Nawāl al–Sa'dāwī's Criticism on the Discourse of Masculine God

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ABSTRACT : *Nawāl al-Sa'dāwī has criticised sharply the discourse of masculine God in her works, either fiction or non-fiction. The phenomena is interesting to be analyzed since there are no many feminists who have courageoulsy discuss the problem. By paying attention on her works, this paper is aimed to answer the question: What are the forms of Nawāl al-Sa'dāwī's criticism on the masculinity in the discourse on God? What is the positionisation of the criticism in the meaning of discourse on divinity and why did Nawāl Al-Sa'dāwī criticise? The paper gives meaning to the reading on the deconstruction that emphasizes the plurality and meaning of the relation between the signifie and signifiant in language. Nawāl al-Sa'dāwī offers a new meaning which is different, humanistic, and visionary, since the masculinity of discourse on God had been structured by the ruler as a philosophical basis for the theological justification to structurise the patriarchal point of view to preserve women's subordination. She has made her deconstruction as a strategy for liberation of women and establishment of their autonomy as their fundamental condition, a gift from God. This autonomy of women had been actualised in the early history of mankind through the reconstructive reading on history of ancient Egypt which has been done by her.*

KEYWORDS-*Deconstruction, Discourse,Liberation of women,Masculine God,Nawāl al-Sa'dāwī.*

I.   INTRODUCTION

Discourse on masculine God and divinity has been being ordered and structured culture, in East as well as in West. The discourse can not be separated from the social construction played by political or economical rulers, along with the emergence of thousandsyears of patriarchal culture which keeps moving in establishing its hegemonic and full of interests oppression.

The discourse on masculine God starts from the "language" of holy books that belongs to the religions. In semitic religions (Judaism, Christianity and Islam) for instance, language in several verses are interpreted patriarchally and then made theological justification to legitimate the culture of oppression on women. In the Old Testament, the discourse on masculine God is constructed from interpretation of the myth of Adam and Eve in which it is told that the sons of Allah deserves to rule over man's daughters (al-Sa'dāwī, 2010; 1980; 2003; 1974). In Christianity, Messiah was the son of Allah. The trinity concept also erased the Mother and replaced it by Holy Spirit (al-Sa'dāwī, 2010; 2000). In Islam, Allah in the Qur'an is mentioned by *dhamir* (pronoun) "huwa" which means he (al-Sa'dāwī, 2003; 1980).

The theological concept constructed to be the patriarchal discourse eventually rises many criticism. Construction of patriarchal religion in Hinduism, Buddhism, Confusianism, Judaism, Christianity and Islam is then protested and questioned (Sharma, 2006). Critiques on sexism, divinity, and escatology of Christianity are also arisen (Ruether, 1993; 2006, p. 291-329), discourse on holy books of Judaism which was constructed patriachally is also criticised (Carmody, 2006: p. 255-290), the hermeneutical emphasis in understanding the symbol Allah and verses on gender in the Qur'an is also stated (Umar, 2010; 2002, p. 107-113).

If articles above questioned the discourse on theology and divinity through discourses on religion or holy books, Nawāl al-Sa'dāwī did something different. Not only religions and holy books that she criticised if both were used as tools to oppress women, butthe very concept of "God" and "divinity" that had been constructed to be patriarchal disourses theirselves had become the first critical consciousness for her to be rejected, criticised, and deconstructed uniquely and radically. The fenomena is interesting since there are scarcely feminists who courageously do that because the discourses on God and divinity are considered as the area of taboo and sacred to be questioned.

An important question to be stated is: What are the forms of Nawāl al-Sa'dāwī's criticism on the discourse on masculine God? Where does the criticism should be placed in understanding of discourse on God and why did Nawāl al-Sa'dāwī do the criticizm? This deconstruction of discourse on masculine God done by Nawāl al-Sa'dāwī is important to be understood, to deconstruct the patriarcal assumptions in the philosophical basis constructed by the rulers as a legitimacy of tyranical culture penetration on women. With the theological philosophy it is assumed that as if the inferior and subordinate position of women is something determined, natural, and a form of unchangeable God's provision.

Nawāl al-Sa'dāwī is a partisan of freedom for women. She was born in Kafr Thahla (Egypt) in 1931. She is an activist, memoirist, novelist, essayist, and the first physician woman in her country, and her works has been translated into more than 12 languages in the world(Aphteker, 2009). She took psychiatry in the Faculty of Medicine in Kairo and graduated in 1955, then she got her magister and graduated from University of Colombia 1966 (Tamīmī, 2005: p. 47). She is well-known as millitant and controversial thinker who has courageouslybroken the sacred limitations. The moral of her novels are radical and oftenly accused as propaganda, oportunistic and contains apostasy (al-Sa'dāwī, 2003: p. vii-ix). Because of her sharp writings she lost her job as Director of Ministry of Public Health,her works were censored, she became fugitive and eventually was exiled and imprisoned (Hafidz, 1997: p. xii-xiii). Her courage to fight agaitns the mainstream until she could escape sentences of death many times was because of her spirit she got from her mother when she was young as she had admitted herself: "My mother said when I was young, 'Throw Nawāl al-Sa'dāwī in the fire and she will come unhurt.' After hearing that, Icould walk into danger with a brave heart. Maybe that is why I was able to escape death more than once" (al-Sa'dāwī, 2009: p. 3).

II.   METHOD OF READING

The method used in the paper is deconstructive reading. As an intelectual movement that deal with discourses, deconstruction initiated by Derrida has been widely accepted and is basically post-phenomenology and post-structural. Different from structuralism which sees the meaning of language in its closed relation, direct, one to one between signifiant and signifie, post-structuralism sees that languages are infinite series of signifiant-signifie (Sarup, 1993: p. 32; Latifi, 2015).

According to Derrida, there are no center and no certain origin. The world of language is a world of game for signifie, which never ends since the relation between signifiant and signifie is never certain. Signifie becomes *polysemy*, has heterogen, variative, many and double meaning so that it can shift continuously. Signifiant can also be removed from the concept pointed by the signifie, as metonymy, metaphor, connotation (Culler, 1994: p. 89-110; Rusbiantoro, 2001: p. 11-12).

Derrida showed his criticism on traditional western thoughts which to him was dominated by "logocentrism," namely a certain assumption on "being" that becomes a center of Heidegger's attention. Logocentrism is based on the assumption that "being" is the same as presence and the truth is the real or the present. Derrida disputed the logocentrism.For him, signifiant comes before signifie. There is nothing outside the text, which means that all objects of new thought are formed in some certaintext frames. Derrida also rejected the priorisation of subject as the origin of reality. He argued like Foucault that man is utterly not act freely since he is very dependent on texts and the text as a whole which influenced each other (Arkoun: 1994).

Nevertheless, man keeps being able to move foward in the confinement of logocentrism since he is still able to criticise his own thought or the preceding thought through text tradition and some certain discourses. The process of critique is called deconstruction. This deconstruction shows various rules which previously hidden

and determined the text, namely "the unthought" or "the unthinkable". It brings up the alienated or forgotten meaning because of the amount of closing and stagnation process in man's thought. For Derrida, deconstruction is different from destruction. Deconstruction does not eliminate the discourse yet only shows its alienated aspects and elements (Arkoun, 1994). According to Arkoun (1994), deconstruction must be followed by reconstruction of discourse or consciousness which leaveslimitedness, stagnation and aberration of the previous discourse behind.

III.   ANALYSIS

3.1. Forms of Nawāl Al-Sa'dāwī's Criticism on Discourse of Masculine God

In one of her works, Nawāl al-Sa'dāwī said that when she was little she loved her mother more than her father. Because of that, when she learned how to read and write for the first time, she proudly wrote her name, then her mother's next to it. Then suddenly her father displaced her mother's name and wroted his own name there. When she questioned her father's act, he replied that it was God's wisdom. At that time, for the first time in her live, Nawāl Al-Sa'dāwī heard the word "God." Yet she could not love anyone that had replaced her mother's name next to hers, as if her mother never existed. After that, the littleNawāl Al-Sa'dāwī wrote letters to God and protested why God made distinction between her mother and her father(al-Sa'dāwī, 2009: p. 1-2).

In her next stage of childhood, Nawāl Al-Sa'dāwī discussed the essence of Allah, and she was punished by her teacher since she had rejected his explanation that Allah is male (al-Sa'dāwī, n.d.: 23). In her junior highschool, Nawāl al-Sa'dāwī was once more punished by her teacher, she got 0 point and was threatened not to pass the final examination if she ever again questioned why God was said male. Not satisfied with her teacher's answer, Nawāl al-Sa'dāwī asked her father about the essence of God and argued it. He stated that God is spirit, does not have sex, yet He is close with masculinity since: all prophets called God with *dhamir* (pronoun) "huwa," all prophets were male and the first human being was a man (Adam) while woman (Eve) came to being from his rib. Nawāl al-Sa'dāwī argued the explanation and would not give up. For her, his explanation was contradictive: how could the weak Eve could affect Adam so, that he listened and obeyed her more than he to God. For Nawāl al-Sa'dāwī, Eve's role was positive since Eve knew that the forbidden tree was the tree of knowledge which had delicious fruits. Eve had stronger character, she could affect Adam while Adam could only obey her (al-Sa'dāwī, 1980: p. 103-107).

Since her early childhood,Nawāl al-Sa'dāwī had been having belief that God is justice, freedom, and compassion (al-Sa'dāwī, 2009: p. 18). Therefore, since that moment, she always fought against the mainstream. She bravely fights anyone if in her opinion he is contradictive and does not make any sense. More than that, when everyone berates and condemns her because of her objection on the common concept of God, Nawāl Al-Sa'dāwī brings that to her reason with courage and fortitude. In her childhood, she liked to contemplate and think about God for years. She believed Plutarchos, a Greek philosopher, who had said that it is the right of man to ask for knowledge, and the primary knowledge is that of the essence of Allah. Nawāl Al-Sa'dāwī also read many books and from those she got that the primary aspect of human being is his capacity to think, and therefore she believes that thinking of God is not something wrong to do (al-Sa'dāwī, n.d.: p. 21-22).

Nawāl al-Sa'dāwī's grandmother had strenthened her belief. When Nawāl al-Sa'dāwī was a child, she watched her grandmother mad at the village chief by shouting that man is not slave, and God is the just that can be understood by reason. For Nawāl al-Sa'dāwī, that was the first lesson in her life on philosophy, religion, politics and relationsip among those three (al-Sa'dāwī, 2000: p. 49; 2009: p. 8). God is also not identical with holy books which then interpreted by a group of men that close to therulers. God is justice, freedom, and equality among men (al-Sa'dāwī, 2000: p. 50).

In her teen and early adulthood, Nawāl al-Sa'dāwī actively questioned and fought the paradoxical idea of God constructed patriarchally. She is a lover of books and knowledge. All of her readings were dialogued and expressed in every event she found. She actively wrote, gave speeches, and debated. She kept fighting for her belief. She ever portrayed Isis (the goddess of knowledge and wisdom in the ancient Egypt) on a stage. She kept fighting on every occassion against the concept of God constructed in the religious texts(al-Sa'dāwī, 2009).

Nawāl al-Sa'dāwī's journey in fighting against masculine God become more established in her adulthood. With her vast reading on history, antropology, philosophy, sociology, medicine, psichology, tasawuf etc., she found a solid answer for her belief, that masculine construction of discourse on God is not from God or religion theirselves, but from the construction of patriarchal culture and class division system: master and slave along with the spread of individual ownership on land. The factor is then strongly influences the interpretation of God, religion and holy books, either in the semitic religions or the others (al-Sa'dāwī,2000; 1980; 2003; 1974).

Nawāl al-Sa'dāwī's strong and sharp criticism eventually becomes the radical resistance against the construction of discourse on masculine God. Before the emergence of patriarchal culture, class system,and before the emergence of semitic religions, ancient Egypt was full of goddesses who were equal to gods. Even goddesses were more powerful (al-Sa'dāwī, 1980; 2000; 2003).The ancient Egypt had been more than five thousands years old before the birth of Judaism, the first semitic religion. The civilisation can be seen from cities, temples, writings on palm leaves, sculptures, paintings and carves that exist until this day. For thousands of years when Egypt was glorious in the valley of Nile, the goddesses rule the realm of men and govern their life equally with gods(al-Sa'dāwī, 2017: p. 184).

In the ancient texts written by Plutarchos it was told in many places that there was a myth of the goddess Isis with her husband Osiris. Isis was worshipped and believed as the ruler of God because of knowledge and wisdom she had. Isis gave birth to Zeus, her son, and gave him knowledge (al-Sa'dāwī, n.d.: 14-22). In the ancient texts of Egyptian gods it was told that Isis (and not Osiris) who had firstly built her concept on the philosophy of unity, as it was done by her mother (Nūt) the goddess of sky, and also her grandmother (Nūn) the ruler of the universe without dividing the sky and the earth (al-Sa'dāwī, 2000: p. 20).

Therefore, in the early stage of men it was believed that women are the origin of life (*ashl al-ḥayāh*) because of her ability to give birth to new life. The ability was not owned by men, so that women were worshippedand considered to have higher position than them. From this view emerged the thought that goddess must be women, for example: the goddess of creation, the goddess of suavity, goddess of guard, goddess of perfectness, goddess of knowledge, goddess of good and so on(al-Sa'dāwī, 1974: p. 154).

The perspective of history above gives an understanding that position, role and place for women in the society of ancient Egypt were high, as high as gods or God, and even becamethe highest God. That iswhy in the Arabic language, the word "spirit," "sky," and "sun" are categorised as *muannats* (noun with female gender). Isis (the daughter of Nūt) symbolised as the sun as the symbol of knowledge and wisdom (al-Sa'dāwī,2000, p. 17). At that time, the productive activity of women in various professions and economic activities were found. At the time of Pharaoh aroun 3000 B.C., high positions for women were found in institutions of family, of religion, of knowledge, of art, of agriculture, of industry, of culture so that every child was attributed by their mother's name. The high position for women were found, either when they were at home or outside it (al-Sa'dāwī, 1974: p. 155-156; 2003).

Eventually, Nawāl Al-Sa'dāwī's fight on masculinity of God appeared on her fictions. For instance, in the novel *Zīnah* (al-Sa'dāwī,2010) she created an imaginationof God's femininity. Zīnahwas the main character of the novel, a woman with great image and dignity, the mixture between power and the balance of mind, soul and body. A charming artist, poet and dancer who was able to erase the boundary between the heaven and the earth, change the world, and eliminate the oppression of man on man. Therefore, every man and woman as her admirer believed that Zinah is God, like Isis, Nevertiti, or Maryam the mother of God. In her novel *Suqūth al-Imām* (al-Sa'dāwī: n.d.), she created the main character Bintullah, which means the daughter of Allah. Bintullah had a sharpness of heart and mind, capacity to fight against gender unjust on behalf of religion, holy books and God. She bravely defied the ruler, the order of religious laws, the *Imām* (the Leader) as her defence for her belief and women's right. Bintullah was a simbolisation of God's power who would never die, since before she was excecuted by the ruler, Bintullah confidently said that although her body would die yet her mind and soul would not. Her mind and vision were truth that would live forever. In her short story "al-Umm al-Suwisriyyah al-Qātilah" in *Adab Am QillahAdab* (al-Sa'dāwī: n.d.) it was told that mothers who were also murderers had murdered their children and would take a suicide after that with the same knife. Those mother-murderer believed that the Merciful God had commanded them to kill their own children by giving their hands power, since Allah the God wanted to protect the children from the starvation. In her short story "Qishshah Fatḥiyyah

al-Mishriyyah" in *Adab Am QillahAdab* (Al-Sa'dāwī,n.d.) it was told that fathiyyah would kill her father who had sold her since she was two years to a wealthy man of Saudi Arabia, then she was maried by him with force and made his concubine, she was beaten by her husband during the age of their marriage since he had mental disorders, then Fathiyyah's child was tortured by the wifes of her husband since the child had become competitor heir of the husband for them. Fathiyyah would kill her father with hope that she could be imprisoned and sentenced death so that she could meet God in heaven immediately. She believed that God will defendher since He is just.

3.2. The Placement of Nawāl Al-Sa'dāwī's Criticism of Discourse on Masculine God in Interpreting the Discourse on God

Nawāl al-Sa'dāwī has done a deconstructive reading on the masculinity of discourse on God. The form of deconstruction she has done experiences an phase increase along with the age and maturity of her repertoir. Started from her dislike on all form of the unjust, then she hated the masculine God, she did a journey of contemplation to think about the essence of Allah, fought against all of patriarchal construction of discourse on Allah, then deconstructed radically by creating narrative radical characters in her fictions which became a discursive counter and emphasised the femininity of God.

Nawāl al-Sa'dāwī's fight and deconstruction rooted from her belief that all discourses on masculine God and divinity were started from language in which the holy books of the religions were written. Although all of the holy books are believed to their respective believers as the word of God spoken to His prophets, but it is not denied that the idea of God which has been transformed into a language symbol will be subject to the linguistic laws that bind it. According to Umar (2002: p. 113), the idea of *ad infinitum* God is not fully identical with the language of holy books which is always limited because of reduction, distortion, develompont of language structure and culture, the subjectivity of the receivers and readers of the holy books. Therefore, any act of interpretation of the holy books is always limited by certain contexts, situations, and ideology that moves in it.

The concept of God in the Old Testament, the Bible, and al-Qur'an is a series of language symbols. Interpretation of the concept then forms a patriarchal discourse. Nawāl al-Sa'dāwī's rejection and struggle against the patriarchal discourse on masculine God is caused by her belief that the discourse is a social construction which is formed, it is not something given at all. According to Jorgensen & Phillips (2002, p. 5), discourse is a social action which plays a role in producing social world, including knowledge, identity and social relations to defend certain social patterns that is thought as taken for granted. In the contemporary perspective, the discourse built from language is not merely seen as a text, but a structure that structurise and being structurised (Bourdieu, 1990). There is always a dialectical process between both, language forms a society and also being structurised by the society synchronically and diachronically, language forms subjects and also formed by subjects (Udasmoro, 2018: p. ix).

In Derrida's perspective, the paradox of the concept of God foud by Nawāl Al-Sa'dāwī since her childhood which she then questioned, fought and deconstructed is a vast space which always provides her a place to search and find new and different meanings. In the deconstruction, she is able to find relations between signifie and signifiant which are hidden and concealed by the rulers who has preserved patriarchy. And so does the inconsistency of interpretation on the myth of Adam and Eve which always places Eve in a weak, subordinate and negative position found by Nawāl al-Sa'dāwī in her childhood is another hole of interpretation which being dug so that it can bring up a different way of giving a more humanistic and egalitarian meaning, "the not thought" and "the unthinkable" because they were previously buried by the patriarchal process of thinking which is hardening and continuously operating.

The discourse on masculine God which fought by Nawāl al-Sa'dāwī is a social construction. As the concept of Foucault's discourse which is in tune with Derrida's deconstruction, Foucault throws the concept of "the archaeology of knowledge" and archaeologic study on knowledge to investigate human mind, knowledge and science by prioriting episteme and discourse which are submissive to various rules. From here, then the social construction is brought up, and problems considered to be important andnot, are mainly dependent on the speaker or the writer who speak about a certain statement in a certain discourse, what they mean, how one

episteme is replaced by another, which one considered to be more true than the other (Arkoun: 1994). It then can be clearly seen, the construction of masculine God is strongly related to whom has said that, in what context, what is the meaning contained, how the episteme of Masculine God replaced another previous episteme, namely feminine God, and how those who created the new episteme justified that the episteme he has proposes is the most true.

A vast space which provides plural meaning in the relation betweensignifie and signifant in the discourse on masculine God emphasised by Derrida has been filled by Nawāl al-Sa'dāwī with her sharp critical capacity and holistic and comprehensive reading on the discourses she has got. New meaning that are brought up by Nawāl al-Sa'dāwī can not be silenced or killed, since in reality, the empirical facts that she found give support which will demolish the discourse on masculine God asthe only meaning considered to be the most true and determined. Through the reconstruction of history of the ancient Egypt (al-Sa'dāwī: 2000; 1980; 1974; 2003), Nawāl al-Sa'dāwī has found many anthropological, archaeological, linguistic, sociological, historical evidences that the discourse on God in early history of Egypt is not masculine or male, but feminine or female. That era lasted for thousands of years, before the emergence of patriarchy, class system, and the birth of semitic religions.

The discourse on feminine God which appeared during the early history of mankind became a structure that formed and strenthened the autonomy of women that could exist and become fully humanistic, so that historical evidences stated the superiority and height of women's position in every institution; society, religion, family, politics, economics, law, culture etc. Yet in the next stage of history, when the pattern of history which was previously matriarchal became patriarchal because of various conditions and complex social processes related to the developmentof individual, society and history, then the discourse on feminine God was replaced by the discourse on masculine God by subjectswith their interests to preserve the patriarchal culture. This is what has been said by Bordieu that language is a discourse which can be structured, as well as a structure that structurises.

Through many of her works (fiction and non-fiction), Nawāl al-Sa'dāwī's deconstructive struggle against the discourse on masculine God appeared to be more mature and clear in her adulthood. Nawāl al-Sa'dāwī deconstructs then ruins the discourse on masculine God. Through texts and language in the existing holy books, Nawāl Al-Sa'dāwī has done re-reading and served a reconstruction for new discourse on God.

Feminity that brought up by Nawāl al-Sa'dāwī in her fictions are not the aims of conscience which she wants to build. The feminity which she had brought up is aimed to push up the position of women which had been in its lowest*nadir* as victims of social patology in patriarchal societies, object of exploitation and various forms of dehumanisation of women. The feminity of discourse on God is stated by Nawāl Al-Sa'dāwī to give a basis for the philosophical assumption that women have the same capability as men as shown by their position in early history of mankind, by emergence of many Goddesses or goddesses, and even as a ruler-Goddesses.

In her works, Nawāl al-Sa'dāwī has stated that the essence of God is fully spiritual. In her short story, "Adab… Am Qillah Adab" in *Adab Am QillahAdab* (al-Sa'dāwī,n.d.: 6), for instance, it is stated that knowing the true existence of God is impossible for human being. This is truly real, since the advancement of science and technology with which one can know the smallest elements of material reality, in fact, it is always found that there are some smaller elements in them which the science could not yet answered. If God is entirely spiritual, then there is no single material medium that can reveal His existence, including the empirical experiences of human being. Then there is no male God, as well as no female God, since God must have no gender.

As what has been stated by Arkoun, the deconstruction must be followed by reconstruction. In many of Nawāl al-Sa'dāwī's works, she then does a reconstruction of discourse on God by emphasizing that God is justice, freedom, equality, and compassion. This is the end of reconstruction aimed by Nawāl al-Sa'dāwī in her deconstructive journey. With this discourse on humanistic and egalitarian God, Nawāl al-Sa'dāwī deconstructs the old, obsolete and tyranic discourse on God then replaces it with a new,more fresh and humanistic discourse resulted from the relation between signifie and signifiant itself through visionary and progressive reading.

In al-Qur'an, for instance, the myth of Adam and Eve is served egalitarian. It is its interpretation which limited it so that it becomes closed and patriarchal which then emerges and becomes a discourse. Many of quranic verses also state that the existence of God which fully spiritual, and among His radiance is justice.

Therefore, *dhamir* (pronoun) "huwa" (which means he) inherent in the word Allah in all of the quranic verses is a problem of Arabic language structure which has gender *mudzakkar* (male), then the masculinity of Allah never refers to His existence, but refers to the grammatic rule of Arabic language, and this is a phenomena of problem of culture.

Nawāl al-Sa'dāwī (2017; 1980; 2003) believes that the relevational aspect or divinity of holy books as word of God is contained in the spirit. If a verse or some verses contain a paradoxical idea with divinity spirit, then the verses of the holy book with linguistic symbols which contain the code of culture must be interpreted by considering various existed context that often strongly related to complex meaning in a scrambleof meaning played by rulers with their respective interests.

Based on that interpreation on the spirit which becomes soul in every message of divinity, Nawāl al-Sa'dāwī courageously deconstructs the meaning and bring up the struggle against the discourse on masculine God. Her deconstruction is her attempt to be able to find new meaning that previosly "unthought" and "the unthinkable," which is visionary and progressive for the more humanistic cultural order in gender relation. The interpretation is got by Nawāl al-Sa'dāwī in relation between signifie and signifiant which has been deconstructed and cleared from various pathology of patriarchal interpretation which lasted for thousands of years in history of mankind.

3.3. The Orientation of Nawāl Al-Sa'dāwī's Deconstruction on the Discourse on Masculine God

Nawāl al-Sa'dāwī's deconstruction on masculine God is her attempt to jack and deconstruct the building of patriarchal discourse established by the rulers on behalf of God or holy books. The deconstruction is important for finding the root on which the patriarchal assumptions are based, so that it needs to create a discourse that God himself is male. By creating discourse on God's masculinity, then the philosophical assumptions are used to strengthen the patriarchal foundations which is continuously built through the hardening cement of culture.

In modern Egypt and Arab world (specifically) and other nations (generally), the assumption of patriarchal theology is still a significant cultural problemfor the development of discourse on gender. There are no many studies that analyse the problem with the contemporary theories of humaniora in the attempt to enrich the interpretation and shift the destructive and ahumanical meaning and interpreation on women. With the cosmopolitanand progressive vision, Nawāl al-Sa'dāwīhas deconstructed the discourse on masculine God without hesitation.

Nawāl al-Sa'dāwī makes her deconstruction as a strategy for women liberation and establisment of women's humanistic autonomy through a discourse. The liberation is not a gift from husbands, fathers, religious leaders, or kings. It is also not something seized from someone else. But, the liberation and autonomy of women endeavored by Nawāl al-Sa'dāwī is a determined liberation and autonomy inherent in the identity of women theirself as a human being, as a gift from God and His love radiance.

In this gift and radiance of God's love, women is determined to be fully human: free, independent, autonomous with their fullness of mind, soul and body. This full ontological quality of women establishes their position and cultural role individually as well as socially which is free to make choices, creative, and self-actual along with men. The determined autonomy of women is actualised during the early history of mankind in its maternal pattern of culture in which women could exist as a full human being so that God was portrayed to be feminine.

Nawāl al-Sa'dāwī's orientation of deconstruction can not be separated from her identity as a progressive and visionary feminist as well as islamic thinker.Until this day, Nawāl al-Sa'dāwī has been actively struggling to jack the stagnation and closedness of muslims to their religion. More than that, as a transcendental-humanist, Nawāl al-Sa'dāwī always sounds justice, liberation, honesty, and compassion as four pillars and principles of true divinity contained in the religions as platform of human liberation from any kind of oppression, either men or women. All of esoteric revolutionary goals which has the characteristic of humanistic-transcendental which become the philosophical basis for Nawāl al-Sa'dāwī's struggle are casted on many of her works(al-Sa'dāwī: 1974; 2000; 1980; 2003).

IV.   CONCLUSION

Nawāl al-Sa'dāwī's deconstruction to the discourse on God's masculinity is her attempt to jack the stagnation of women because of their imprisonment in the thousands years of oppressing patriarchal culture. Her struggle and decostruction based on the discourse on God's masculinity is not the only interpretation which gives the real picture. In language, the relation between signifie and signifiant which never be certain gives is a vast space to sound criticism and emerge new interpretation which more humanistic and visionary. Episteme of God's masculinity which replaces the episteme of God's femininity in early history of human being are archeologies of knowledge which filled with various context in scrambling for discourse, meaning, position, to be made a single justification for certain social patterns, namely the hegemony of patriarchism. Nawāl al-Sa'dāwī's deconstruction is her accelerational strategy to welcome the emergence of new culture patterns which are more humanistic and progressive and give acknowledgement to the liberation and autonomy of women as something determined and fundamental for them, as divine gift which actualisedin early history of mankind. The appearance of feminineGods in many of her works is her strategyto state women's position that they have capacity to become subject and have full and intact autonomy as human being. The reconstruction that become orientation of her deconstruction is a positionisation of God in a compassion that should be made principal for human being in building dignified and humanistic cultural orders, which included the order of culture which can strengthen women's humanity: their freedom and autonomy.

V. Acknowlegment

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