

STRATEGIES OF FEMALE RESISTANCE IN IBRAHIM NASRALLAH'S A'ROS AMINAH: A POSTCOLONIAL FEMINIST ANALYSIS

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ABSTRACT

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This study analyses the strategies employed by female characters, particularly Aminah in Ibrahim Nasrallah's novel *A'ros Aminah*, to resist and challenge the oppressive characteristics of Israeli colonialism. The resistance is demonstrated by female characters in the novel from the perspective of postcolonial feminist studies. Postcolonial feminism is a multidisciplinary area of study that examines the convergence of feminist and postcolonial philosophies. The analysis centers on examining the profound impact of colonialism on the marginalization of women's dignity. This study utilizes a descriptive qualitative research methodology to analyze the behaviors and resistance of Aminah and other female characters in novel narratives. The study's data include quotations that portray the acts of resistance demonstrated by women throughout the conflict between Palestinian and Israeli soldiers. The quotes in the collection are analyzed using postcolonial feminist theory to investigate how women in the novel engage in resistance. The study findings suggest that the female characters in the novel are depicted as independent women who actively work towards their survival, possess the capability to support their families, and exhibit a distinct ability to oppose the Israeli army. The research findings indicate that women can actively resist and counteract the oppression that occurred during the conflict between the Palestinians and Israel.

ملخص

الكلمات المفتاحية:

**مقاومة المرأة؛ الاستعمار
 الإسرائيلي؛ النسوية ما
 بعد الاستعمار؛ المقاومة؛
 كرامة المرأة.**

تحلل هذه الدراسة الاستراتيجيات التي تستخدمها الشخصيات النسائية، ولا سيما أمينة في رواية " عروس أمينة" لإبراهيم نصر الله، لمقاومة وتحدي الخصائص القمعية للاستعمار الإسرائيلي. تتجلى مقاومة الشخصيات النسائية في الرواية من منظور الدراسات النسوية ما بعد الكولونيالية. النسوية ما بعد الكولونيالية هي مجال دراسي متعدد التخصصات يدرس التقاء الفلسفات النسوية وما بعد الكولونيالية. ويركز التحليل على دراسة التأثير العميق للاستعمار على تمهيش كرامة المرأة. تستخدم هذه الدراسة منهجية البحث الكيفي الوصفي لتحليل سلوكيات ومقاومة آمنة وشخصيات نسائية أخرى في السرد الروائي. وتتضمن بيانات الدراسة اقتباسات تصور أعمال المقاومة التي أبدتها النساء طوال فترة الصراع بين الجنود الفلسطينيين والإسرائيليين. وقد تم تحليل الاقتباسات في المجموعة باستخدام النظرية النسوية ما بعد الكولونيالية لدراسة كيفية انخراط النساء في الرواية في المقاومة. وتشير نتائج الدراسة إلى أن الشخصيات النسائية في الرواية تُصوّر على أنها نساء مستقلات يعملن بنشاط من أجل بقائهن، ويمتلكن القدرة على إعالة أسرهن، ويظهرن قدرة متميزة على معارضة الجيش الإسرائيلي. تشير نتائج البحث إلى أن النساء قادرات على المقاومة بفاعلية والتصدي للقمع الذي حدث خلال الصراع بين الفلسطينيين وإسرائيل.

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INTRODUCTION

The women's movement is an enduring subject of ongoing discussion. With all their complexities, women appear to be an inexhaustible wellspring of inspiration. Women in various colonial nations were also subjected to the effects of colonialism, prompting them to initiate resistance activities aimed at safeguarding their interests. Men typically underestimate the women's movement due to their disbelief in women's ability to engage in a struggle (Nugroho, 2008). As a result, women have faced numerous disparities throughout history due to the belief that they are incapable of resisting.

The women's movement, which pertains to matters of gender justice, elicits significant empathy from the wider community due to its perceived connection to broader social justice issues (Nugroho, 2008). The feminist movement serves as a platform that highlights and addresses the numerous gender disparities women face. This movement seeks to effect ideological transformations about satisfaction based on gender. It then endeavors to investigate the underlying causes of women's subjugation, with the ultimate goal of empowering women to transcend their pain and oppression. Hence, there is an imperative need for the women's movement to challenge prevailing notions that are biased against women to ensure that women are treated with respect and granted justice.

The researchers identified differences and similarities concerning this topic according to the investigations. The prior studies, both the first and second, share a commonality with this research regarding the subject of investigation, which is the novel *A'ros Aminah* by Ibrahim Nasrallah. The distinction lies in the employed theoretical framework. The initial study employs the framework of literary aesthetics, whereas the subsequent study employs the framework of Russian formalism. In prior studies, this research shares three similarities in terms of the theory applied, specifically the theory of feminism. The distinction lies in the subject of investigation. This study diverged from previous research by utilizing the novel *A'ros Aminah*, authored by Ibrahim Nasrallah, instead of "I Forget that I am a Woman," written by Ihsan Abdul Quddus. The critical distinction between previous studies and this research lies in the focus. While previous research solely examined the aesthetics and structure of the novel, the current research emphasizes the theoretical aspects of the novel. This emphasis on theory sets this research apart and makes it more engaging than previous studies.

The researchers employed the Postcolonial Feminism Theory in their study. Feminism emerges as a response to the discontentment with the prevailing patriarchal structure of society. The patriarchy establishes a hierarchical system where men are considered superior and women are considered inferior (Darma, 2009). Subsequently, it was recognized that some women were also subjected to colonization. Postcolonial feminism is an interdisciplinary field that combines feminist and postcolonial studies to analyze the profound effects of colonialism on the marginalization of women's dignity. Post-colonial feminism offers numerous advantages in promoting and enhancing the position of women across various domains, even in former colonial nations where the lingering effects of colonialism persist in different manifestations. Post-colonialism enables us to examine the pre-colonial status of a region, assess the colonial practices, and analyze the trends that have emerged from the nation's historical trajectory. It also aids in envisioning a hopeful future for the nation. Post-colonial feminism aims to achieve a significant advancement by challenging and dismantling the violence against women that is concealed under colonial rhetoric.

The novel *A'ros Aminah* by Ibrahim Nasrallah exposes the issue of women enduring oppression within the Palestinian-Israeli conflict, which serves as the backdrop for the story. Women, as seen through the lens of feminism, engage in various actions and efforts to advocate for their rights and interests within different social movements. The challenges encountered by women have motivated them to engage in numerous protests and combat the pervasive discrimination they confront. Historical records indicate that gender

distinctions have been employed capriciously to impose restrictions on both women and men. This article aims to elucidate the portrayal of women's ability to shape their destiny within the tumultuous backdrop of war while also delineating the many modes of resistance women adopt in Ibrahim Nasrallah's work.

FINDINGS AND DISCUSSION

The literary research paradigm views the feminist approach as a transformative analysis that challenges the prevailing discourse influenced by old patriarchal perspectives. The aim of this study, employing the framework of postcolonial feminism theory, is to examine the dynamics of gender relations throughout colonial rule, explicitly focusing on instances where women were subjected to male dominance. Feminism seeks to ensure equitable handling of gender differences as societal influencers. Historically, gender has been employed as a demarcation point, among other indicators (Adiratna et al., 2020).

The Description of Postcolonial Women

This tale depicts the predicament faced by two identical twin girls, Randah and Lumais, who are both exceptionally attractive and charming. Due to their exact nature, distinguishing between them is challenging. Due to their father's incarceration and the unknown whereabouts of their other siblings, they reside with their grandma and mother.

One day, a new neighbor moves in who resembles their idols, Randah and Lumais. Their latest addition to the neighborhood goes under the name Aminah. Aminah possesses a male offspring named Sholeh and a sibling of lesser age named Nadia. Aminah holds excellent admiration and affection for the twins Randah and Lumais. Aminah desired for Lumais to become her son's spouse, Sholeh, due to her deep admiration for her. Initially, all the plans proceeded without difficulty. However, complications arose when Sholeh tragically passed away on his birthday, and a gunshot from the Israeli army also struck Lumais. Lumais and Sholeh decided to cancel their marriage due to all these situations. The coveted altar faded and shriveled prematurely, depriving everyone of its blossoming.

The perspective of this novel is primarily through the eyes of the character named Randah. Randah is a resilient female heroine who is very strong in confronting all the challenges that come her way. Numerous lives are burdened with complexity, making each day and night arduous. During that period, Aminah, who lived next to Randah, requested assistance arranging a match between her kid and Lumais, Randah's twin sister. However, Aminah was deeply concerned about the well-being of the Palestinian population during that period.

When the safety of Palestinian individuals is compromised, particularly when they wish to celebrate a wedding, several Gaza soldiers prevented the Palestinian people from holding the wedding. Consequently, Aminah desired Randah's assistance in organizing the occasion. As a resolute woman, Randah convinced her mother and twins to arrange a marriage between her and Aminah's child. Aminah expressed profound gratitude towards Randah for her willingness to assist her.

لا أستطيع و صفها بأقل من ذلك...
خطر لي أن أقوم بكتابة تحقيق صحفي عنوانه (من يستطيع النوم؟) ولكنني لم أفعل، فقد كان يكفي أن أقوم بكتابة هو
اجسي الليلية، يوما بعد يوم، لأدرك ما الذي يحدث في "غزة".
كانت واحدة من الليالي الثقيلة...
لست أدري في أي وقت استطعت إغلاق عيني، رغم أنني بت أشك تماما، فيما إذا كنت أغلقهما أصلا
حينما أنام. من يستطيع النوم؟
(Nasrallah, 2012) (hal:5)

Maybe that short sentence is enough to describe how I live every

day.

It occurred to me to write an article with the title 'Can Anyone Sleep?'. However, I do not know when I can do it. Day after day, I spent time just writing down my nightly obsessions with what happened in Gaza.

Tough night.

I had to sleep. However, I do not know how long these eyes can be closed again.

Who here can sleep well?

The issues women face are not limited to Randah alone but extend to all the female characters in this tale, including the twins' grandmother, Randah, and Lumais. Despite being trapped in a confined alley, he demonstrates great compassion. Despite the cramped conditions, homes, streets, schools, and markets persist with unwavering determination. They had a premonition that the ocean was on the verge of engulfing them. Grandmother consistently advised her grandchildren that a lady should possess a generous heart to more quickly embrace every sorrow. Despite the grandmother's advanced age, she imparts numerous significant ideas to her grandkids.

أخرج للشوارع كي أرى، فلا أرى شيئاً.
نحن كثيرون في هذا الشريط الضيق إلى حد أنني لا أستطيع أن أرى أحداً تماماً.
في البيت كثيرون، في الشارع، في المدرسة، في السوق، وأحس أننا ننظرنا مرة واحدة للبحر فستبتلعه أعيننا.
و كثيرون في أحزاننا..
كان يلزمننا قلوب أكبر كي تتسع لكل هذا الأسى. قالتها ذات مرة جدتي، ولم أفهم كلامها إلا بعد زمن
طويل. وذات يوم سألتها: كيف تفسرين أن أحلامنا لم تصغر في أيّ يوم من الأيام؟
التفتت إلي وقالت: ما الذي تعنيه؟
قلت لها: قبل سنوات قلت: كان يلزمننا قلوب أكبر كي تتسع لكل هذا الأسى
(Nasrallah, 2012)(hal:17-18)

Many of us are trapped in this narrow path. There were so many that I could not see a single person. At home, on the street, at school, or the market. Congested. It feels like we see the ocean for the first time, as if it is about to be swallowed up.

Many of us are trapped in sadness.

My grandmother once told me, "We have to have a big heart so that we can more easily accept every heartache."

After a long time, I finally understood the meaning of those words. One day, I asked him,

"How can you explain that our dreams will never grow every day, Grandma?"

Grandmother turned to me and said, "What do you mean?"

"This relates to what you said years ago: We must have a big heart to accept every heartache more broadly!"

Grandma's discourse on the importance of possessing a generous and compassionate nature did not conclude at that point. There are still numerous interpretations embedded inside that statement. The remark spoken by the grandma implies that if we have dreams, we should aspire to ambitious and significant goals. If our aspirations are limited, our ambitions will lack significance. Initially, the dream was but a minuscule aspiration. Modest aspirations will provide limited outcomes as well. Hence, it is unsurprising that we may persist in harboring modest aspirations for the remainder of our existence. The significance of the grandmother lies in our ability to nurture and cultivate our dreams, allowing them to flourish and yield substantial rewards for us to enjoy.

Forms of Women's Resistance

The progress of the women's movement worldwide has never achieved consistency and parity. Naturally, distinct patterns exist that vary from country to country. Similarly, one culture clashes with another culture. The idea of feminism, which serves as the foundation for women's struggles and movements, is subject to varying interpretations and emphasis in different countries (Sujati & Haq, 2020).

Gender difficulties in our world can be observed through the lens of space and time, influenced by the prevailing cultural norms in different locations and eras (Sujati & Haq, 2020). In the novel "A'ros Aminah," the Palestinian society depicts women as individuals with limited social rights compared to men. Women are shown as a demographic whose freedom of movement is restricted. During that period, the Israeli army frequently regarded women as inferior and lacking strength.

The novel "Across Aminah" by Ibrahim Nasrallah demonstrates the capacity of women to combat the injustice they face via their resistance. A notable outcome is that numerous Palestinian women possess strength and independence, enabling them to sustain themselves and even serve as the central support system for their families. Have the courage to articulate your viewpoints even if they differ from those of others. Have the courage to decide when there are factors to consider and numerous other variables. This demonstrates that women are not universally perceived as feeble and unable. Women, like men, are human beings.

The novel "Across Aminah" portrays women's defiance against Israeli soldiers through the character Aminah, who transforms into a child psychiatrist. Aminah frequently encounters young children who consistently suffer from distress. Aminah felt profound sorrow when she observed children who were cognizant of their inability to ambulate. The future here will forever be uncertain to the youngsters. Aminah grapples with the responsibility of tending to the mental well-being of individuals affected by the ravages of war. Aminah must visit multiple hospitals daily to provide medical treatment to children. Aminah engages in this particular type of dance as a manifestation of her endeavor to provide care for children.

كان عليّ أن أنتظر زمنا طويلا كي أدرك حجم الأسى الذي تدفنه هناك
في عتمة داخلها.

ليس هناك أكثر إيلا ما من أن ترى طفلا يتألم، طفلا تعرف أنه لن يمشي، طفلا لن يعرف إلى الأبد ما

سيحدث غدا، في هذه الدنيا، طوال حياته

(hal:34)(Nasrallah, 2012)

It took me quite a while to realize the sadness deep in his heart.

There is nothing sadder and more painful than what Aminah experienced. Every day, he saw a small child who was always in pain. A boy who knows his condition that he will never be able to walk. Children who never know what tomorrow will bring here. In our world. Moreover, this will last the rest of his life.

Aminah not only provides medical care to children but also holds another occupation. Another responsibility is to provide reassurance to the relatives of the victim, who typically struggle to accept the reality that their child is in critical care. Consequently, Aminah made an effort to contact the relatives of the victims in order to inform them about the actual circumstances that affected their children.

من الصعب أن تجد القدرة في نفسك على الوقوف منتصبا و أنت ترى ما تراه.

كان عليها الذهاب كثيرا إلى المستشفيات للالتقاء بالأطفال المصابين، و إقناع بعض الأهل الذين لم يكونوا،

غالبا، يقبلون وضع أبنائهم تحت رعاية خاصة
(hal:34) (Nasrallah, 2012)

"It will be difficult to find the strength within you to keep going while you see what he sees," Mother said to Aminah.

Aminah often had to go to many hospitals to take psychological care of young children who were victims of war. Another job is to comfort their families, who usually do not accept the fact that their children are in intensive care.

Aminah's art is challenging for individuals of varying abilities. Aminah previously informed me about the arduous nature of her profession. Aminah consistently saw children who had been struck by gunshots, resulting in the need for her to locate eye donors for these youngsters. The majority of donor eyeballs provided to youngsters are sourced from deceased individuals. Aminah was unable to attend that event due to her awful experience of seeing children suffer. Consequently, Aminah frequently recounted narratives with a vacant expression, seeing the tragic destiny of youngsters who fell prey to the ravages of war.

حين أسير في الشّارع أظنّ أتلقّت أمامي، حولي، باحثة عنها: عيونهم. أقول لعلّ واحدة سقطت هنا، ويفزعني
تنائر الألوان على بعض الجدران، فأقول لعلها عيونه
(Nasrallah, 2012). (hal:34)

"As I walked down the street, my gaze swept around. I tried to find those poor children's eyeballs in every corner. To complete their missing bodies. The blood splattered on one of the walls made me very scared. Maybe one of those eyes fell in there, I thought. Yeah, maybe it is their eyes."

The presence of the women's movement in the novel "Across Aminah" is evident not only in Aminah's character but also in the characters Randah and Luumais. A pair of identical siblings that provide mutual assistance in all endeavors. This is similar to when Lumais experienced the loss of Samir, who had deep affection for her. Lumais attempts to save Samir, but the soldier has already discharged a projectile, striking Samir and resulting in his martyrdom. Despite the unforeseen outcome, Randah admires Lumais for his courageous act of rescuing Samir.

لكن سخرتينا هذه تحولت إلى خجل حقيقي من أنفسنا، حين استطاعت في إحدى المرّات أن تحمله على
ظهورها و تجري به بعيدا عن جنود حاجز (المنظار) الذين اندفعوا للقبض عليه، أو الإجهاز عليه، بعد أن أدركوا أنّهم
أصابوه.
تحولت لميس فجأة إلى بطلة، وأصبحت أكثر فخرا بأني أختها. ولم أجرؤ على سرقة نصرها منها، بحيث
تحاشيت الدّخول معها في أي معركة حول الاسم لزمّن طوي
(Nasrallah, 2012) (hal:39)

However, our ridicule at the lumens turned into embarrassment when we found out what happened then. So, at that time, Lumais tried to save Samir from the Mintor area border soldiers who tried to catch and finish Samir after they found out that their bullets hit him.

Instantly, Lumais turned into a hero. I am also proud because I am his sister. Even so, I did not dare to ask for help from him. It is just that, since then, it has been a long time since I have followed him in every battle.

During that period, Lumais experienced profound sadness and struggled to regulate his emotions. Randah desired to supplant his brother's role to alleviate his brother's sorrow. However, Lumais also desired to prevent his brother from experiencing sadness; hence, he had to endure his sorrow in solitude. This encompasses a collective effort among women to safeguard one another.

أصبحت حزينة، حزينة إلى ذلك الحد الذي لا يحتمل، فقلت لها: لميس، إذا أردت أن أكون أنا لميس،
يومين، ثلاثة، عشرة، حتى تسترجي قليلا من أحزانك هذه، فسأكون.
وقالت لي: كنت أريد أن أقول لك الكلام نفسه، فأنت تبدين أكثر حزنا مني لأنك لا تبكين!
(Nasrallah, 2012) (hal:40).

Lumais was very sad; he could not control his emotions.
"Lumais, if you want me to replace your position, either two days, three days, ten days, or even until you can ease your sadness, I will replace you," I told him.
" I want that too. However, if you replace my position now, you will be sadder because you cannot express it with tears," answered Lumais.

The data demonstrates the struggle for women's rights in everyday life. In the context of marriage, establishing a women's movement is necessary to ensure the institution's long-term viability. Aminah and her husband Jamal encountered significant challenges in their marriage, requiring them to exert considerable effort. Aminah observed other brides elegantly crossing the border adorned in their wedding attire. During that period, the troops caught sight of her and prohibited the marriage. Aminah concealed her marital status with Jamal.

يومها قالوا إن عرسا كعرسكما لا يمكن أن يتم. ما دام العريس في منطقة والعروس في منطقة، وما بينهما كل
هذه القوآت
(Nasrallah, 2012)(hal:44)

That day, they said, "As long as the bride and groom are in different places, while there are military troops between them, this marriage will be the same as yours; it will never be perfect!"

The Israeli military consistently prohibits marriages from taking place in Palestine and actively seeks to obstruct such unions. Israeli troops fatally shot the groom shortly before the wedding ceremony commenced. Consequently, at that period, the Palestinian populace consistently concealed their marital unions. Aminah and Jamal devised a plan to ensure the marriage took place even though Jamal endured two sword thrusts in his body. Nevertheless, Jamal proceeded with the plan out of his deep affection for Aminah. Aminah showed remarkable fortitude as she persevered and advocated for preserving her marriage.

قلت لي ابق في مكانك، أنا الذي سيأتي.
لا دخيللك!! أي شيء ما عدا هذا، أتريدهم أن يقتلوك؟ أتتذكر أم محمد تلك التي حدثتك عنها، تلك
المرأة التي ذهبت لأبارك لها بزفاف ابنها، واستقبلتني امام الباب كما استقبلت غيري وهي تزغرد و تغني، وحين راحت
تبكي قلت في نفسي: هذا البكاء ليس بكاء فرح يا آمنة. وكأن المرأة التي بجانب سمعتني. فقلت لي لقد استشهد قبل
ساعتين.(Nasrallah, 2012)(hal:44)

"Stay where you are, Aminah. I will come to you."
"Do not! Do not come here! Do anything but this! Do you want them to kill you? Don't you remember Muhammad's mother, whom I told you about? The woman I once went to to congratulate her son's wedding. Initially, he greeted me at the door, welcoming other guests with a friendly smile. Then he suddenly burst into tears; I muttered, 'I do not think it was a cry of happiness.' The woman next to me seemed to hear me. Then he said to me,

"Her son was martyred two hours ago."

Aminah exerted tremendous effort to ensure the realization of her marriage. He is willing to do whatever it takes to ensure the longevity of his marriage, even if it means according to the plan created by Jamal, his spouse. Jamal instructed Aminah to don her dress despite the numerous risks that would need to be endured in the future. However, because of Aminah's perseverance, the approach was executed seamlessly.

انتظرتك، و انتظرتك؛ لم تأت، و جاء واحد ليقول لي إنك في المستشفى، في مستشفى غزة المركزي. دخلت
لأخلع ثوب العرس، فقال لي: إنه يريدك أن تأتي كما أنت.
فرحت أبكي، أبكي كما لو أنني فقدتك.
في المستشفى احتضنتك بأبيض الذي استحمّ بالدم، وكان آخر ما كنت أتوقعه أن أراك تبتسم كما لو أن
شيئا لم يحدث (Nasrallah, 2012)(hal:45)

I waited and kept waiting. However, I do not remember you coming. Until someone came with the news that you were in the hospital. Gazzatul Markazi Hospital. Immediately, I entered to remove the wedding dress. However, he held me back. "Jamal wanted you to come like this!"

I cried uncontrollably as if I had lost you.

At the hospital, I hugged you tightly until my white dress was covered in blood. However, you act otherwise; you smile as if nothing happened.

The novel "Across Aminah" by Ibrahim Nasrallah encompasses several manifestations of women's resistance. In this work, numerous female characters emerged as advocates for women's rights and highlighted the qualities of women throughout that era. Many female characters in this work not only resist but also engage in struggles. In the colonial period, the women's movements also emphasized the importance of mutual solidarity among women.

Implementation of the Feminism Theory

The novel *A'ros Aminah* by Ibrahim Nasrallah effectively elucidates the plight of women subjugated by the war-inflicted society, thereby establishing a connection with feminist philosophy. The writer is drawn to the feminist theory since it is a powerful tool for analyzing this research. Women are often marginalized due to the perception that they are inherently weak, resulting in their subordinate status to men. Nevertheless, this story demonstrates that female characters can succeed independently of males without male companionship. Furthermore, women are capable of forging their paths to success.

The novel *A'ros Aminah* adequately elucidates the challenges faced by women. In addition, numerous female characters are much more prominent in every area. They can demonstrate their ability to achieve success independently without relying on assistance from men. The reason for this is that the Israeli army caused the death of a significant number of men, leading women to have to remain standing in order to stay alive. Many women in Palestine are financially responsible for themselves, their children, and their entire families in order to endure the ongoing wars.

أما أنا، فقد حدث وأن تحققت المعجزة التي لم يكن احد يظنّ أنها قابلة للتحقق، إذ غدت المفلاة تحتي أقلّ
سخونة، بحيث أصبح بإمكان أُمّي أن تبحث عني و تجديني في بيت آمنة.
غالبًا ما كنا ننتظرها عند بوابة البيت، في وقت عودتها من عملها من مركز تأهيل المصابين الذي قادتها
شهادتها الجامعية في علم النفس إليه كمشرفة؛ من طرف الشارع تطل حزينة دائما، ولكنها ما إن ترانا، حتى تنشر
ابتسامتها التي عرفناها بما (Nasrallah, 2012) (hal:33)

As for me, a miracle has happened to me. The miracle that maybe no one ever expected. Like a frying pan that is always hot, when my mother looks for me, she always knows I am at Aminah's house.

Usually, the two of us waited for Aminah at her doorstep until she returned from her job as a child psychiatrist at a rehabilitation center for war victims. Across the street, he always looked sad, but as soon as he saw we were waiting for him, his expression immediately changed, and his trademark smile widened.

Aminah is shown as an exceptional woman in this literature. Aminah is eager to work to provide for herself and her two offspring. Aminah is employed as a child psychiatrist in a rehabilitation center specializing in helping war victims. He consistently maintains a sincere and patient approach to life without expressing any complaints. The relationship between Feminism theory and Ibrahim Nasrallah's novel *A'ros Aminah* is interconnected in this case. This novel presents numerous issues about feminist ideology and its application to women. In addition, the story portrays many women's movements that effectively showcase their powers throughout that era.

CONCLUSION

The novel *A'ros Aminah* by Ibrahim Nasrallah demonstrates that women's resistance can play a role in perpetuating the oppression that took place during the conflict between Palestinians and Israel. Numerous women possess great strength and can provide for themselves and even serve as the central support system for their families. Have the courage to articulate one's viewpoint in the face of disagreement, have the audacity to make a decision when there are factors to be taken into account, and so on. This demonstrates that women are not universally perceived as feeble and unable. Women possess strength and resilience comparable to that of men. The resistance exhibited by the female characters in the narrative serves as evidence of women's ability to distinguish themselves. The novel *A'ros Aminah* by Ibrahim Nasrallah encompasses several manifestations of the women's struggle.

From the analysis of the forms of women's resistance, it can be inferred that applying feminist theory to evaluate Ibrahim Nasrallah's novel *A'ros Aminah* reveals issues concerning the plight of women who were repressed during the conflict. Within this literary work, the female characters have demonstrated their ability to combat oppression equally with their male counterparts, even without male support. Women can generate opportunities according to their methods. The work contains numerous issues about women, making them intricately connected to feminism. In addition, the story portrays many women's movements that effectively showcase their powers throughout that era.

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