthusiasm, holding the child's mother, and bringing the man his clothes, and his eyes, with their stunning radiance, followed everything with interest. The inspection ended and I went to the spare room, where I found everything was ready, the syringe was sterile, and the operation and other things were ready. After the spare room, I went to the inside, and found the ward gleaming clean, the patient's bed arranged, the white sheets, and everything pleasant and surprising.

#### Quote 5

Arabic script : (Sa'dawi, 1957, p. 23)

وكان يومًا قاسيًا عليّ، أحسست في كل لحظة من لحظاته أنني أفقد شيئًا ضخمًا، المرضييدخلون بلا نظام، وحجرة الغيار لا تصلح لشيء، والتمورجية على كثرهم يروحون ويجيئون بغباء شديد وبلا نتيجة. وانتهى العمل بعد أن تعبت وبُحْصوتي، وذهبت إلى بيتي، وعند الباب تلقّيتُ كالتائهة حولي كأنما أبحث عنشيء مفقود، عن الحنان

Translated Manuscript:

And it was a hard day for me, every moment I felt like I was missing something big, patients came in without orders, spare rooms were no match for anything, and the arrogance in their abundance went and came very stupidly and without success. And work ended after I was tired and tired, and I went to my house, and at the door I looked like a wanderer around me, as if I was looking for something missing, for tenderness.

#### Quote 6

Arabic script : (Sa'dawi, 1957, p. 29)

شلل ونام في السريرمسكينة أمي، ليل نهار تعبانة، إحنا ثلاثة، « : ولمعت عينها بدموع حبيسة ثم قالت أخويا الكبير وأنا واختي الصغيرة، أخويا في كلية الطب وبيشتغل بعد الظهر في شركة «. أدوية، وانا كمان باشتغل فيشركة بعد الظهر

Translated Manuscript:



Then suddenly exhaustion came to her and she fell asleep in bed, "my poor mother, tired day and night, to support the three of us." Her eyes filled with suppressed tears, then she said, "My elder brother, me and my younger sister, my brother is in the School of Medicine and he works after noon in a Drug company" and I also work in a company after noon.

### Quote 7

Arabic script : (Sa'dawi, 1957, p. 51)

بعد أيام قليلة وعلى نفس محطة الأتوبيس كانت تقف ممرضة جديدة من نوع خام قوي! وبين ساقها حقيبة ملابس صغيرة، يداها مضمومتان إلى صدرها، ونظراتها التائهة الدامعة تعلو وتهبط مع الطريق الأملس، الذي تنزلق عليه العربات الأنيقة مارقة كالسهام، وفي كل منها رجل وامرأة يضحكان في سعادة

Translated Manuscript:

A few days later, at the same bus stop, there was a strong and rude new nurse! Between her legs was a small bag filled with clothes, her hands folded to her chest, and her lost and tearful gaze rose and fell on a smooth road, where an elegant carriage slid like an arrow, and in each of them were men and women. laughed happily.

### Quote 8

Arabic script : (Sa'dawi, 1957, p. 61)

وتبتسم ست عنايات، ولا تكتفي بهذا النصيب الضئيل من الشتيمة فتقول في دلال: والنبي يا بيه ربنا يخليك أصل كل سنة وانت طيب حاعمل الكحك بكوه. - كحك؟ الناس مش لاقية العيش وانت بتعملي كحك؟ وكمان لك عين تطلي أجازة، غوري، غوري من قدامي، آل كحك آل! انزاحي يا ولية شوفي لك شغلة

Translated Manuscript:

And Six nurses smiled, and were dissatisfied with this little insult, so he said in Dalal: By the Prophet, O Bey, may God grant you the origin every year, and you are well. I will do a cough tomorrow. -Cough? People can't make a living when you cough? You also have eyes to ask for a holiday, Ghauri, Ghauri in front of me, Al Kahk Al! Transfer, O guardian, you have a job.

### Quote 9

Arabic script : (Sa'dawi, 1957, p. 82)

يا أستاذة هيام تعالي سلّمي « : وتسمع هيام صوت أبي

Translated Manuscript:

Oh, Professor Hiyam, come and say hello." Hiyam heard my father's voice

### Quote 10

Arabic script : (Sa'dawi, 1957, p. 83)

كانت صديقتها سميرة تعمل محررة، ولم تكن سميرة حائزة « عالم الفن » وفي مجلة على شهادة في الأدب أو الفن

Translated Manuscript:

His friend Samriya was an editor, and Samaritan had no degree in literature or art

### Quote 11

Arabic script : (Sa'dawi, 1957, p. 107)

ولم أبلئ، ومضيت إلى حقنتي فكسرتها، وألقيت سماعتي من النافذة، ومزقت كتب الطب، وأغلقت عيادتي بالشمع الأحمر، وجلست في البيت أفكر. وعرفت بعد تفكير طويل أن هوايتي للطب والمرض والألم هواية مزيفة، وتذكرت هوايتي القديمة للأدب والتمثيل والموسيقى والغناء، وتأكدت أنني أخطأت عندما اتجهت إلى الطب، كان يجب أن أكون فنانة أو شاعرة أو كاتبة

Translated Manuscript:

And I didn't cry, and I went to my syringe and broke it, and threw my stethoscope out the window, and tore the medical book, and closed my clinic with red candles, and I sat at home thinking. After thinking for a long time, I realized that my hobbies for medicine, illness, and pain are false hobbies, and I remembered my old hobbies of literature, acting, music, and singing, and I made sure that I was wrong when I turned to medicine. I was supposed to be an artist, poet, or writer.

### Quote 12

Arabic script : (Sa'dawi, 1957, p. 108)

وعدت إلى عيادتي، وفتحتها مرة أخرى، ومارست كتابة القصص والطب جميعًا، ولا أدري ما هي الظروف التي عادت وألقت عليّ بنوع جديد من الألم، إذ أصبحت مسئولة وتلقيت خطابات الحائرين، « مجلة الحب » عن حل مشاكل القلوب الحائرة المعذبة في الحائرات، وتكومت على مكنتي

Translated Manuscript:

I went back to my clinic, opened it again, and practiced writing stories and medicine together, and I didn't know what circumstances came back and gave me a new kind of pain, when I took responsibility and received a letter from a confused person, "Love Magazine" about solving the problem of a confused heart tormented and confused, and piled up on my desk.

In the above data it is clear that the woman liked work that could cure the sick, therefore she worked in a hospital as a doctor. The woman examines patients of both male and female sex. From children and adults in check by the woman. According to Amin (Amin, 1995), women also have the right to some jobs that they need to earn income in their lives. And this right requires the recognition of other rights, where women's education should be aimed at maximizing their strengths and capabilities. This does not mean that every woman should occupy a man's job, but merely indicates that a woman should also work when she is required to do so (Amin, 1995).

### c. Social Activities (0 Data)

## 3. Hijab Aspect (1 Data)

### Quote 1

Arabic script : (Sa'dawi, 1957, p. 20)

ك رأيت رجلاً بالجلاليب ونساء بالطُّرْحَ ينحنون على يدي يقبلونها، وقادوني إلى البيت المخصص لي  
في مظاهرة حارة من آلاف التسليمات والترحيبات

Translated Manuscript:

I saw the robed man and the hooded woman leaning over and kissing my hand, and they led me to the house reserved for me in the process of a warm welcome.

In the above data it is clear that a woman is a very special creature of God. From small things to big things need to be maintained as well as possible. Because she is like the adornment of the world. If we can take good care of her, it will be the best woman in the world, if we can't take care of it, it will be as ugly as a woman in the world. Women are different from men. The woman's nature is hidden so as not to be seen many men who are not mahrom. If the woman is already married, then the woman becomes the responsibility of the husband, that is, when he wants to do something or travel, her husband's permission must be allowed. But if the woman is not married, then her responsibility is still to her parents, which must be given permission to her parents and she must take care of her aurat. This is closely related to Qasim Amin's theory which states that women are tightly closed, or do not appear to be visible (Billah, 2013). Hijab in this discussion means covering the body with clothes and isolating oneself from society. In the tradition of Egyptian society at that time, hijab was interpreted as the necessity of women to cover the entire body including the face and palms with distinctive clothing and confine and close themselves from society.

## 4. Aspects of Marriage (7 Data)

### Quote 1

Arabic script : (Sa'dawi, 1957, p. 31)

لهي تقول أبداً، حتى بعد أن تخرجوا واشتغلوا، وكبروا، وتزوجوا، وأنجبوا، لم يفهموا الحقيقة

Translated Manuscript:

He said never, even after they graduated and worked and grew up and married and had children, did they not understand the truth.

### Quote 2

Arabic script : (Sa'dawi, 1957, p. 49)

فهمت وأبوها المعلم « شق التعبان » أن الحبشيء والزواجشيء آخر، وأنها ما دامت تسكن في حارة حنفي المنجد، وأمها أم إبراهيم بنت الفران، فلن يتزوجها سوى ابن عمها علي الجزماتي، أو جارهم متولي المكوجي الذي يغازلها من الشباك، ولكنها تستطيع أن تحب الدكتور رشيد

Translated Manuscript:

She and her father, teacher Shaq al-Ta'ban, understood that love was one thing and marriage was another, and as long as she lived in Haret Hanafi al-Munajjid, and her mother was um Ibrahim bint al-Fran, no one would marry her except her cousin Ali al-Jazmati, or their neighbor Metwali al-Makoji who seduced her from the window, but she could love Dr. Rashid

### Quote 3

Arabic script : (Sa'dawi, 1957, p. 73)

ولكنه الليلة يتردد كأنه يخاف، هذه إلهام حبيبته منذ عشرة أعوام أصبحت زوجته وحلالاً له كما قال الشرع، فما باله متردد خائف؟ أم أن حماسه لا يثيره إلا الحرام؟ لا، ليست هذه شخصيته، إنه يكره الحرام وما حوله من تلصص وكذب واختفاء، لكنه الآن وبالنسبة لإلهام لا يعتبرها مثل أي امرأة أخرى، إنه يحبها، هي حب حياته الضخم الكبير، ولكن هل كونه يحبها يجعله متردداً خائفاً كما هو الآن؟

Translated Manuscript:

But tonight she hesitated as if she was afraid. This is Ilham, his lover from ten years ago, who became his wife and lawful to him, as Shariah says, so why is he hesitant and afraid? Or is his spirit simply aroused by the forbidden? No, this is not his character, he hates the forbidden and everything around him about voyeurism, lies and disappearances, but now, with respect to Ilham, he does not regard her like other women, he loves her, she is a great one. the love of his life, but did falling in love with him make him doubt and fear like he is now?

### Quote 4

Arabic script : (Sa'dawi, 1957, p. 75)

والدنيا فيها ملايين من الرجال أكثر منه وسامة ورشاقة، وهو ليس مستقيمًا كما تؤمن أمه لأنه تمرن على الزواج، وتزوج مئات المرات بلا عقود! لكنه الليلة، ليلة زواجه الرسمي المسجل في دفتر مأذون الحلي، يخيل إليه أن كلام أمه صحيح، وأنه لم يقرب النساء

Translated Manuscript:

And the world has millions of men who are more handsome and elegant than her, and she is not what her mother believed because she was trained to marry, and she married hundreds of times without strings attached! But tonight, his official wedding night recorded in the ward official's book, he thought his mother's words were true, and he didn't approach women!

### Quote 5

Arabic script : (Sa'dawi, 1957, p. 75)

أحبها في كل وقت، وكل ظرف، حتى حينما حُطبت كان يحبها، وحينما تزوجت كان يحبها، وحينما طُلقَت كان يحبها، ظل يحبها من قريب ومن بعيد، وهي تكاد لا تعرفه، وكل ما تذكره أنه كان يومًا زميلًا لها بالكلية، إلهام التي أحبها كل هذا الحب تجلس بجواره الآن لا يفصلها عنه سوى عرض ذلك السرير

Translated Manuscript:

He loves her all the time, and every circumstance, even when he is engaged, he loves her, and when he gets married, he loves her, and when he divorced, he loved her, he still loves her from near and far, and he hardly knows her, and all he remembers is that he was once his college classmate, the Elham he loved all. This love is sitting next to him now, only the width of the bed separates him from him!

### Quote 6

Arabic script : (Sa'dawi, 1957, p. 98)

وكانت الضابطة بالنسبة لي شيئًا مرعبًا، ولقد دهشت كثيرًا عندما علمت أن لها زوجًا وأولادًا، فقد حُيِّل إليَّ أنها ليست مثل سائر الناس، وكنت أقضي وقتًا طويلًا وأنا أفكر ماذا تفعل في بيتها، وأتخيلها وهي تأكل، وهي تستحم، وهي تلاعب أولادها، وهي تنظر إلى زوجها، وكنت أسأل نفسي كثيرًا، هل هي تحب زوجها؟

Translated Manuscript:

The officer was scary to me, and I was so amazed when I found out that she had a husband and children, I thought she was not like the others, and I used to spend a long time thinking about what she was doing in her house, and I imagined her eating, bathing, playing with her children, looking at her husband, and I asked myself a lot, Does she love her husband?

### Quote 7

Arabic script : (Sa'dawi, 1957, p. 99)

وضمني إليه في حنان وعطف، وقد رأى دموعي، ثم اغتصب كلماته قائلاً: عشان كده فكرت إني أتجوز، واحدة ست كبيرة عندها حوالي أربعين سنة وطيبة جدًّا وحتساعدك كثير. وتزوج أبي هذه المرأة، وبعد زواجه زاد من أخدمهم وأعد لهم الطعام، وزاد عدد الأطباق والملاعق التي أغسلها كل يوم ثلاث مرات، وبعد أن كنت المتصرفة في شئون البيت أصبحت الخادمة التي تتلقى الأوامر فتطيع، وإذا لم أطمع جاءني أبي متأثراً يقول لي

Translated Manuscript:

He hugged me with tenderness and sympathy, saw my tears, then he snatched his words, saying: That's why I thought I would marry an old woman who was about forty years old and was very kind and would help you a lot. And my father married this woman, and after her marriage he increased the number of people he served and prepared food for them, and the number of dishes and spoons I washed every day tripled, and after I was in charge of the affairs of the house, I became a servant who took orders and obeyed, and if I was not obedient, My father came to me affected and said to me.

In the above data it is clear that marriage is the sunnah of the prophet Muhammad and Allah's command to unite two human beings so that both become halal. Marriage should also be based on a woman's consent and cannot be forced. Any woman has the right to marry regardless of her status as a girl or having been married before. In addition, women also have the right to refuse to marry if they are not ready or because they are forced to.

This is closely related to Qasim Amin's theory which states that in the book of fiqh it is described that a marriage lies only in its biological womanhood, and does not describe a more meaningful and sacred goal to be achieved in a marriage. Whereas in Sura ar-Rum (30:21) it is explained that the purpose of a marriage is to establish the basis of *sakinah mawaddah wa rahmah*.

## 5. Divorce Aspects (1 Data)

### Quote 1

Arabic script : (Sa'dawi, 1957, p. 75)

أحبها في كل وقت، وكل ظرف، حتى حينما حُطبت كان يحبها، وحينما تزوجت كان يحبها، وحينما طُلقت كان يحبها، ظل يحبها من قريب ومن بعيد، وهي تكاد لا تعرفه، وكل ما تذكره أنه كان يوماً زميلاً لها بالكلية، إلهام التي أحبها كل هذا الحب تجلس بجواره الآن لا يفصلها عنه سوى عرض ذلك  
السرير

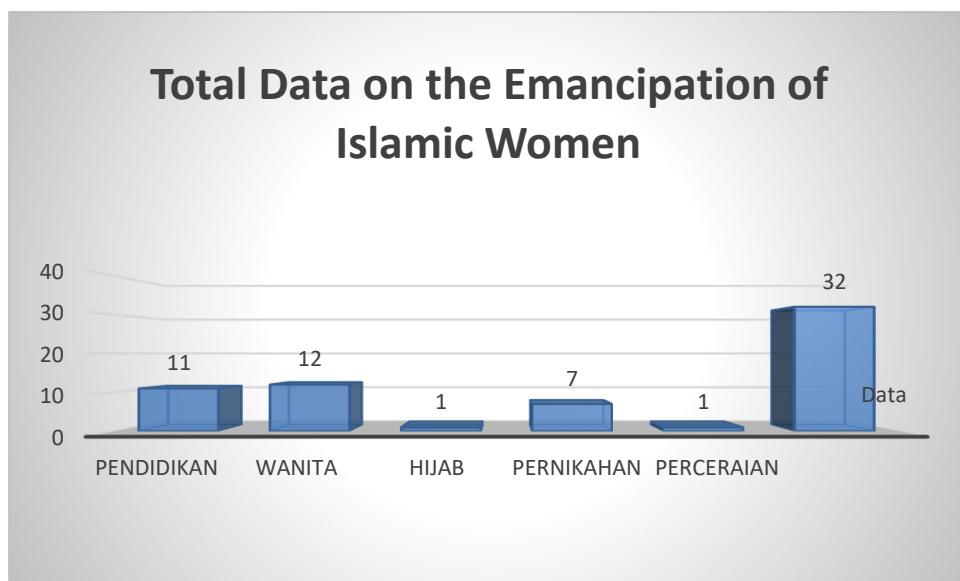
Translated Manuscript:

He loved her all the time, and every circumstance, even when he was engaged, he loved her, and when he got married, he loved her, and when he divorced, he loved her, he still loved her from near and far, and he barely knew her, and all he remembered was that he had been his college classmate, the Elham he loved all. This love is sitting next to him now, only the width of the bed separates him from him!

Amin said that women, like men, have the right to make a choice whether to continue a relationship or end it. Amin has two alternatives: *first*, adhering to the Maliki mahdzab which states that women are given the right of talaq by complaining to their husbands to the qadhi if they feel they are being treated out of bounds. If the complaint is considered true, then without the knowledge of the husband, the qadhi has the right to declare divorce according to the wife's request. *Second*, by clinging to the Hanafi mahdzab that is, by being given to the wife to end the relationship if the husband acts arbitrarily.

Jumlah Data Emansipasi Wanita Islam

Diagram 1.1 Emancipation of Women in *Tallamat Al-Hubb's Novel*



## Conclusion

The results of this study are five aspects of the emancipation of Islamic women according to the theory of Qasim Amin contained in the novel *Tallamtu al-Hubb* by Nawal As-Sa'dawi. In the Education aspect, there are 11 data divided into formal education 7 data with sub primary and secondary education 4 data and higher education 3 data. The data describes female figures who are given the right to be educated, go to school, excel and pursue higher education at medical faculties. While non-formal education there are 4 data which are divided into physical education

1 data and moral education 3 data that illustrate the importance of maintaining health and maintaining human dignity and dignity.

In the women's aspect, there are 12 data, all of which are in the aspect of work and profession that describe the work and profession of a woman who becomes a doctor in a hospital. In the aspect of hijab, there is 1 data that illustrates that in Arab countries apply hijab for women and must cover the aurat. While the aspect of marriage 7 data that explains that marriage is a sunnah of the prophet Muhammad and Allah's command to unite two humans so that both become halal. And the aspect of divorce 1 data is a picture of a woman can choose a partner and divorce if she feels deceived or forced then no one can force her to marry someone she doesn't like.

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