

The Influence of Egyptian Novel on the Emergence of the First Modern Malaysian Novel

Assoc. Professor Dr. Rosni B. Samah, Dr. Fariza bt. Puteh-Behak, Assoc. Professor Dr. Zainul Rijal bin Abdul Razak, Dr. Wan Azura bt. Wan Ahmad, Aisyah bt. Ishak

Faculty of Major Language, Islamic Science University of Malaysia, Malaysia

***Corresponding author**

Dr. Rosni B. Samah

Article History

Received: 05.11.2017

Accepted: 13.11.2017

Published: 30.11.2017

DOI:

10.21276/sjhss.2017.2.11.8



Abstract: *Zainab' novel* written by Al- Haikal was the first novel in modern Egyptian literature. The theme tells about women's freedom from the shackles of life traditions. Similar theme is found in Faridah Hanom's novel which is Malaysia's first novel, by Syed Syeikh al-Hadi. The plot of Faridah Hanom revolves around the above issue which takes the backdrop of Cairo and its surroundings. The current study aims to identify the similarities between Zainab's novel and Faridah Hanom's novel in terms of themes, characters, plots and backgrounds. The comparison and analysis carried out between the two novels clearly indicate that there are similarities in the selection of themes, characters, plot construction structures and depicted background images. The main theme of both novels is freedom of women from the grip of tradition that does not allow women the right to go out to work, to study and to choose a life partner. Both characters are similarly played by female characters and assisted by male characters. The only difference is the number of angles. From the point of the plot, both revolve around the love relationship between two teenagers as a result of love at first sight. The similarity of background, however, can be seen through the plots that occur in the Egyptian states, the cities of Alexandria and Sudan. In addition, the novels portray the village cultural lives. This equivalences show that the Zainab's novel has influenced the creation of Faridah Hanom's novel through adaptation form.

Keywords: Zainab, Faridah Hanom, comparison, Novel, women freedom

INTRODUCTION

In Egyptian literature, there is a novel that highlights the theme of women's freedom from the shackles of life traditions that obstruct the rights of women. The novel was Zainab which was written by Muhamad Husain Haikal in 1910 and published in 1914. According to Yahya Haqqi [1]; Mahmud Syauqat [2]; Syauqi Dhaif [3] and Taha Wadi [4], he was the first writer who introduced a novel in modern Egyptian Literature. Ahmad Zalat [5] and Abdul Aziz Syaraf [6] explained that foreign influences have contributed to the success of Muhamad Husain Haikal's creativity. Freedom brought by the novel is the right to acquire knowledge, work and choose a life partner. His plot revolves around the love impediment because of the father's power to set out his daughter's marriage with a stranger that she does not love.

Arabic language plays an important role in bringing the influence of the novel into Malaysian literature. Scholars and Islamic scholars studied Arabic as a prerequisite for studying Islamic knowledge. This is because the religion is a major factor in encouraging students to learn Arabic [7]. According to Ghazali Yusri *et al.* [8] Arabic language learning cannot be separated

from the Malay culture. By mastering Arabic, Syed Syeikh al-Hadi has produced translations of religious books. Faridah Hanom's novel is the first Malaysian novel produced by him. Depending on the theme of women's freedom, both novels were chosen to be compared in this study. The study aims to examine the Egyptian influence in the origin of Malaysian novels.

PROBLEM STATEMENT AND RESEARCH QUESTIONS

The Arabic language has great contribution to the development of Islamic knowledge, literature and culture in the Malay community [9]. The contribution can be seen through religious books produced by previous scholars, as well as through religious stories and Sufism poems that were adapted and translated from Arabic [10]. Mohd. Zariat Abdul Rani [11] shows that the arrival of Islam into the Malay world has given great change especially in the field of literature. In the development of modern Malaysian literature, Syed Syeikh al-Hadi with his Arabic language skills was able to adapt Egyptian novels to make his novel a success.

Many literary scholars agree that Faridah Hanom's novel written by Sayed Syeikh al Hadi, is the

first novel in the modern Malaysian literature [12]. Hafiz Zakariya [13] argues that Sayed Syeikh al Hadi has translated many works in Arabic especially in the field of Islamic studies and literature mainly related to Muhamad Abduh's reform ideas. The Malaysian literary scholars are polemic about the originality of the novel because its background illustrates the atmosphere and culture of the Arab countries [14]. There are those who view that the novel is an original work that illustrates the foreign background [12].

There is also a literary scholar who thinks that it is a single novel from foreign literature and has many sources. Mohammad Saleeh Rahamad [15] explains the novel accepts the influence of French philosophy, especially the idea of Rousseau is already absorbed in the novel Zainab. According to Ahmad Darwish [16], the emergence of Zainab's novel is the result of French influence. The polemics continue because there is no scholar who can contest this point through the comparison of the novel with the Arabic novels that have similarities. Attempts by A. Wahab Ali [17] to solve the problem also failed.

Mana Sikana [18] has raised the issue that the novel is a result of the contribution of the Egyptian novel Zainab. However, he cannot confirm his legitimacy due to the Arabic language factor. In 2007, Jan Van Der Putten [40] proposed to compare Faridah Hanom's novel with printed Arabic novels to gain certainty. Virginia [19] explains that the attempt to get the certainty of the origin of the novel is still blurry. The polemic also failed to find the proof [20].

Problems of which novel that really contributed to the origin of Faridah Hanom's novel still cannot be solved. This is because there is no study that compares these two novels to explain the problem which is whether Faridah Hanom's novel was based on an Arabic novel? This study attempts to explore this field by studying the similarities found in the Zainab's novel and Faridah Hanom's novel to answer the following questions:

1. What is the similarity of theme in the discussion of two novels studied?
2. How is Zainab's novel equivalent to the selection of main character in Faridah Hanom's novel?
3. How is Zainab's novel equivalent to the plot and background of Faridah Hanom's novel?

RESEARCH OBJECTIVES

This study was conducted to present the data on Zainab's influence in the origin of Faridah Hanom's novel through the following objectives:

1. Identify Zainab's novel equation in the theme discussion of Faridah Hanom's novel.

2. Analyze Zainab's novel equivalence in the selection of the main character to the Faridah Hanom's novel.
3. Analyze Zainab's novel equivalence in the framework of novel plot and background to Faridah Hanom's novel.

RESEARCH METHODOLOGY

To collect the data, this study used document analysis and comparative methods. Document analysis was used to collect data in the form of printed and electronic materials. This allows the author to refer profoundly to Zainab's and Faridah Hanom's novels through printed scientific materials such as books, novels, language and literary journals, educational journals, theses, magazines, papers and conventions that directly and indirectly linked to this field.

In order to make this study a success, the author adheres to the French method in studying comparative literature which requires an influential element in comparative literature studies. This French method is the earliest method emerging in the comparative literature discipline [21]. This method is also practiced in Arab countries especially Egypt. It was brought in for the first time by M. Ghunaimi Hilal [22]. He founded this method in the syllabus at universities in Egypt by publishing a book entitled "Al-Adab al-Muqaran" in 1953 [23]. This book is based on a comparative literature study method in Egypt that emphasizes the relationship influence between two or more literatures.

The authors used this method in comparing the two novels mentioned above to figure out the elements of influence. In order to make this study a success, the authors analyzed two novels above to get the true picture of the stories. Later, the two novels were compared to see the similarities between their contents. Comparative analysis is used to explain that the findings are the result of the equations of the two novels that have a strong influence.

FINDINGS

The comparison of the two novels was carried out to detect Zainab's novel equality to Faridah Hanom's novel to prove that the emergence of Faridah Hanom's novel was a result of Zainab's novel contribution. Observations and comparisons were carried out to determine the basic elements of novel construction such as themes, characters, plots and backgrounds.

1 - Theme

The results of both novel suggested that the main theme discussed is the freedom of women from traditional customs that restrict the freedom of women.

As a result of the main theme, there is a branch theme follows:
being presented by both novels. Among them are as

Table 1: Themes in both novels

No.	Themes	Zainab	Faridah Hanom
	Freedom from traditional culture	✓	✓
	Acquire knowledge	✓	✓
	Responsibility	✓	✓
	Leaving home	✓	✓
	Selecting a partner	✓	✓
	Relationship romance	✓	✓
	Love hindered	✓	✓
	Father's rights	✓	✓
	Marriage with a non-lover	✓	✓
	Suffering	✓	✓
	Courage	✓	✓
	Maintaining the dignity	✓	✓

The findings of the two novels found that the main theme highlighted was women's freedom according to Islamic perspective. Che Abdullah Che Ya [24] study shows that Malaysia's novel was a protest in the Malay community that wanted their daughters to be at home. Both of these novels try to emphasize the rights of women allowed by Islamic teaching, especially their rights to go out of the house to study and work.

Freedom to acquire knowledge is the right of every single individual regardless of gender. According to Rosni Samah [25], this freedom is clearly illustrated by the character of Faridah Hanom who is a woman with high level of education and knowledge. She also mastered foreign languages in addition to her native language. The French language was the language of communication with Syafiq Afendi. According to Talib Samad [26] and Fadhullah Jamil [39] the author describes the character of a woman as a learned and wise woman and at the same time adheres to religious principles.

The same freedom can be seen in Zainab's novel through the characters of Azizah. Husain Haikal [27] described Azizah as a highly educated woman. She mastered French well. The communication language between her and Hamid was French.

The freedom of a woman to go out from home with a particular purpose can be seen in both novels through the female characters. Syed Syeikh al-Hadi [39] describes Faridah Hanom as a person who always wanders around the city of Cairo, especially during the celebration of "Syamun Nasim" which is the annual celebration celebrated by Egyptians early in spring. She goes out to the flower gardens, resorts and around the Nile River. In the Zainab novel, Husain Haikal [27]

describes this freedom through the character of Azizah who wanders around the city of Cairo and the village during the semester breaks of her university. Similarly, the freedom can be seen through the character of Zainab who comes out of the house to work, also goes on a walk along the streets and the farm to enjoy the natural beauty of the village atmosphere.

Another women's freedom promoted by the two novels is the freedom to determine their own partner or spouse. According to the Islamic teachings, fathers have the absolute right of their daughters in terms of marriage married [28]. This absolute right has another account of views as well, whether she agrees or not with the chosen person. The two novels highlighted the power of the father in determining the partner for their daughters and eventually their choice does not last. Syed Syeikh al-Hadi [39] shows this power in his novel through the character of the father who married off his daughter with her cousin without seeking her approval prior the wedding. The decision is made only by the father and the daughter obeys the decision. After marriage, the newlywed couple experience a dead lock and eventually Faridah Hanom demands her rights by asking for a divorce from her husband. With the freedom granted by Islamic teaching to women, Faridah Hanom uses it to determine her future life. Finally, her husband divorces her and she gets married to her former boyfriend called Syafiq Afendi.

Husain Haikal [27] describes that in the Zainab's novel, Zainab cannot achieve the rights of liberty. This has happened because her father does not ask for her consent when Hasan's marriage took place at her home. Her father gives his own consent and Zainab only listens to the decision made by her father. She follows his father's wishes. After marriage, she moves to her husband's home and becomes a full-time

housewife. But her marriage does not bring happiness. Because of her longing for her lover, she falls ill and eventually her illness becomes worse and leads to death.

Furthermore, the theme of the importance of education and knowledge is reflected in both novels through the main character. Adibah Sulaiman *et al.* [29] describe that al-Hadi emphasizes parents to educate their children with Islamic values in order to shape their personality when they become adults. Teenagers who have knowledge can survive the current life challenges. Through education and knowledge, success in life will be achieved. All challenges and conjectures can be taken seriously.

The importance of education and knowledge is illustrated by Syed Syeikh al-Hadi [39] through the character of Faridah Hanom who is a highly educated and knowledgeable young woman. She has a vision of her life even though at the start of her father's dynasty. During her depressed and suffering situation in her husband's home, she decided to change her way of life. Her husband is a man drifting in the life's stream, always spending time at clubs regardless of his responsibilities to his wife. Finally, Faridah Hanom decides to go back to her family and tell the truth. With her firm attitude, the solution is in favor of her which is a divorce right from the court.

In Zainab's novel, Husain Haikal [27] described the importance of education and knowledge through its main characters. Azizah is an educated and knowledgeable woman. She always prioritizes the goods of her life. She has ambitions in her life and is unaffected by teenager's modern lifestyle. Every semester's holiday, she returns to the village to visit her relatives. Zainab is also a young woman who learns the ways of life through experience and bliss in life. She works on the farm to help her father. She works diligently and honestly and eventually receives attention from farm supervisors. Prior to her farm works, she packs and provides breakfast for her siblings. This attitude of responsibility is also reflected when she is in her husband's home. She takes her household duties seriously and devotes all her time to complete the household duties. This attitude of responsibility is also reflected when Husain Haikal [27] also described Hamid as a highly educated youth. Every semester break, he returns to the village to spend the holidays. He does not get carried away by the current modern life of the city. Ibrahim, the main male character, is a young man who works hard until he is appointed as a farm supervisor. This responsibility is given to him because of the responsible attitude he has shown. He has not drifted away in the lives of modern teenagers who spend most time in coffee shops.

Hassan has been hailed by Husain Haikal [27] as a teenager who is knowledgeable and diligent in his father's farm. As a result of his perseverance, his father matched him with Zainab. After the marriage, he works diligently. During Zainab's illness he is patient and takes good care of her. The theme of the importance of education and knowledge in both novels illustrates the importance of youth to have knowledge in shaping and building a happy life. Ungku Maimunah & Zulkarnain Mohamed [30] mentioned that among the right of women is the right of marriage and education as in the above discussion.

Next, both of these novels also present a theme of honor in keeping the good name of the family. When they meet on romantic dates, even though they are deeply in love, both characters behave well so they do not get caught up in and get involved with any sexual actions that are prohibited before marriage. Rosni Samah [25] explains in Faridah Hanom's novel, the theme is described by Syafiq Afendi and Faridah Hanom. While in their acquaintance and romance they have never crossed the line even though they often meet and walk together. Each of them cares for their honor and family dignity. Throughout the romantic relationship, they always meet each other up and take a stroll by carriage. Sometimes they are in desolate places; however, they have not crossed the boundaries of men and women. In their meetings, a maid will always be there to chaperon them.

Syed Syeikh al-Hadi [39] continues to portray one day while they are at a rented house, Faridah Hanom tries to test the faith of Syafiq Afendi and his sincerity. She wears a translucent dress and at a glance, she looks like she is not wearing any clothes. When Syafiq arrives at the house, he is surprised by what he sees, and then he scolds Faridah Hanom for doing so. From that perspective, it is clear that both lovers maintain their own dignity and the dignity of their families.

In addition, according to Rosni Samah [31] the Zainab's novel portrayed the theme of guarding the dignity through the character of Zainab and her lover. Zainab always cares about her dignity and the dignity of her family when she goes out to meet her lover. When meeting Hamid, she keeps the customary morals as a village woman even in a quiet place. Hamid himself never takes advantage of Zainab. In relation to Zainab with Ibrahim, the theme is also maintained. Zainab has never done anything wrong with Ibrahim and likewise, Ibrahim never takes advantage of her. Both couples take care of the customs and traditions of the village even though they meet in quiet places. This attitude is highlighted in order to be emulated by the reader. The

emphasis of this attitude is on the basis of the author's idea to reform the community.

2. Character

Table 2: Characters in both novels

No.	main character	Zainab	F. Hanom
1	male	3	2
2	women	2	1
3	The men's character	Hamid, Ibrahim and Hasan	Syafiq Afendi and Badaruddin
4	The female characters	Zainab and Azizah	Faridah Hanom

The main character in both novels is played by women. According to Taha Wadi [32], Zainab's character is the main character that moves the journey of the story. This character moves the events from beginning to the end. The male character is the second character that completes the event. It appears and disappears in the development of events. There is equivalence in the female characters in the two novels studied. Rosni Samah & Normazla [33] explain the similarities that can be divided into roles in the course of the story and personality traits. Faridah Hanom and Zainab are the main characters that move the story. They foster love affairs with the male characters and always go out for romantic dates in their spare time. Their relationships are hindered by the existence of a third person. They marry a man of their family's choice and move to their husband's home. They both suffer due to their arranged marriage; specifically due to marrying a man that are not their lovers. From the perspective of

personality, they are women who are open-minded and have high self-esteem and always maintain self-respect and family values.

The male characters also contribute to the journey of the story and create a conflict. Syafik Afendi and Ibrahim are both important characters in both novels. They are men who have a spirit of passion and diligence in carrying out their duties. They have the opportunity to establish romance with the female characters. Instead, they do not have a good chance in the romantic relationship [31]. To overcome their disappointment, they decide to join the security forces in Sudan. Baharuddin and Hassan are the third characters that arise to create conflicts in the course of the story. They only follow the wishes of the family in determining the couple's life.

3 - Plot

Table 3: Plots in both novels

No.	Plots	Zainab	F. Hanom
	First sight	✓	✓
	Always meet	✓	✓
	Stroll	✓	✓
	Hosting	✓	✓
	Marriage	✓	✓
	Bringing self to Sudan	✓	✓
	Living in Alexandria	✓	✓
	Divorce	•	✓
	Re-married with a former lover	•	✓
	Suffering	✓	•
	Dying	✓	•
	Happiness	•	✓

According to Rosni Samah [31] in the Faridah Hanom novel, the plot begins with the first view between Syafik Afendi and Faridah Hanom in Abasiah road. That view brought romantic feeling between them. Their encounters take place after that moment. An initial meeting took place in Faridah Hanom's home park. The plot of the story develops with the development of their meetings in public places such as a train ride along the road from the Abasiah road to Atabah, then to Abidin. Next through Babulluq, by

crossing the Qasrul Nile path and eventually reaching Ahram. At some point, they go to Jazirah to enjoy the beauty of the Nile. The meeting between the two lovers finally centered on a house in the suburbs rented by Syafik Afendi to avoid the public's eye. They often meet in the house accompanied by their respective maid. According to Abdul Rahman Ismail [34], the author illustrates the excessive relationship between men and women, perhaps with the intent of drawing the

attention of society to the larger issue he wants to highlight.

The love story faces the conflict by intervention of a third person in their relationship. Syed Syeikh al-Hadi [39] describes Faridah Hanom's uncle who lives in Alexandria coming to his house to propose her for his son Baharuddin. Since that moment the relationship between the two lovers becomes tensed and cracked. Each lover brings themselves away from each other. The plot of the story became frozen with the conflict. Syed Syeikh al-Hadi [39] continues to portray Syafik Afendi with disappointment in bringing himself to Sudan to join the security forces. Faridah Hanom left the city of Cairo to Alexandria staying in her husband's house with frustration as her husband spent time in the club with his friends.

According to Rosni Samah [25] the peak of the plot of the story can be seen during Syaffiq Afendi and Faridah Hanom's meeting in Alexandria. Both have returned to Cairo. Faridah Hanom has demanded divorce in the court and finally she has succeeded in obtaining her rights. From here their relationship becomes refreshing. Their meetings become active especially after the consent of their two families. The plot resolution starts with the wedding of both lovers. They have successfully united in a holy matrimony after

failures and obstacles. The couple lives in happiness and peace afterwards.

In the Zainab novel, Husain Haikal [27] began his plot with a clash of views between Hamid and Zainab on a road to the farm. Since then, Hamid has always been looking for opportunities to meet Zainab and eventually they meet under the trees in the farm. Their relationship cannot be continued due to a gap of living standards. Hamid starts establishing a love affair with Azizah. Zainab met Ibrahim and they were in love with each other. The plot of the story develops with the development of the meeting between Zainab and Ibrahim. Every day after working hours they meet at the edge of the farm. On the day off, they meet under the trees along the path in the farm. The couple's encounters are increasingly vibrant when they meet frequently while on the farm. Ibrahim, who was the farm supervisor, always come to Zainab to meet her. The relationship breaks when Zainab is married to Hasan. Ibrahim goes to Sudan and Zainab moves to her husband's house. Eventually she falls sick because of her loss and longing for Ibrahim and later died in agony.

4. Background

Table 4: Background in both novels

No.	Backgrounds	Zainab	F. Hanom
	Background of Egypt	✓	✓
	City of Cairo	✓	✓
	Alexandria	✓	✓
	Sudan	✓	✓
	Egyptian Villages	✓	•
	Seasons	✓	✓
	Urban communities	✓	•
	Community villagers	✓	✓
	railways	✓	✓
	Syammun Nasem Celebrations	✓	✓

Faridah Hanom's novel lies in the city of Cairo and its surroundings. In addition, there are also events happening in the cities of Alexandria and Sudan. Most of its events revolve around the city of Cairo, which centered on the Abasiah road, which is home to two magnificent bungalows owned by Syafik Afendi and Faridah Hanom's families. Places set in the plot are Ataba city, Abidin road, Babulluq, Jazirah, Ahram, the Nile, zoo, Azbakiah Park, Alexandria city and a place in Sudan. According to Shaharom TM [35] in 1985, the author was in Egypt and he described the backdrop of the city of Cairo based on his experience.

The ambiance of the place is based on an Arab atmosphere that has four seasons, namely winter, spring, summer and autumn. In the summer, people take a stroll around the Nile. Likewise, in the beginning of spring people celebrate the day of Syammun Nasim with a relaxing break in the gardens and recreation areas. Riding a horse-drawn carriage is an Arab tradition. Similarly, the large bungalow house that has a garden is an Egyptian noble custom. This novel describes the life of the nobility in Egypt. They are known by the name of Basha or Bey. Their luxurious lives are assisted by the people who manage their daily lives such as providing food, doing laundry, cleaning the house and any other personal care matters.

The novel also takes the background around the end of the nineteenth century. There is an entry in the novel about the birthday celebration of the king of Abbas Hilmi, which was held one night in 1894. Abdul Rahman Yusof [34] thought that although the novel depicts foreign characters and backgrounds, the author captures the reader's mind through the storytelling technique.

In Zainab's novel, the background of a place and a village environment describes the life of the village community. An overview of the farms and the atmosphere of their employees who work diligently become the main focus. Picture of the water canals the big trees on its side and the bridge become the meeting place and the couple's encounter. It also illustrates the description of the train as the main transportation for connecting the village with the city. The depiction of the railway station is described as Ibrahim ascended to Cairo with a catch the crowded train. The villagers also flocked the railway station to celebrate the departure of Ibrahim.

Comparison and Analysis

After studying the two novels, it can be concluded that this study can achieve all three of its objectives, namely the similarities between Zainab's novel and Faridah Hanom's novel in the theme, character, plot and background. The first objective of the equivalence between the two novels was answered after comparing both of them. The main theme of both novels is the freedom of women from the grip of tradition that does not give women the right to go out to work, to study and to choose a life partner. The theme is illustrated by the actions of the main characters of the two novels.

According to Talib Samad [26] the theme underlying the novel is the theme of women's emancipation and forced marriages. Nor Hashimah Jalaluddin [36] explains that the rights of women in marriage have been stated in the Malacca Act produced by the direction of Sultan Muzaffar. This objective finding is consistent with the findings obtained by Rosni Samah and Normazla Ahmad Mahir [33].

The second objective of the resemblances between the two novels has been achieved. This can be seen through the selection character, personal attributes as well as role in plot expansion by the Malay writer. After examination of the novels, Faridah Hanom's novel has three main characters that play an important role in the plot. A woman and two men, Firstly, Faridah Hanom is the main character in the plot. Her character is inspired by the characters of Zainab and Azizah. Secondly, Syafik Afendi's character contributes to the

expansion of the plot. His character is inspired by the characters of Hamid and Ibrahim. Thirdly, Baharuddin's character contributes to the plot conflict and becomes a barrier that hinders the love relationship between two lovers. This character is inspired by Hasan's character. This finding is consistent with the findings of the study conducted by Rosni Samah [31].

The third objective of the similarities between the two novels is achieved. Zainab's novel also plays a role in inspiring the Malay writer to draw up his novel plot around love-at-first-sight relationship between two teens. The incidence has caused their love relationship to bloom that pushes the couple to meet and have a stroll together.

In Faridah Hanom novel, the romance between Faridah Hanom and Syafik Afendi was hindered by the existence of a third person. The relationship between the love couple in Zainab's novel is hampered by the existence of a third person as well. Zainab's father has accepted the proposal from Hassan's family without asking for her consent. Starting from this moment, the plot begins to branch. Each of them brings a feeling of disappointment. Ibrahim takes himself to Sudan to join the security forces. Zainab also moves to her husband's home with a feeling of pain.

From the above comparison, it is clear that the journey of the plot between the two novels is similar to the beginning, the development and the conflict. Their plot revolves around romance and encounter between two lovers. The difference is only at the end of the story during the plot break. Faridah Hanom's novel ends with the joy and happiness of a married life, meanwhile, Zainab's novel, ends with the suffering and sadness of Zainab's death.

The Arab culture contributes to the selection of a place. The two novels have similar background, which is the Egyptian state. But, both are quite different in terms of the background of the events. Faridah Hanom's novel illustrates the backdrop of the city with the lives of city dwellers full of luxury. Some plots' backgrounds are also taken around the city of Cairo. In contrast, Zainab's novels take the scene from the village atmosphere that depicts the farm and the lives of the villagers living in moderation. Most of the plot is around the farm and its surroundings. The similar background described by the two novels above is the city of Alexandria where the female characters move to her husband's home. So is the place in Sudan while the male characters go to join the security forces. The time setting of both novels is the same, which is around the end of the nineteenth century.

CONCLUSION

After comparing the two novels, it is clear that the Zainab's novel has contributed to the emergence of Faridah Hanom's novel. This contribution is clearly visible in the theme, character selection, plot construction structure and depicted background image. The two novels reveal the issue of women's freedom. Women's issues in Malaysia continue to be depicted in recent novels such as the novel written by Azizi. According to Ungku Maimunah [37] that Azizi's perception of women in the novel "When Hail Night" is a woman as a sex object.

The similarities between these two novels does not indicate that the novelist of Faridah Hanom has translated the Zainab's novel in Arabic into Malay. Looking at the plot journey, the selection of characters and themes is sure that novelist of Faridah Hanom's novel has read Zainab's novel first and made adaptations of the novel. His Arabic language skills enabled him to adapt Zainab's novel into his writing until he published Faridah Hanom's novel. The author successfully conveyed his reform ideas through the novel produced. This coincides with the founder of Ungku Maimunah [38] which explains that the story is a platform for knowledge.

REFERENCES

1. Haqqi, Y. (1987). *Fajr al-Qissah al-Masriyyah*. Kaherah: Al-Haiah al-Masriah lil Kitab.
2. Syauqat, M. (1961). *Al-Fann al-Qasasi*. Kaherah: Al-Fikhri al-Arabi.
3. Dhaif, S. (1992). *Al-Adab Al Arabi al Mu'asir Fi Masr*. Kaherah: Al Ma'arif.
4. Wadi, T. (1997). *Madkhal Ila Tarikh al-Riwayah al-Masriyyah*. Kaherah: Dar al-Nash li al-Jameah.
5. Zalat, A. (1988). *Al-Doktor Muhammad Husain Haikal Baina al-Hadaratain: Al-Islamiyyah Wa al-Arabiyyah*. Kaherah: Al-Haiah al-Masriah lil Kitab.
6. Syaraf, A. A. (1987). *Muhammad Husain Haikal fi Zikrahi*. Kaherah: Al-Ma'arif.
7. Bakar, K. A., Sulaiman, N. F., & Razaai, Z. A. M. (2010). Self-Determination Theory and motivational orientations of Arabic learners: A principal component analysis. *GEMA Online Journal of Language Studies*, 10(1), 71-86.
8. Yusri, G., Rahimi, N. M., & Shah, P. M. (2010). Sikap Pelajar Terhadap Pembelajaran Kemahiran Lisan Bahasa Arab Di Universiti Teknologi MARA (UiTM). *GEMA Online Journal of Language Studies*, 10(3).
9. bin Samah, R. (2009). Taassuri Riwayah Faridah Hanom bi Riwayah Zainab. *Journal of Humanities & Social Sciences*, 6(1), 131-145.
10. Samah, R. (2010). Al Adab al Sufi fi Arkhabil Melayu. *Journal of Hawliyat Turath*, 10, 59-75.
11. Rani, M. Z. A. (2007). Islam, Modernity and Weatern Influence in Malay Literature: an Analysis of the Employment of Narrative Devices in Shahnnon Ahmad's TIVI. *New Zealand Journal of Asian Studies*, 9(2), 47-64.
12. Jaafar, J., dan Sofian Husain, M. T. A. (1992). *History of Modern Malay Literature*, 1. Kuala Lumpur: DBP.
13. Zakaria, H. (2007). From Cairo to the Straits Settlements: Modern Salafiyah Reformist Idea in Malay Peninsula. *Intellectual Discourse*, 15(2), 125-146.
14. bin Samah, R. (2007). *Pengaruh Novel Mesir Zaynab Dalam Novel Malaysia Faridah Hanom*. Prosiding Seminar Kesusasteraan Bandingan Antarabangsa. Kuala Lumpur: DBP.
15. Rahamad, M. S. (2009). Pengaruh Barat dalam persuratan Melayu Awal Di Malaysia. *Jurnal Pengajian Media Malaysia*, 11(1), 113-132.
16. Darwish, A. (1992). *Al-Adab al-Muqaran: Al-Nazariyat wa al-Tatbiqat*. Kaherah: Dar al-Saqafah al-Arabiyyah.
17. Ali, A. W. (1991). *The Emergence Of The Novel In Modern Indonesian And Malaysian Literature: A Comparative Study*. Kuala Lumpur: DBP.
18. Sikana, M. (1983). *Sastera Islam di Malaysia*. Kuala Lumpur: Sarjana.
19. Hoocker, V. M. (1994). Transmission Though Practical Example: Women and Islam in 1920s Malay Fiction. *JMBRAS*, 67(2), 93-118.
20. Campbell, C. (2009). *The Tread of Eroticism in Faridah Hanom. An Early Malay Novel by Syed Sheikh al Hadi*. Lost Times and Untold Talks From The Malay Word. Singapore: National University Singapore.
21. Van, T. P. (1981). *La Litterature Comparee*. Paris.
22. Amir, A. (1989). *Dirasaat fi al-Adab al-Muqaran*. Kaherah: Maktabah Anglo.
23. Hilal, M. G. (1953). *Al-Adab Muqaran*. Kaherah: Maktabah Anglo.
24. Che Ya, C. A. (2009). Protes dalam Masyarakat di Alam Melayu Sebelum Merdeka: Analisis Terhadap Beberapa Novel Terpilih. *Jurnal Melayu*, 4, 29-42.
25. Samah, R. (2014). Sumbangan Novel Mesir Zainab dalam Kemunculan Novel Faridah Hanom. Nilai. USIM.
26. Samad, T. (2003). *Syed Syeikh al-Hadi: Kehidupan dan Pandangan Hidupnya yang Terpancar dalam Karya Sastera*. Dalam Sohaimi Abdul Aziz. Syed Syeikh al-Hadi Cendekia dan Sasterawan Ulung. Pulau Pinang: USM.
27. Husain, H. M. (1992). *Zainab*. Kaherah: Dar al-Maarif.
28. Al-Syirazi, & Ibrahim, A. S. (1995). *Al-Muhazzab*. Beirut: Dar Kitab Ilmiyyah.

29. Sulaiman, A., Jamsari, E. A., & Talib, N. M. (2017). [ms] The Concept of Knowledge according to the Perspective of Syed Sheikh Ahmad al-Hadi. *Islamiyyat*, 38(2).
30. Maimunah, U., & Mohamad, Z. (2013). *Islam Feminisme Barat dan Sastera Melayu*. Banggi: Universiti Kebangsaan Malaysia.
31. Samah, R. (2013). The Impact of the Arabic Novel *Zainab* on the Emergence of the First Malaysian Novel *Faridah Hanom*. *Middle-East Journal of Scientific Research*, 15(11), 1555-1559.
32. Wadi, T. (1969). *Al Doktor Muhammad Husain Haikal: Hayatuhu wa Turathuhu al-Adabi*. Kaherah: Al-Nahdhah al-Masriah.
33. bin Samah, R., & Mahir, N. A. (2013). A Correlation Study between the Theme of Egyptian Novel "Zaynab" and Malaysian Novel "Faridah Hanom". *International Journal of Humanities and Social Science*, 3(12), 139-144.
34. Ismail, A. R. (2003). *Syed Syeikh al-Hadi: Penggerak Kebangkitan Melayu Abad ke-20*. Dalam Sohaimi Abdul Aziz. *Syed Syeikh al-Hadi Cendekia dan Sasterawan Ulung*. Pulau Pinang: USM.
35. Sulaiman, S. T. M. (2003). *Jaringan Pengaruh Luar Terhadap Pemikiran dan Sikap Syed Syeikh al-Hadi: Pemerhatian Awal*. Dalam Sohaimi Abdul Aziz. *Syed Syeikh al-Hadi Cendekia dan Sasterawan Ulung*. Pulau Pinang: USM.
36. Jalaluddin, N. H., Mokhtar, M., & Ahmad, Z. (2014). Imej Wanita dalam Undang-Undang Melaka: Pembuktian Linguistik. *GEMA Online® Journal of Language Studies*, 14(1).
37. Tahir, U. M. M. (2012). Wanita Sebagai Objek Seks: Penanganannya Dalam Novel Bila Hujan Malam. *GEMA Online® Journal of Language Studies*, 12(2).
38. Tahir, U. M. M. (2012). Apabila Teori Feminis Ternyata Tidak Diperlukan: Satu Kajian Kes. *GEMA Online® Journal of Language Studies*, 12(4).
39. Al-Hadi, Al-Syed Sheikh, A. (1985). *Faridah Hanom*. Kuala Lumpur: Pustaka Antara.
40. Putten, J. V. D. (2007). Tanggapan Pengarang Riau terhadap Budaya Bandar di Pulau Jiran. *Sari (ATMA)*, 25, 147-169.