

# 30

Presentation date: September, 2019

Date of acceptance: November 2019

Publication date: January, 2020

## A STUDY OF FEMINIST IDEAS

IN THE GIRLS OF RIYADH NOVEL BY RAJAA AL-SANEA BASED ON SIMONE DE BEAUVOIR THEORIES

### UN ESTUDIO DE LAS IDEAS FEMINISTAS EN LA NOVELA GIRLS OF RIYADH DE RAJA AL-SANE BASADO EN LAS TEORÍAS DE SIMONE DE BEAUVOIR

Shahriar Giti<sup>1</sup>

E-mail: [sh-giti@uma.ac.ir](mailto:sh-giti@uma.ac.ir)

ORCID: <https://orcid.org/0000-0002-0804-2534>

Mahnaz Mohajeri<sup>2</sup>

E-mail: [mohajerimahnaz4@gmail.com](mailto:mohajerimahnaz4@gmail.com)

ORCID: <https://orcid.org/0000-0002-9487-6606>

<sup>1</sup> Assistant Professor, Department of Arabic Language and Literature. University of Mohaghegh Ardabili. Ardabil. Iran.

<sup>2</sup> Master of Arabic Language and Literature. University of Mohaghegh Ardabili. Ardabil. Iran.

#### Suggested citation (APA, seventh edition):

Giti, S., & Mohajeri, M. (2020). A study of feminist ideas in the Girls of Riyadh Novel by Rajaa al-Sanea Based on Simone de Beauvoir theorie. *Universidad y Sociedad*, 12(1), 251-258.

#### ABSTRACT

The important point of feminism is to emphasize that men, whether consciously or unconsciously, have abuse the women and given them little opportunity or no opportunity to express their opinion on the political, social and economic issues of their society. The purpose of feminism is to change this humiliating attitude towards women. So that all women realize that not one "other" is irrelevant, but that they are men worthy of the same privileges and rights as men. (Bressler, Charles, 2014:331) Feminists hope to be able to build a society in which men and women are treated with equal value. In this work, we have explored feminist ideas in the Girls of Riyadh (Banat al-Riyadh) a Novel by Saudi writer Rajaa al-Sanea in a descriptive-analytic manner based on Feminism arising from de Beauvoir. It has been very successful in portraying these ideas and has been able to depict the most important factor in the phenomenon of marginalization of women, the absolute sovereignty of men. The novel is very destructive and, instead, depicts a story of feminine courage that is inconsistent with Saudi's traditional, closed cultural environment.

**Keywords:** Feminism, Patriarchy, Girls of Riyadh, Rajaa al-Sanea, Simone de Beauvoir.

#### RESUMEN

El punto importante del feminismo es enfatizar que los hombres, ya sea consciente o inconscientemente, han abusado de las mujeres y les han dado pocas oportunidades o ninguna oportunidad de expresar su opinión sobre los problemas políticos, sociales y económicos de su sociedad. El propósito del feminismo es cambiar esta actitud humillante hacia las mujeres. Para que todas las mujeres se den cuenta de que ni uno "otro" es irrelevante, sino que son hombres dignos de los mismos privilegios y derechos que los hombres. Las feministas esperan poder construir una sociedad en la que los hombres y las mujeres sean tratados con el mismo valor. En este ensayo, hemos explorado ideas feministas en la novela Girls of Riyadh del escritora saudita Raja al-Sane de una manera descriptiva-analítica basada en el feminismo derivado de de Beauvoir. Ella ha tenido mucho éxito en retratar estas ideas y ha sido capaz de representar el factor más importante en el fenómeno de la marginación de las mujeres, la soberanía absoluta de los hombres. Su novela es muy destructiva y, en cambio, representa una historia de coraje femenino que es inconsistente con el ambiente cultural tradicional y cerrado de Arabia.

**Palabras clave:** Feminismo, Patriarcado, Girls of Riyadh, Raja al-Sanea, Simone de Beauvoir.

## INTRODUCTION

Feminism is a discourse of diverse movements, theories, and philosophies whose ultimate purpose is to challenge the existing order and to claim women's rights for a better life. Feminism begins with the awareness that all women are subjected to injustice because of their gender and refuses to accept it. Feminists believe that women are oppressed because of their gender (Legit, 2016). All feminists believe in the principle of the struggle for women's rights, but disagree on the causes of this oppression and the methods to combat it. It seems that this has led feminism to associate with liberal, Marxist, radical, psychoanalytic, and socialist suffixes. Despite this diversity, feminists share several characteristics:

1. All believe that the status of women in society is not desirable and that their real rights are greater than they have ever been.
2. To achieve the desired situation, one must struggle and strive.
3. Favorable status and equality are the equality of men's and women's rights or even the superiority of women's rights over men.

The above-mentioned feminists are the cornerstones of the cruelty that women have been dealing with throughout history, and all the factors mentioned above have led to feminism in recent centuries. Women stand up for women's rights to help marginalize women by expressing factors influencing the phenomenon, and the novel is a tool that writers use to express their ideas. Among writers, women have a particular view of their gender and reflect on female-centered ideas. Among these women is Saudi author Raja al-Sane, who set up a revolutionary novel in Saudi Arabia and the Arab countries with the novel *Girls of Riyadh* and raised the awareness of the situation of Saudi women in the world. In this study, we examine the feminist notions of Benat al-Riyaz novel and evaluate the author's success in this field and examine the impact of this novel on improving the social space for women.

## DEVELOPMENT

Beauvoir was a French philosopher, writer, feminist and existentialist who was born in Paris in 1908. He has a background in mathematics, philosophy and linguistics and has passed the entrance exam for teaching philosophy with Jean. Plassarter became acquainted, and this is how the two great writers began. The duo book style consists of various political and ethical aspects and has dealt with issues of women's freedom and rights so far as the book is concerned. The second genre of this author has led to a feminist revolution, and has so far been sworn in as

one of the main texts on the recognition of women's oppression and women's freedom. Existentialist and feminist explanations of the status of women were first made by Simone de Beauvoir in his second sex book. Disgusted by conventional biological, psychological, and economic explanations of women's oppression the philosophical insights of existentialism and influenced by Jeanplessar's ideas provide a bio-cultural explanation that forms the basis of the female entity. There are important things to say about the causes and causes of the current situation of women, none of them explain correctly Why women, and not men, in "Other".

Emphasizing the biological differences between men and women, de Beauvoir argues that biology represents the facts that society interprets for its own ends. Biology is the fundamental difference between men and women that is rooted in In the reproductive roles, it also highlights the biological and physiological realities of the woman - her primary role in reproduction as compared to the secondary role of the male, her physical weakness compared to the male's physical strength, and her inactive role in An analogy to the active role of man - it gives us, but how much we value the facts depends on us as social beings. It is not enough to answer the question of why the existing woman is "other". In other words, the woman is nothing more than her body and cannot be reduced to being herself.

Reflecting on the woman's existence, de Beauvoir identified a "self" that the man defined as "other".

In explaining the reasons for such a definition, de Beauvoir argued that once we declare ourselves free and subject to the idea of an existing being, another is created. Another is a threat and danger. Men for innumerable reasons - Often related to their freedom from reproductive constraints - they probably have the time and energy needed to create new devices, invent and build the future using air, wind, fire and water. Consequently, the man is a self-reliant, free and decisive being who defines his own meaning and the woman is an "other" being, the object whose meaning is defined for him (Bostan, 2011).

Mentality, cultural insight, and feminine worldview are a translation of the role that the male mentality has molded, and the women themselves have embraced and embraced it, and that is why alienation of women has taken place. The difference between a man and a woman is the possibility of transcendence (transcending the limits of nature). And, with the rejection of existing feminist worldviews, pave the way for genuine independent female conscience and self-awareness. Beauvoir criticizes their traditional roles and to see them as exacerbating factors of women's

slavery. From others and from families is unable to see cultural excellence and creativity. In her opinion, although women may be closer to nature because of their biology, they can still access this lower base. Increase productivity by making the work more accessible to the world of culture and free from the constraints of nature.

Beauvoir also emphasized the role of men-made myths in their continued dominance over women, insofar as he even incorporated the teachings of religions into these myths:

Lawmakers, priests, philosophers, writers, scientists have long sought to show that the lower status of women is rooted in the kingdom of God, and that the utility of religions invented by men in the earth also reflects this desire for domination (Najafi, 2011).

His other works include the *Mandarins Book*, which honors him for the Gancor Prize. It was involved in social conferences and lectures. This writer was deeply interested in politics in the post-war years, strongly criticizing capitalism and defending the Communist and Soviet governments. He also traveled to the United States and China and wrote famous travelogues on this subject. It is one of the most heartbreaking achievements of his writing career.

Second sex books, Mandrana, Guest, Vanadha, *Memoirs of a Conscientious Girl*, *Calm Death*, *Blood of Others*, etc. Translated by this author.

### *Benat al-Riyaz's novel at a glance*

Born in Saudi Arabia, the daughter of Saudi controversial novelist and author of the controversial novel, Raja Abdullah al-Sanaa, she is a graduate of the Dental School and currently resides in Chicago. This is an online book about youth social relations in Saudi Arabia. Benat al-Riyadh's novel deals with the love stories, dreams and failures of four Arab women. Every year, a girl sends an email to all Internet users in Saudi Arabia every Friday. In this post he depicts part of the life of his four friends from the wealthy class of Riyadh. Lemis, Na, Qumara and Mashal (his friends call him Michel) are close friends who know each other's life. What is happening in the lives of these four girls is the same view of the Saudi society as the female. The story of the friendship of these four twenty-year-old girls reveals the hidden and unknown aspect of Saudi society from father-son relationships to the power of men and the abuses that men make of this power, and helps the reader deal with it. Understand the inner realities of Saudi society. These four girls seek refuge in Amnevir because of their limited Saudi life and lack of freedom in their home and community environment and often gather at her home. A Kuwaiti woman divorced from

her Saudi husband, who was married to another woman fifteen years later. She supervises the mathematics course at the Central Office for the Education of Girls and the Neighborhood Wall to Sadeem Wall and seeks to solve it if there is a problem. Their home is a place for them to practice freedom, freedom that none of them have in their homes.

One of the most influential, and perhaps the most important factor in the subordination of women, men, and patriarchy in all societies is that Patriarchy is a word that in Greek means father's rule. Feminists are skeptical about the roots of patriarchy, but almost everyone is convinced that patriarchy is as old as civilization itself. But patriarchy, in addition to being about individual men and women and their family relationships, is about institutions, values, politics, culture, concepts of power and social order such as the military, industry, technology, universities Science, political positions, commerce, and in short all the passages of power in society, including the coercive police force, are all in the hands of men. The exclusion of women from social authority is a universal phenomenon, and in all societies, especially in the Middle East, social activities are those of men, and activities of the home and family are those of women (Marlin Legit, 2016).

Among the various feminist groups, radicals consider men to be their perpetrators. In their view, male supremacy is the oldest and most fundamental form of domination. They believe that all other forms of exploitation and suppression of the effects of male supremacy. All men have dominated women and exercised their power to keep women in subjection. They gain male superiority, economic, social, political, sexual and spiritual benefits. They believe that only female oppressors are men. And other factors affecting women's subordination are closely linked to patriarchy. They want to change the power relationship between men and women formed in patriarchal conditions (Bertens, 2008).

Here are some examples of the instinctual feminine nature of robbery, retreat and driven to the most deprived realm by men in the Benat al-Riyaz novel. The fate that traditional society offers to women is marriage, and women are often defined by marriage. Muslim feminists insist on preserving the family and respecting the role of women in the family as spouses and mothers. Sexism is opposed, and in their view, the institution of family and motherhood is not in itself a problem. But they argue that marriage should be a union of two autonomous individuals who are free to consent and have personal and reciprocal commitments, but criticize the traditional family, which is based on male hierarchy and traditional values.

They call for families based on equality of roles and rejection of male leadership, and see democracy at home as a substitute for male leadership. They discuss ways in which traditional ethics supports women's subordination. They believe that traditional ethics tends to consider men such as rationality, will, independence, and hierarchy to be masculine, and attributes such as dependence on others, peace, submission, and femininity. Women have been suppressed and tamed for expressing their interests, beliefs, and opinions, and they have made women less valuable. And they even force marriage on him (De Beauvoir, 2016).

At weddings, receptions and social gatherings where ladies meet, especially the *old* ladies looking to make a match (or "capital funds and mothers- with- sons," as we girls like to call them), you must follow this strategy to the letter: "You *barely* walk, you *barely* talk, you *barely* smile, you *barely* dance, be mature and wise, you always think before you act, you measure your words carefully before you speak and you do not behave like a child." There is no end to Um Nuwayyir's instructions (Alsanea, 2007).

Before the wedding, Gamrah had seen Rashid only once, and that was on the day of the *shoufa*, the day set for the bridegroom's lawful viewing of the bride- to- be. The traditions of her family did not permit the man seeking the engagement to see the bride again before the contract signing (Alsanea, 2007).

Gamrah was shifting her gaze from her father to her uncle to Abu Musa'ed. It hadn't occurred to any of these men to consult the person who had the biggest stake in this, and who happened to be sitting there in front of them, even if she was as silent and stiff as a wooden plank (Alsanea, 2007).

Simone de Beauvoir believes that the baby girl has been abused and mutilated throughout childhood, but at the same time she considers herself an autonomous individual in her relationships with parents and friends, in education and games. Having discovered his time as transcendent, he only dreams of his future passivity, but as he matures, the future not only gets closer, but also settles into his body, objectively It comes out the most reality. The young girl is ambushing the start of a new and unseen stage that has been strangled by her weight. He does not now view it as a purgatory in which there is no worthwhile end (De Beauvoir, 2016) so they have thus enabled themselves to break free from the restrictions of the patriarchal family. Challenge domination and find a way to express themselves and fight against the subjugation of women, as is the fate of any woman. Their work is an indirect protest against the humiliation and subjugation of women in

contemporary culture. They are confident that if they deal directly with patriarchy, their voices will be quickly and decisively muted by both family men and officials.

Lamees wore a masculine- style flowing white *thobe* with a *shimagh* draped over her head and kept in place with a snugly fitting black *eqal*. With her height and athletic body, she really did look like a guy, and a handsome one, too. The rest of them were wearing embroidered *abayas*. But these *abayas* weren't the loose teepees that you see women wearing on the street. These were fitted at the waist and hips and they were very attractive! With the *abayas*, the girls wore black silk *lithaams* that covered everything from the bridge of their noses to the bottom of their throats, which of course only emphasized the beauty of their kohl-lined eyes, their tinted contact lenses and their outlandish eyeglasses all the more (Alsanea, 2007).

Michelle had an international driver's license. She took charge: she drove the BMW X5 SUV with its dark- tinted windows. She had managed to rent it through one of the car showrooms by putting the rental in the name of her family's male Ethiopian driver. Lamees took her place next to Michelle while Sadeem and Gamrah climbed into the backseats. The CD player was on full blast. The girls sang along and swayed their *abaya*-clad shoulders as if they were dancing on the seats (Alsanea, 2007).

Women sometimes try to fight but often unwittingly admit that the man thinks instead of them that the reason for this defeat is that she does not imagine her young daughter in charge of her future and that she is judged to be too much of herself. Expectation is in vain because its fate should not depend ultimately on itself (De Beauvoir, 2016). A woman, due to her veil, has the task of creating common beliefs about abstract and general matters. Man, always admires the man who considers him superior to women, always admires the superiority of men. But also, economic and social Payh-Hay men are consummate masters of the world. Everything persuades the young girl to consider herself one of their superiors. The trainings oblige her to do so. If she agrees to step down, she is physically and mentally better off than men, and her roots in the past of women, in the society that surrounds her, so giving up an unproductive competition entrusts the happiness of the individual to the upper class (De Beauvoir, 2016).

Michelle, who had come from her college in the Malaz Campus one morning expressly to explore the Champs of Olaisha, was so disappointed that she loudly bewailed the fate that had decreed she attend a university in Saudi rather than in America .... Girls who traveled out of the kingdom to study, the aunties argued, found lots of unflattering talk swirling around them when they returned. And

then they couldn't find anyone who would marry them. The greatest tragedy of it all was that her highly civilized father was persuaded by these ridiculous, stupid arguments! (Alsanea, 2007).

Women are less skilled than men, less educated, and less involved in their careers, and this tendency exacerbates her desire to have a husband. Marriage is the only way for women to get into the community if they stay socially humiliated, so their most important concern is marriage. Because they are raised under the feminine world of women, they are in the habit of marrying, which is practically subordinate to men. The woman has learned from her teachings that marriage is the only honorable and less boring business than any other profession that allows the woman to achieve her full social competence and as a mother and beloved. She is sexually mature and accepts that her husband is a supporter. But feminists want to apply the same moral and sexual criteria. They believe that marriage for women like men should be a luxury, not a necessity in life, and not all.

The bride noticed her friends sitting at the table nearby, smiling and waving their arms at her while they tried to cover up the question that lurked in their eyes: *Why isn't it me up there?* Gamrah was ecstatic, almost intoxicated with this precious moment. She had always seen herself as the least favored of any of them, but now here she was, the first of all to get married (Alsanea, 2007).

If a girl wanted to stay single without being labeled a spinster, all she had to do was go into medicine or dentistry. It had a magic ability to turn away prying eyes. But for girls in liberal arts colleges or two-year diploma programs, not to mention those who didn't even go to a university, those eyes started staring and the fingers started pointing the moment they turned twenty (Alsanea, 2007).

Traditional society and patriarchal families, especially in the Middle East and among Muslims, see divorce as a great sin for women only, and after the divorce restrictions make everything unbearable for her and weaken the views and judgments of others. But in these societies, men who get divorced live their lives without any supervision or restraint. Traditional and patriarchal societies always expect divorced girls and women to stay at home and watch their exits. They are not encouraged at all to take on their own hobbies and desires, and they also accept that the existing woman is a dependent who cannot live with the other except in the form of intercourse, except through the mediation of the male. To take a share.

The man finds social everywhere, he creates new relationships for himself, but the woman is without a family. The misfortune of a woman is that she is surrounded by

irresistible forces, forcing her to pursue a steep slope instead of inviting her to fight for her own benefit. It is said that his job is only to let this slippery slope eventually reach the enchanting Paradise. When a woman finds out too late that she has been deceived by a mirage and has been consumed with power in this affair (De Beauvoir, 2016) she take the rationales, the will, the freedom to choose from women and instill in them dependence on others, peace and submission, and these are all a contempt for women's values.

Gamrah believed her mother trusted her but was too concerned with what other people thought. Her mother had never learned the truth of the old adage that anyone who tries to watch all the people all the time will die of exhaustion. Dozens of times every day, Gamrah was told the same thing: "What? Did you forget you are a divorcée?" Of course, she hadn't forgotten it, not for a single second. But wasn't that painful enough without having her freedom so horribly curtailed? And without spending so much time worrying about all the busybodies and their stupid chatter? Believe it or not, this was the first day that she had been allowed to leave the house since her return from America three weeks before, and she did not think her mother would let her repeat an outing like this anytime soon (Alsanea, 2007).

Even her younger sister Shahla had more freedom than her! That's because *she* was not *a divorced woman*. Meanwhile, Mudi, her cousin who came from the conservative city of Qasim to live with them while going to college in Riyadh, never ceased to annoy her with all her criticisms. She disapproved of Gamrah's neatly tweezed eyebrows and the fact that she wore an over-the-shoulder *abaya* instead of the *abaya* that you drape over your head that covers your figure completely (Alsanea, 2007).

I'm getting many, many responses rebuking and insulting Um Nuwayyir, and censuring the families of my friends who have allowed their daughters to spend a single evening at the home of a divorced woman who lives alone (Alsanea, 2007).

Simone de Beauvoir believes that a married woman receives a piece of the world as a thule. By marriage, the woman becomes practically a slave to the man. The man is the head of the common life economically and therefore the embodiment of the community. The woman takes the name of the man she is a partner in. Her religion becomes part of her class and environment. She belongs to her family. She becomes part of her family wherever she studies her husband. River. Basically, wherever the male profession takes place, family residences are established, and the woman, more or less unknowingly, breaks up with

the past, joins her husband's world, gives personality, gives the law and custom. She also wants the wife to obey her husband, which gives her a lot of authority over the same law, customs, and traditions. A woman is dedicated to the maintenance of kindness, to the preservation of the home, and to the status of the status. She meditates on transcendence to society. They are an economic position (De Beauvoir, 2016).

Sadeem's eyes welled with tears as she watched her childhood friend, her Gamrah, leave the ballroom with her new husband to go to the hotel where they would spend the night before heading off for a honeymoon in Italy. Immediately after the honeymoon they would leave Riyadh for the United States, where Rashid was to begin studying for a PhD (Alsanea, 2007).

Rashid had been completely immersed in the university and his research. He left the apartment at seven o'clock in the morning, returning at eight or nine and sometimes as late as ten in the evening. On the weekends, he seemed determined to occupy himself with anything he could find to take him away from her; he would sit for hours staring at the computer or watching TV. He often fell asleep on the sofa while watching a boring baseball game or the news on CNN (Alsanea, 2007).

In the East, especially in Muslim countries, it is forbidden to mix men and women. Alienation of foreign men and women is prohibited. For this reason, there is strong gender segregation in countries such as Saudi Arabia. Because of the overwhelming constraints that governments and families place on young people's behavior and reactions, they are looking for love in the wrong places, and this is a response to the limit. Like my home in Um Nuwayyir, being free from the views, judgments, restrictive laws, traditional families, and patriarchal attitudes of lovers and patriarchal societies, lovers of justice and law must always be hidden behind the scenes. If they can't find the culture to help them, then they usually decide to build it themselves, and if this long-running culture continues, other people who have been searching for it for a long time will mysteriously arrive and The bravery and zeal will declare that they have been in search of it all along and that this culture is becoming more and more popular. Patriarchs like Saudi Arabia are alien to girls. They often marry men's decisions and this is the absence of justice. The feminists, especially Islamic feminists, want justice, which is customary justice, not rational, a science that the scientific community endorses, although not approved at other times, so customary justice has a conceptual change.

So when Michelle told Um Nuwayyir that she was determined to invite Faisal to her home in her parents' absence,

since she had gotten so tired of meeting him in cafés and restaurants where they had to hide behind protective curtains as if they were fugitives, Um Nuwayyir opened the door of her own home to the hapless lovers. She did this to keep their heretofore innocent and respectable relationship from turning into something bigger before any official acknowledgment of their union was established (Alsanea, 2007).

For women tears are the starting point for self-consciousness and entry into the wounded group, i.e. into that eternal and primordial group of women in all colors, all nations and all languages, who have endured great events over the centuries (Pinko La Estes, 2016).

De Beauvoir (2016), believes that a woman will surely cry so much because her life is based on a mixed inundation with disabilities. The reason is that there is no better way. Undoubtedly, physiologically, women are less able to control their nervous and sensory systems than men, their training has taught her to give up, and instruction and training play a major role in this, while men have been Customs and habits have forbidden them to stop crying. But the woman is always ready to take on the behavior of the world as failure because she has never explicitly taken over the world. Tears represent the hostility of the world and the injustice that prevails over a woman's destiny. This is where the woman throws herself into the safest of her refuge: that is, herself. This lukewarm flood of species, this burning within the eyes, is the sensitive presence of the painful female spirit. Tears are at once glorious, soothing, feverish and soothing. They are also the highest disbelievers. Although this method seems wrong to the man, the woman thinks that the fight is unfair from the beginning, because they have not had any effective weapons in her hands allows it to turn again.

On the walkway into the airplane Sadeem wept, as if she were trying to rid herself of whatever tears remained inside before going back to Riyadh (Alsanea, 2007).

Sitting down at the dining table with her aunt Badriyyah, barely a moment would pass before she broke down in tears as she stared down at a plate of his favorite seafood dish or a bowl of sweet pudding that he liked (Alsanea, 2007).

Mama, he divorced me! *Yummah*, Rashid divorced me! It's all over, he divorced me!" Her mother took Gamrah into her arms, weeping and cursing the wrongdoer with vile invectives: "*God burn your heart to ashes and the heart of your mother, too, Rashid, like you've burned up my heart over my little girl!*" (Alsanea, 2007, p. 99)

All over the world, in different times and in different ways, we have seen the notion that women have no right to love and support anyone in any way they love. Love in a woman's life is usually less than it is claimed to occupy. Usually, all women have a dream of great love in their heads, but they are not close to it (De Beauvoir, 2016) Is. Cause, again, is rooted in the teachings. Beauvoir believes that girls learn that they have to step down in order to be happy. Being self-destructive destroys his reputation. Mothers demand that they no longer treat their sons as comrades. In order not to approach them, take a passive role. If they want a love or love affair, they should be careful not to appear as someone who has this thought. These traits in girls become the secondary nature of her education (De Beauvoir, 2016).

I will not confess to him my love (if I fall in love with him) before he tells me he loves me first. I will not change myself for his sake. I will not shut my eyes or ears to any signs of danger (Alsanea, 2007).

Since its establishment, Saudi Arabia has promoted an irrational and rigorous version of Islam and have had an unrelenting attitude towards women (Keddie, 201). The woman boldly embodies herself in a make-up that is characteristic of the sexual object. A woman who is deeply confined and confined to her home and community and in the bondage of traditions will certainly exhibit herself outside of her home and community environment. Beauvoir says that make-up has a twofold characteristic: make-up is intended to reveal the social competence of women (eg, life, wealth and the environment to which they belong). But at the same time, it also gives women real narcissism.

Make-up is both clothing and jewelry. In fact, the woman expresses herself by the arrangement of her being. She says that the less erotic the woman is, the more value she has on makeup. The make-up, the dialogue greatly satisfies the desire for self-expression in women because, according to her upbringing and training, there is always a different look at the appearance of women, and women have complete faith in the refuge, even when away from work. Maintains absenteeism (De Beauvoir, 2016) on the other hand, when Sadeem changes in the plane, it actually reflects a tangible reflection of his contempt for traditionalism.

Before they began the descent at Heathrow airport, Sadeem headed for the airplane bathroom. She took off her *abaya* and head covering to reveal a well-proportioned body encased in tight jeans and a T-shirt, and a smooth face adorned with light pink blush, a little mascara and a swipe of lip gloss (Alsanea, 2007).

For centuries, women as a magnifying mirror have made it possible for men to see themselves twice as big as they are to see women change their minds to their advantage. By raising awareness of themselves and other women, they can break free from their early attachment to men, family, race, culture and tradition. To do this, a wise woman must keep her spiritual environment in order, keeping her mind open, supplementing her beliefs, adhering to her beliefs and plans and requiring that every day time Have a sense of thinking, study, and living space that is clearly his or her own. To be strong, to be active, is to have a job, to be able to withstand opposition to our rational desires.

Meanwhile, Michelle had become truly frightening lately, the way she talked about freedom and women's rights, the bonds of religion, conventions imposed by society and her philosophy on relations between the sexes. She was continually advising Gamrah to become tougher and meaner in asserting herself and not to give an inch when it came to defending her own rights (Alsanea, 2007).

At the beginning of the first year's summer break Jumana suggested to Michelle that she work with her at her father's TV station on a weekly TV youth program. Michelle agreed enthusiastically.

## CONCLUSIONS

Raja al-Sanai has introduced a new type of feminine writing in Benat al-Riyaz's novel. She has gone well beyond the realism and exposures of deprivation to countless bodies of women and the lives of women in society, to their inner solitude, artistic masks and turbulence, questions and impasses and regret. He has revealed and portrayed commonalities. His novel is very fragmented in terms of content, in Saudi society. With this novel, he first crosses the red line of fanatic Saudi society.

The publication of such a book in a country where women had no idea of premarital love surprised the world. Although women are the most present in the story, men like father, brother, husband, uncle come and go every now and then, but the same fading shades the lives of women throughout the story.

They are the epitome of power and authority that easily subject women to physical abuse, humiliation and verbal abuse, divorce, impose marriage on them, and have a shaky, dependent identity with women and respond to them. It is undoubtedly one of the men. But besides this subversion, because of the contradiction of western and eastern culture in the story, and the familiarity with the few heroes of the western culture on the one hand, and the relative prosperity of them all, they have exhibited a feminine

courage throughout the story. This is in contradiction with the traditional package culture of Saudi Arabia.

Their work is an indirect protest against the censorship of women in contemporary culture. Women writers are beginning to transform and improve the status of women. Raja al-Sane has accomplished this very well. In addition to revealing, patriarchal practices, she has committed herself to changing such conditions, and has shown, in the process of storytelling, that women can also increase their awareness of themselves and of other women.

Abandon their early attachments to men, family, race, culture, and tradition. He suggests that for this to happen, a wise woman must maintain her spiritual environment and do so by maintaining a clear mind, supplementing her beliefs, adhering to her beliefs and plans, and this It requires each day to have a certain amount of time for thought, study, and living space that is openly his own. He shows that being strong means living active, having a job, being able to withstand opposition. That goes against our sensible desires. It ultimately shows that women should not be chess pieces driven by men.

#### BIBLIOGRAPHIC REFERENCES

- Alsanea, R. (2007). *Girls of Riyadh*, Translated by Rajaa Alsanea and Marilyn Booth. Penguin Press.
- De Beauvoir, S. (2016). *Second Sex 1*. Translated by Qassem Sanavi. Toos Publishing.
- Legit, M. (2016). *Women in Their Days*, Translated by Niloufar Mehdian. Ney Publishing.