

## ANALYSIS OF PERSONALITY CONFLICTS OF THE CHARACTERS IN THE NOVEL AZ-ZAYNI BARAKAT BY JAMAL AL-GHITHANII (A STUDY OF SIGMUND FREUD'S LITERARY PSYCHOANALYSIS)

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### Abstract

Personality conflict using a literary psychology approach is a way to study the behavior of characters in a literary work. With psychological science, readers will explore the mental state of the characters in the literary work. This novel tells the story of Zayni Barakat, a prominent Egyptian muhtasib who also served as governor of Cairo at the end of the Mamluk dynasty. In the Mamluk era, a muhtasib was not only authorized to control the market situation, but also to monitor the behavior and morals of the people. And as governor, in the midst of a chaotic political and security situation, he controlled the corrupt city through a network of spies and whistleblowers. Zayni Barakat was a pious and praiseworthy leader, honest and just, wise and with integrity, strong and decisive, disciplined and effective. He was much loved by his people. His partiality to the people is evident from his indiscriminate attitude towards the rich and the poor as well as the strong and the weak; he is also not reluctant to communicate directly with the small people, something that was impossible for any leader to do before. The descriptive method of analysis is carried out by describing the facts which are then followed by analysis. Etymologically descriptive analysis means describing based on Sigmund Freud's personality theory, it can be grouped into three parts, namely the conflict between id and ego, id and superego, and ego and superego. the conflict between id and ego is a conflict that occurs between the desires of an individual with rationality, the existing reality. The characters who experience conflict between id and ego are Vizcounti Gianti, Zayni Barakat, Attar, Zakariyya bin Radi and Amr bin al-Adawi

**Keywords: Psychoanalysis; Personality Conflict; Superego; Jamal**

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#### Introduction

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Conflicting desires from the personality structure produce anxiety.<sup>1</sup> Humans are creatures with needs and desires.<sup>2</sup> This is the key concept of Sigmund Freud's

<sup>1</sup> Albertine, *Minderop, Metode Karakterisasi Telaah Fiksi*, (Jakarta: Yayasan Obor, 2013,) 32.

<sup>2</sup> Zaviera Ferdinand, *Cara Cerdas Menghadapi*

*Anak Hiperaktif dan Gangguan Konsentrasi*, (Yogyakarta: Kata Hati, 2007), 124.

personality theory)<sup>3</sup>. This approach was developed by Sigmund Freud. He believed that individual life is largely controlled by the unconscious. So that many behaviors are based on things that are not based, such as desires, impulses and even urges. Suppressed desires will remain alive in the subconscious and at any time will demand to be satisfied. yang saling bertentangan dari struktur kepribadian menghasilkan anxitas.<sup>4</sup>

In Islam, this personality conflict is also mentioned. In humans, there are physical elements as the biological structure of their personality and spiritual elements as the psychological structure of their personality. The synergy of these two elements is called nafsani which is the psychophysical structure of human personality. The nafsani structure has three powers, namely qolbu which has the nature of divinity (Ilahiyah) as an aspect of human supra-consciousness that functions as the power of emotion (taste), reason which has the nature of humanity (Isaniah) as an aspect of human consciousness that functions as the power of cognition (creation) and the third is lust which has the nature of animalism (hayawaniyah) as an aspect of human pre or sub-consciousness which functions as the power of conation (karsa). By borrowing Allport's definition, personality can simply be formulated as "what a man really is". That is, man as his sunnah or nature,

which has been determined by God. A broad definition can be based on the structure of personality, which is the integration of the human heart, mind and lust system that causes behavior.<sup>5</sup>

Realizing balance in the process of meeting physical and spiritual needs is the main requirement for realizing a balanced personality that will produce a healthy mentality. This kind of mentality is mentioned in al-qur'an as an-nafs al-muthma'innah. A person with a balanced personality is one who has an-nafs al-muthma'innah, namely a person who is physically healthy and strong, able to fulfill his primary needs in a halal way, and fulfill his spiritual needs by holding fast to the creed of tawhid, getting closer to Allah by practicing worship and doing righteous deeds, and avoiding bad deeds and things that bring the wrath of Allah.<sup>6</sup>

Through personality conflict research and by involving Islamic views on the conflicts that occur in the characters, it is hoped that it can find and understand the real personality conflicts that exist in the novel. Literary works are the creative process of a writer. From this process, we can understand the psychological aspects contained in a work. The fictional characters depicted in a literary work display various characters and behaviors related to psychology and psychological experiences or even psychological conflicts.<sup>7</sup> Therefore, it is

<sup>3</sup> Abdul Mujib, *Kepribadian dalam Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2007), 18

<sup>4</sup> Muhammad Utsman, Najati, *Psikologi dalam Al-Qur'an, Terapi Qur'ani dalam Penyembuhan Gangguan Kejiwaan*, Terj. Zaka al-Farisi,

(Bandung: CV Pustaka Setia, 2005), 328.

<sup>5</sup> Abdul Mujib, *Kepribadian dalam Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2007), 18

<sup>7</sup> Albertine, Minderop, *Metode Karakterisasi*

important for writers who are at the level of literary science to further understand the psychological background of these characters.

Related to psychology, especially personality psychology, literature is an interesting study material because literature is not just a tedious text study but a study material that involves the characterization or personality of fictional characters, authors of literary works and readers.<sup>8</sup> Through understanding psychological theories, literary works are analyzed. Literary psychology places literary works as dynamic symptoms. Literary works determine a theory. There is a balance between literature and theory. In this relationship, a dialog occurs that will reveal various problems contained in the object.

The novel related to personality conflicts is the novel *Az- Zaini Barakat* by Jamal Al-Ghitani, which illustrates the existence of personality conflicts in its characters. The following are examples of quotes that will be analyzed in this study.

ومعروف, لم تخلق العائم الكبار لاي إنسان, لا يجرو"  
اي شخص على لبسها في حضرة من له العقام ورفعة  
الشان. منظر العمامة فوق راسه يوغر قلوب الحساد  
يوقظ النميمة, يحرك الدسياسة, على بن ابى الجوا لا  
يبالى. يتعمد التجول بها, وتحسسها, وابرازها  
وامالتها الى الخلف, و الى قدام, بالذات فى لوقات  
حديثه الى الأمراء الكبار. حذره بعض الاصحاب. الا

يزهو او يختال بعمامته فى حضرتهم, لكنه لا يعنيه  
امرهم" (الزين بركات : ٥)

"And, as is well known, the great turban was not created for just anyone, no one dares to wear it in the presence of those of higher status than him. The presence of the turban on his head aroused the hatred of those who were envious, provoked slander, and hatched evil plans. However, Ali b. Abi al-Jud did not care. He still wore it when he was traveling around. Not only that, he often touched it, smoothing it back and forth, especially if he was talking to high-ranking Amirs. Some of his friends warned him not to be too proud of his turban or to wear it in the presence of the amirs, but he never listened."<sup>9</sup>

The above quote illustrates the conflict in personality that occurs in the character Ali bin Abi al-Jud, which revolves around his id and superego, which also cannot be controlled properly by his ego. His id wants to keep wearing the big turban, but the rules in society do not allow it, because it will cause hatred from the leaders. In the Islamic view as well, that a very deep desire that is not contained in the ethics agreed upon in society will lead to an arrogant and haughty person. These three personality structures are not harmonious, which results in conflict. The personality will begin to experience disturbances and it will be difficult to achieve the desire satisfactorily..<sup>10</sup>

Telaah Fiksi, (Jakarta: Yayasan Obor, 2013), 1.

<sup>8</sup> Albertine, Minderop, *Metode Karakterisasi Telaah Fiksi*, (Jakarta: Yayasan Obor, 2013), 3.

<sup>9</sup> Jamal Al-Ghitani, *Novel Az-Zayni Barakat*, hal.

5.

<sup>10</sup> M. Arif, 2011. *Dasar – Dasar Flebotomi*. (Makassar :Lembaga Penerbitan Universitas Hasanudin LEPHAS, 2011), 23.

From the above problems, it is clear that the personality conflicts experienced by the characters. The life problems described in this story are very interesting for the author to research because the personality conflicts experienced by the characters are psychological diseases.

Jamal Al-Ghithani's novel *Az-Zayni Barakat* tells the story of Zayni Barakat, a prominent Egyptian muhtasib who also served as governor of Cairo at the end of the Mamluk dynasty. In the Mamluk era, a muhtasib was not only authorized to control the market situation, but also to monitor the behavior and morals of the people. And as governor, in the midst of a chaotic political and security situation, he controlled a corrupt city through a network of spies and whistleblowers. Zayni Barakat was a pious and praiseworthy leader, honest and just, wise and with integrity, strong and decisive, disciplined and effective. He was much loved by his people. His partiality to the people is evident from his indiscriminate attitude towards the rich and the poor as well as the strong and the weak; he is also not reluctant to communicate directly with the small people, something that was impossible for any leader to do before. The descriptive method of analysis is carried out by describing the facts which are then followed by analysis. Etymologically descriptive analysis means describing based on Sigmund Freud's personality theory, it can be

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## METHODOLOGY

The research method used in this research is descriptive analysis method. The descriptive method of analysis is carried out by describing the facts which are then followed by analysis. Etymologically descriptive analysis means to describe. However, this definition has an additional meaning, which is not merely describing but also providing understanding.<sup>11</sup> The analysis focuses on personality conflicts and Islamic views on the characters' personality conflicts. Then through this method, personality conflicts and Islamic views on the personality conflicts of these characters contained in the text of the novel *Az-Zayni Barakat* by Jamal Al-Ghitani will be described and analyzed by the community in their respective places.

## DISCUSSION

### **Analysis of Personality Conflicts of the characters in *Az-Zayni Barakat's* novel**

<sup>11</sup>Nyoman Kutha Ratna, *Teori, Metode dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar,

2012), 53.

## 1. Personality Conflict between Id and Ego This personality conflict in Az-Zaini Barakat's novel

Personality conflicts in Az-Zaini Barakat's novel occur in several characters. One of the personality conflicts according to Freud is the conflict between id and ego, which is the conflict between desire and existing reality, which makes the ego act to satisfy the id's desires. The characters who experience personality conflicts at the id and ego level are a Venetian traveler, Visconti Gianti, as in the following quote: Personality conflicts in Az-Zaini Barakat's novel occur in several characters. One of the personality conflicts according to Freud, namely the conflict between id and ego, namely the conflict between desires and existing reality, which makes the ego act to satisfy the desires of the id. The characters who experience personality conflicts at the id and ego level include a Venetian traveler, Visconti Gianti, as in the following quote:

الليلة، تنتظر البيوت أمرا قد يأتي غدا أو بعد غدا،  
أصغى إلى وقع حوافر تصطدم بحجارة الطريق،  
تبعده، تنأى، أطل من مشربية البيت محاذرا أن يرانى  
أحد، أطل والضلال يلف البيوت، لا أرى مؤنثة جامع  
السلطان الغورى الجديد، لم تمض سنوات على بنائه،  
لم أراه عندما جئت هنا آخر مرة قبل رحيلى الطويل  
إلى الشرق، سمعت باستعدادات تجرى لبنائه، تشييد  
القبة الضخمة المواجهة له، أطل برأسى قليلا، أخاف  
انفتاق الظلام عن وجوه درك قساة القلوب، إذ  
يجدوننى أفرنجيا، يدفعون بى إلى الموت بلا محاكمة،  
لا استجواب، لا سؤال، من أنا، من أين جئت!! لن

تتاح الفرصة لأخبرهم، لأقنعهم، إننى أعرف الولي  
الأمير، كرتبى" (الزبني براكات، ص: ٥)

"Tonight, the houses waited for tomorrow, wondering what the next day would bring. I heard the sound of the horse's hooves hitting the stones of the road, moving further and further away. I looked outside the mashrabiyya carefully so as not to be seen by anyone. I see darkness enveloping the houses. I don't see the minaret of Sultan al-Ghuri's new mosque, built only a few years ago. I had not seen it the last time I came here, before my long journey to the East. I had heard that preparations were being made for its construction and the erection of a large kuba overlooking it. I craned my head slightly, worried lest the darkness of the night suddenly revealed the faces of the cruel guards. If they found out I was a Frankish, they would kill me without trying me first, without introgation, without even questioning who I was and where I came from. I wouldn't have had the chance to tell them, to convince them, that I knew the governor, Amir Kurt Bey, well.<sup>12</sup>

The quote depicts the desire of a Venetian traveler who wanted to know what was going on around him. His strong desire must be satisfied immediately. Seeing the impossible conditions, the ego considers a way to find out what is going on, which is none other than the desire of the id. By considering various ways and the situation and conditions at that time, the

<sup>12</sup> Jamal Al-Ghithani, *Novel Az-Zayni Barakat*, hal.



energy of the id is used by the ego to flicker while keeping its presence in public a secret. Also seen in the following quote:

بل اننى أصغيت مرتين إلى متولى حسبة القاهرة،" الزينى براكات بن موسى، إنه صلح مناصب عديدة أيضا، ومسؤل عن حفظ الأمن والنظام، لو وأنى فسيتذكرنى، أعرف أنه لاينسى وجها عابرا رآه مرة واحدة، حتى لو مضى على رؤيته لصاحبه عشرة أعوام، على أية حال سابقى الليلة، بالتاكيد لن أنجو من العسس، المنسر، المماليك، بيوت المدينة كلها مغلقة، مرعوشة تود لو توارتت، تهفو إلى الأمان المرجو، شموع بيتى مطفاة، أخشى تراقصن الضوء فى أحداق العيون المتلصصة" (الزينى براكات، ص: ٥)

"I even had two conversations with the muhtasib of Cairo, Zayni Barakat b. Musa, who held several other offices and was responsible for the implementation of laws and regulations. If he saw me, he would remember me. I knew he would not forget the face he had seen, even after ten years. But I will stay here tonight, otherwise I will not be safe from the pursuit of police, robbers or Mamluks. All the houses in the city are locked, shaking, wanting to hide, wanting to move to a place where they can find safety. The candles in my house had died, I was so afraid of the waves of light that graced the eyeballs of the scouts".<sup>13</sup>

The quote also illustrates that the traveler eventually had to postpone his desire to continue to find out what happened, this happened after consideration of the ego's defense

mechanism for the situation and conditions that occurred at that time. Also in the following quote:

عندما سمعت بذهاب الزينى براكات إلى الجامع الأزهر، ليخطب فى الخلق، قلت والله لاتفوتنى رؤية وجهه أبدا، ظننت أننى الوحيد، وعندما ذهبت لم أجد أقدمى مكانا وكانه يوم الحشر..قلت لنفسى.. من أين جاء هؤلاء؟؟" (الزينى براكات، ص: ٣٢)

"When I heard that Zayni Barakat was going to the Azhar mosque to address the people there, I vowed not to miss the chance to meet him in person. I thought I was the only one with such intentions, but, when I got there, I couldn't even find a place to stand. It was just like Judgment Day. I said to myself, 'Where did these people come from?'"<sup>14</sup>

From the quote above, it can be seen that the desire of this Vanesian wanderer to meet Zayni Barakat, even since his first arrival in the city of a thousand towers. when the opportunity came to be able to meet Zayni Barakat, the id continued to cause anxiety, but the id did not consider what the ego offered, from the rationalization of the place he would face, which in the end he could not look at Zayni Barakat even standing things were nowhere, because his id dominated over the ego's rationalization.

In addition, the conflict between id and ego also occurs in the main character in the story, Zayni Barakat, as in the following quote:

<sup>13</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 5.

<sup>14</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 32.

كل منهم يقطب جبهته، يحاول التذكير، حتى أنا " قلت انفسى، فعلا لم أر الزينى خلال الأيام التي قضيتها هنا، الزينى يراه أهل القاهرة يوميا، ولو مرة واحدة، تدق الطبلخانا أمامه، يعشى السعادة فى ركابه، الزينى دائم التفتيش على أسعار البيضائع يتعقب أو كان الفساد، مشى الناس فى الطرقات، له قواعد لا بد من مراعاتها، الالتزام بها، أحيانا يمنع النساء من ارتداء أزياء معينة، ربما منعهن من الخروج إلى الطرقات لتزايد عبث المماليك فى بعض الفترات، آخر زيارتى لمصر، رأيت الزينى بركات قويا عليا، لأدرى كيف صارت به الحال؟ ثلاث سنوات تغير الإنسان حقا" (الزينى بركات، ص: ٦)

"Zainy would periodically check commodity prices and pursue those who violated them. He established and enforced strict regulations for pedestrians. Sometimes he forbade women from wearing certain styles of clothing or even forbade them from going out into the streets if the Mamluks were being more cruel than usual. The last time I visited Egypt, I saw Zainy healthy and strong. I don't know what happened to him. Three years can really change a person".<sup>15</sup>

Also in quotes:

رأيت الزينى ينزل بنفسه، يناقص باعة الحلوى، والاجبان، والبيض، وقتنا طويلا مع الفلاحات بائعات الدجاج والأوز والارانب والبط، يسعر الأصناف بنفسه، يجرس المخالفين فى المدينة، أعرف رضاء الناس عنه، حبههم له، أذكر ماكتبته عنه بعد لقائنا لأول به" (الزينى بركات، ص: ٧)

"I have seen Zainy go to the market to quarrel with the sellers of cakes, cheese and eggs, to talk with the women farmers who sell

chickens, geese, rabbits and ducks. He is the one who sets the prices and announces and shames dissenters. I know the people love him, they love him. I want what I wrote about him after I met him for the first time."<sup>16</sup>

The two quotations show that the figure of Zainy Barakat as a person who holds several positions and is responsible for the implementation of laws and regulations tries in such a way as to realize his desire (id), namely creating a prosperous society and not burdening people who are at a low economic level in buying and selling activities. Then the id channels energy to the ego to make its wishes come true. Ego with all its considerations finally provides an answer to this desire, namely by determining the sales price itself. However, because there are some of these sellers who do not obey the rules, this causes the id to return to a state of object-cathexis search, resulting in a fight with the problematic sellers, this arises from an impulsive effect which is also called losing patience, because the ego is unable to handle this problem perfectly as expected by the id.

In addition, the conflict between id and ego occurs in an old man named Attar. Here is the quote:

سمعت حادثة العطار بعد وقوعها بسنة، رأيت بعينى وهو يلف الحوارى، يقف بين الحين والحين، يزعق فى الفراغ منها لا بالسباب والشتم على شخص لا يذكر اسمه أبدا، وقبل أنه يصنع تماثل صغيرة من

<sup>15</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 6.

<sup>16</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 5.

الورق يحرقها يوميا قبل نومه, ويتلو عليها تعاويذ  
"خاصة, وظل على حاله حتى كان من أمره ما كان  
(الزيني بركات, (ص: ٩-٨))

"I only heard the story of Attar a year after it happened. I had seen him wandering the streets, stopping occasionally at open spaces, shouting obscenities at someone whose name he never mentioned. According to the story, he made a tiny paper doll that he burned every time he finished casting a certain spell every night before he went to sleep. He continued to do so until some events happened that stopped him".<sup>17</sup>

To take revenge on Zayni Barakat who had separated him from the girl of his heart was very difficult. He can't do anything but reproach her, even if it's only in the context of himself-his heart. This desire (id) can be restrained by the ego not to be expressed, because the consideration is about himself, which in the end the id again looks for other objects of satisfaction (objec cathexis) so that the anxiety in him subsides, namely by making a small paper doll which he then burns.

The conflict between id and ego also occurs in the character Zakariyya bin Radi, the following quote:

لكنه الليلة محسور, الغيظ يهريه, للأسف, يقرر  
خنق شعبان ودفنه حيا, بنفسه راقب الخنق, مبروك

وحده قام بالعملية, ضربات معوله الصماء عالقة في  
أذن زكريا, الليل وغرابية الأمر ورحيل الفتى يكسبها  
"رنيينا قائما مخيفا, لكن, لا بد من تنفيذ ما أمر به  
(الزيني بركات, (ص: ٢٢))

"Tonight, however, Zakariyya was in great grief and emotional. With great regret, he decided to finish off Sha'ban and bury him alive. He saw the process of taking his life himself. Mabruk himself did it all and the sound of his axe blowing still rings in his ears. That night, the strangeness of the affair, and the young man's departure from his life made things gloomy and frightening, but what he was told to do had to be done".<sup>18</sup>

Also in quotes:

ربما جاءوا واختطفوا شعبان حيا, يطلعون به إلى  
السلطان, يمولنا هذا غلامك الحبيب وجدناه عند  
زكريا بن راضي كبير البصاصين, ونائب على بن  
أبي الجود, يمولانا خاتك زكريا فاخطف أحب الناس  
إليك. فسق في أقرب الخلق منك, بدله وغيره. أنهى  
أوله و آخره, كبير بصاصيك الذي جئت به يوما, كدت  
تظهر ضعفك أمامه, طلبت منه بقلب كلهم, أن يطلق  
رجالها, عيونها, بحثا عن شعبان, حبيبه وصفيه, زكريا  
هذا" (الزيني بركات, (ص: ٢٣))

"Perhaps they will come and kidnap Sha'ban alive and bring him to the Sultan. They would say, "My lord, this is your favorite young man. We found him in the place of Zakariyya bin Radi, the chief spy and deputy of Ali bin Abi al-Jud. My lord, Zakariyya has betrayed you and kidnapped the one you love the most, he has hurt the one who is closest to you

<sup>17</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 8-9.

<sup>18</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 22.



and changed him completely and forever. The same spy chief whom you used to call and before whom you almost revealed your weakness and asked him, with a broken heart, to send his men, his spies, to find Sha'ban, whom you loved the most, whom you liked the most. Zakariyya the...".<sup>19</sup>

From the two quotations above, it shows a desperate desire (id) of Zakariyya bin Radi to find out great information related to the secret relationship between the Sultan and Sya'ban, who is none other than a person who is very dear to the Sultan. His ego warned him that in order to get the information without violence, Sha'ban would not give him the answer. However, Zakariyya's enormous id made him impatient, which arose because the ego could not satisfy his desires, so with a state filled with anxiety Zakariyya took actions that were contrary to what the ego thought, namely killing him alive, so he did not get information about the relationship between these two people, as in the following quote:

ثلاثة شهور مضت كاد زكريا ينسى الهدف الأصلي، يضل عن الولى إلى حقيقة ما بين السلطان وبين شعبان، فى البداية حام ودار، أنكر شعبان، فى ثنانيا الأحاديث والكلام يلقى زكريا بخبيث السؤال، يبدى الغلام تجاهلا، مرت الأيام، وصبر زكريا ينفذ كحبات الرمال من بين الأصابع، فى ليلة ضاق به الأمر، نزل إلى القبور، أوثق الفلام، عراه، قلبه فى شفثيه، رأى انسحاب الدم من الوجه الميخ، من أذنيه نحس العنق الناعم الأمس، زام شعبان وعض يد زكريا، طرحه أرضا. أفسد الأرض الكبير، عبر مضايق مجهولة لم ينفذ منها إنسان، وقف عند حافة لم

يطلع عليها ذكر، لم ينظر فى وجه الغلام، غادره كدرا متضايقا حزينا، لماذا؟! لايدرى، ليس السبب فشله فى الوصول إلى حقيقة العلاقة، بعد ثلاثة أيام نزل القبور، رأى وجهه بداته قسوة تفاس بعشرات الأعوام، فى البدء ظن أن الغلام أبدل، أين ملاحظة الوجه، روقان أول العمر، ناداه، لم يجب شعبان، لم يفه حرفا، زال زهاء الشباب، انكسر غصن الورد، نسي الغلام بلادا زارها، قرى رآها، ثلوجا بيضاء تفنن فى الحديث عنها، أى لغز يحير زكريا، غادر القبور مسرعا، عاد إليه مرات خلسة، روعه ماراه وأفزع، نحل الغلام وكاديفنى، لو أمتد الوقت، لوفى الزمن فسحة، متسع، ربما توصل إلى سر ماحدث، يضع يده على بدايت الأشياء، ربما توصل إلى حقيقة الأمر بين السلطان وغللمه شعبان" (الزبنى بركات، ص: ٢٢)

"Three months passed and Zakariyya almost forgot his original purpose, almost ignored his curiosity about the relationship between the Sultan and Sha'ban. At first he clamored for the truth, but Sha'ban denied it. Casually, as they chatted, Zakariyya asked intriguing questions but the young man ignored him. Zakariyya's patience almost vanished like sand falling from between his fingers. One night, unable to bear it any longer, he went underground, tied the young man up, stripped him naked and kissed him on the lips. He saw how Sha'ban's beautiful face and ears turned pale. He felt his smooth, soft neck. The youth roared and bit Zakariyya's hand. Zakariyya threw him to the floor and explored the virgin realm. He explored virgin territories that had never been seen by any man. He did not see the young man's face, so he left him. Zakariyya felt upset and sad. Why? He did not know.

<sup>19</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

The reason was not his failure to find out the relationship between the boy and the sultan. Three days later he went down to the cellar again and found that the face had changed, harder and aged a dozen years. At first he thought the boy had been replaced. Where had the beauty of his face or the gentleness of his youth gone? Zakariyya called his name, Sha'ban did not answer, not a syllable came out of his mouth. His youthful blossom had vanished, the flower had withered. The young man had forgotten the countries he had traveled to, the villages he had seen, the pure white snow he had talked so excitedly about. Zakariyya was distraught and soon left the cellar. Sometimes he quietly returned there, but he was frightened by what he saw. The child was weakening and on the verge of death. If only Zakariyya had a little patience, he would have known the deepest secret, he could have known the true relationship between Sha'ban and the Sultan.”<sup>20</sup>

It is also seen in the following quote:

،يطلع متطفيا إلى القلعة، ينبطح أمام الأمواء جميعا“  
 يبكي، دموع حقيقية، لاشك في ملوحة طعمها، ينطق  
 ما يجعل زكريا يروح ويجي حتى الآن، لايمضى  
 ،لرؤية ابنه الوعيد، أى من حريمه، يتقل الليل فوقه  
 لايعنيه إعدام على بن أبى الجود، لايهمة الآن استمرار  
 الغورى أو خلعه وتواية أسفال الخلق مكانه، كل همه  
 الوصول إلى تفسير لماجرى من الزينى بركات بن  
 موسى، فى العلقه، وأمام من؟؟ أمام الدولة كلها، مالو  
 سمعه إنسان لضرب الأكف عجا ودهشة. فى ساقه  
 خدر، طابور نمل وبيع يسرى تحت جلده، يعقد يديه

وراء ظهره، ريمالم يدفع ثلاثة آلاف. لكن أبدا، لأحد  
 برفقة زكريا الآن، يهز رأسه بقوة، أبدا، أبدا، يثق من  
 صحة عيون بصاصيه المتخصصين فى أمور قانى  
 باى، يعلم تماما دخول ألف درنار إلى خزائن الأمير  
 ،قانى باى يوم استلمه البرطيل من بركات بن موسى  
 لم تصله إيرادات من أى جهة أخرى، أما الألفان  
 المتبقيان من الثلاثة اللاف فطلعا إلى القلعة، أه لو يتخذ  
 السلطن رأيا الليلة لاستقر زكريا، لكنه أمر الزينى  
 بالانصراف حتى يرى من أمره ما يكون، زكريا يمسك  
 :الدقتر، يفتح الصفحة من جديد“ (الزينى بركات، ص  
 ٢٦).

"Zayni secretly went to the citadel, knelt before all the emirs, literally shed tears and uttered words that have kept Zakariyya up and down the room until now. He did not go to see his only son or his concubines. That night was so hard for him. He did not care a bit about the execution of Ali b. Abi al-Jud. He would not have blinked even if Sultan al-Ghuri had remained in power or been coup d'état and replaced with the most despicable of God's creations. All that was on his mind was to find an explanation of what Zayni Barakat b. Musa had done in the citadel. And in front of whom? The whole country! Those things would be shocking to anyone who saw them. His legs felt free, as if a line of tiny ants were running under his skin. She clapped both hands behind her head. Maybe Zayni didn't pay the three thousand dinars. No, no, no way. Zakariyya was now completely alone. He shook his head vigorously. He was so sure of the veracity of the reports of his spies specially assigned to watch Qani Bey. He knew that a thousand

<sup>20</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

dinars had just been added to Qani Bey's treasury on the day he received the bribe from Barakat b. Musa. He received no income from anywhere that day. The remaining two thousand dinars were sent to the fort. Had the Sultan decided tonight! Zakariyya would have been at ease. However, the Sultan asked Zayni to wait for his decision. Zakariyya held the file and opened the page once more.”<sup>21</sup>

In the quote above, the strong desire (id) of a Zakariyya bin Radi to get information about Zayni Barakat who at that time was in the process of appointing Zayni as muhtasib. Zakariyya was convinced that Zayni's appointment was because Zayni bribed Amir Qani Bey to propose him to the Sultan to give the position with three thousand dinars on the twentieth of Ramadhan after the Isha prayer. From here Zakariyya began to be uneasy and continued to spy on Zayni, in order to reveal the ugliness of Zayni who at this time was in front of him at the same time with the Sultan, but he could not hear carefully what they were talking about. As the desire grows (id), Zakariyya's ego keeps giving him realistic thoughts that he should prioritize over the desire. His ego kept trying to get Zakariyya to stop spying on Zayni by bringing up his only son or his concubines and even the execution of Ali bin Abi al-Jud. He would not blink an eye even if Sultan al-Ghuri remained in power or was coup d'état and replaced with the most

despicable of God's creations. All he had in mind was to find an explanation of what Zayni Barakat b. Musa was doing in the fortress. Ego fails to fortify this desire, which then causes anxiety in Zakariyya to get higher. Which is also supported by the following quote: "As for tonight, Zakariyya himself will handle Barakat bin Musa.

Another character who experiences personality conflict between the id and ego is Amr bin al-Adawi, the following excerpt:

في فجر طارت الأخبار، أرسل الشيخ أبو السعود في طلب الزيني بركات، مجاور أزهرى من مجاورى الأزهر الشبان سعى إليه، صحبه إلى كوم الجارح، حيث اختلى الزيني بركات بالشيخ أبو السعود، عمرو لم يهدأ، لن تقوته شاردة أو واردة، لاتمر عليه نظرة ذات معنى إلا يدركها، ضحكة غريبة الإيقاع لا بد أن يرصدها، أى نكتة يقولها واحد من الخبثاء، هؤلاء الذين لا هم لهم ولا شاغل في مثل هذه الاحوال إلا القعاد على أرضية السبلة، وأمام دكاكين المشبك، والسنيوسك، يضحكون، يسخرون، عمرو يعلم انه، ليس بمفرده، هناك من يرقب الخلق معه، يرقبه أيضا "يرفع عنه التقارير إلى مقدم بصاصى القاهرة (الزيني بركات، ص: ٣٣).

"By dawn, the news had spread throughout the city: Sheikh Abu al-Su'ud had summoned Zayni Barakat. A young student from al-Azhar went to meet him and accompanied him to Kom al-Jarih, where Zayni Barakat met with the elder sheikh. Amr did not remain silent. He didn't want to miss a thing, no matter how small. He would watch every move, every laugh that sounded out of place,

<sup>21</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

every joke that was exchanged between these two ignorant men who had nothing else to do under the circumstances but sit on the floor next to the drinking fountain or in front of the pastry shop, laughing and mocking each other. Amr knew he was not alone, there were others like him, watching the people.”<sup>22</sup>

From the quote above, Amr has a desire to find information, which is included in the id category, which is a hope that wants to be achieved to minimize tension in the self. However, in this case, the desire is not achieved satisfactorily, this is due to the rationalization of the ego which gives an image to the figure of Amr that with this spy activity will cause disruption to his security, because with it, people who work like that are also watching anyone who does similar activities to them. Automatically, it is possible that he will also be in the details of the Spy report this time. However, he still did it and increased his vigilance, so as not to get too involved with the Cairo Spy group. And thus the desire to find out the identity of the people who did the same thing as him also arose. This is as the following quote:

عندما أخبره المقدم نفسه بهذا نقاب على جمر،  
تساعل كثيرا... من هم؟؟ حاول الاستدلال على واحد  
منهم، ظناظنون لم يستطع فآثر صرف الفكرة، لكنها  
تغيب، تحوم دوما" (الزيني بركات، ص: ٣٣)

"When the leader Bassas himself

told him about it, he could not rest for a moment. He wondered who they were and tried to identify one of them. He was suspicious, but he was not sure and decided not to heed the thought. Yet, however capable he was of doing so, the curiosity remained, lurking silently”<sup>23</sup>

The above quote describes Amr's immediate desire to know the people who did the spying as well. In this case the ego tries to ease the anxiety by diverting it and heeding the thought because although he is suspicious, but it is not believed. However, the id that is so strong continues to force him to identify other spies, as a result, spying secretly is also trying to be done on the basis of such a strong id desire.

## 2. Personality Conflict between Id and Superego

The second personality conflict is between the id and superego, which is a conflict between the desires of an individual who is very large with the rules built in him or even the rules in society that require him to obey these rules. Here are the characters who experience personality conflict between id and superego.

<sup>22</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 33.

<sup>23</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 33.

لكن اليوم طال تجوالي، لم ألق واحدا من أصحابي" القدامى، ربما تغيروا، سمعت من العامة أن كثيرا من أعيان الناس، والمشايخ، نقلوا الثمين الغالي من ثيابهم وحوائجهم إلى الأماكن البعيدة المجهولة، وحلوا عيالهم إلى الأرياف، هجروا بيوتهم وسكنوا المزارات وفساقي الموتى، سمعت بكثرة الإشاعات، كل إنسان يقول مايلحوله، أى شخص يدخل فيما يعنيه ومالا يعنيه، وطالب البعض بضرورة تدخل الأمير طومانباى نائب الغيبة لإسكات اللسانة" (الزيني بركات، ص: ٦).

"However, today I didn't meet any of my acquaintances. Perhaps they have changed. I heard people on the street say that many nobles and Sheikhs had moved their properties to distant, unknown places, sent their children to the outskirts of the city and left their homes to live in shrines or burial grounds. I heard that the place was full of rumors, everyone saying what they wanted to say, everyone talking, whether it was his business or not. Some people asked the intervention of the interim governor, Amir Tuman Bey, to shut them up."<sup>24</sup>

In the quote above, the desire that exists in every individual in the community is to keep talking about what is happening, including whoever they want to talk about. Their egos cannot stop them, as the situation is becoming increasingly chaotic, so they cannot just wait without discussing what is on their minds. However, in addition to that, it is something that must be avoided and should not be done by the community to talk to criticize the government, which is

the ethics that have been established at that time. Because the ego cannot be controlled properly, the id returns to a state of anxiety and performs impulsive actions, which are in conflict with the superego, which in this case is the government's rules. This is also seen in the following quote:

عندما كان الزيني يسافر لمدة أسبوع، بمجرد أن يخطو خارج القاهرة ترتفع الأسعار، يفاعل كل إنسان مايلحوله، فما بالك وقد اختفى الآن؟" (الزيني بركات، ص: ٩).

"Every time Zayni goes away for a week and as soon as he steps out of Cairo, prices soar and everyone acts out. What would happen if he disappeared now?"<sup>25</sup>

In the quote, it has long been the desire (id) of the merchants to increase the sales price, but it is restrained by regulations. When the implementer of the regulation is away for a long time, then the desire is getting higher, the anxiety in the self will be stronger, so that the ego cannot be a bulwark of defense to prevent this desire, which then this desire must deal directly with the values that exist in society (superego), although now the value is no longer seen, because of the anxiety.

In addition, the personality conflict between id and superego is also experienced by Ali bin Abi al-Jud, as quoted below:

الليلة عندما دخل إلى حجرة ((سالمة)) امرأته"

<sup>24</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 6.

<sup>25</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 9.



الثالثة، بدأت تخلع عنه ثيابه، عباءة زركش سوداء حفت بالقصب والذهب، عمامته الصفراء الكبيرة الملتقة بشاش لونه أبيض، مثلها لا يرتديها إلا الأمراء مقدمو الألواف. سمح لعلی بن أبي الجود بارتدائها منذ سنة، ينحنى بها أمام السلطان، يجلس الأعيان، يشق بها في المواكب. ومعروف، لم تخلق العمائم الكبار لأي إنسان، لا يجرؤ أي شخص على لبسها في حضرة من له المقام ورفعة الشان، منظر العمامة فوق رأسه يوغر قلوب الحساد، يوقظ النميمة، يحرك الدسيسة، على بن أبي الجود لا يبالي، يتعمد التجول بها، وتحسسها، وإبرازها، وإمالتها إلى الخلف، وإلى قدام، بالذات في أوقات حديثه إلى الأمراء الكبار حذره بعض الأصحاب، الايزهو أو يختال بعمامته في حضرتهم، لكنه لا يعنيه أمرهم" (الزيني بركات، (ص: ١٣-١٢).

"Tonight, as he entered the room of Salma, his third wife, she began to take off her clothes: a black gamis embroidered with gold brocade around the edges and a large yellow turban encircled with fine white cotton cloth that only an emir commanding at least a thousand men could wear. He was given permission to wear it a year ago and has been wearing it ever since when he addresses the Sultan, is among the nobles, or participates in the procession. And, as is well known, large turbans are not made for just anyone, no one dares to wear one in the presence of those of higher status than him. The presence of a turban on his head aroused the hatred of those who were envious, provoked slander and gave rise to evil plans. However, Ali bin Abi al-jud did not care. He still wore it when he was traveling around. Not only that, he often touched it, smoothing it back and forth,

especially when talking to high-ranking emirs. Some of his friends warned him not to be too proud of his turban or to wear it in the presence of the emirs, but he never listened." <sup>26</sup>

From the quote above, the id that controls Ali bin Abi al-Jud is so great that the ego cannot fortify the desire anymore. This is evident when the ego tries to stop the desire, but still the id wants it to be done. So that the energy channeled to the ego by the id is taken back and used to satisfy its desires. In addition, id's desire is very contrary to the norms in society, superego. Wearing a luxurious turban in front of the emirs who are higher than our position is a disgraceful attitude. As a result of the id's very strong energy, the superego was unable to resist this desire. Ultimately, the id took control of Ali bin Abi al-Jud.

يحرص جدا على معرفة كلامهم عنه، تعلقاتهم عليه، وإذا ما وجد فيهما يستحق نقله إلى السلطان طلع لفوره إلى القلعة، يضيف ويبدل في الكلام، بحيث يغير خاطر السلطان على قائله، ولا يخفى ما فعل، بل يتجاهر به، ويفيض في الحديث، كيف أصشى السلطان إليه، كيف ربت كتفه وعطف عليه" (الزيني بركات، (ص: ١٣).

"He pays more attention to what they say to complain to the Sultan. If he felt that what they said needed to be told to the Sultan, he would rush to the Fort and would add to it and change it so as to incur the Sultan's wrath on the person. Besides, he does not keep

<sup>26</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

12-13.

what he does to himself, but talks about it as he pleases, adding and spicing it up a bit, proclaiming how much the Sultan listened to him, how much the Sultan patted his shoulder and how kind and friendly the Sultan was to him."

From the quote above it is clear that Ali bin Abi al-Jud really wants to be flattered and seen favorably by the Sultan. Anything he will do including fighting and slander, this is a picture of the id of the character Ali bin Abi al-Jud in the quote. Whether the norms of society or even religious norms, it is a despicable act, which in the id personality system is very contrary to the superego. However, again the ego and superego were unable to resist this desire.

The personality conflict between id and superego also occurs in the character Said bin al-Juhayni, following the quote:

الرواق خال تماما، كلهم خرجوا، فى الهواء رائحة رطوبة، وخبز جاف مكوم فى أركان الحجرة المستطيلة الطويلة قائمة الجدران، أدخل قدميه فى النعل القديم، لا بد من طلوعه إلى مولاه الشيخ أبى السعود، يمضى إليه فى كوم الجارح، يتبادل معه الحديث، يصغى إلى رأيه فيما جرى وما حدث، صحن، الجامع الكبير يغشى بامجاورين وطلبة العلم، فعلا لا بد من مضيه إلى مولاه أبى السعود، لكنه الآن يجلس بجوار العمود الرخامى الكبير القريب من باب زاوية العميان، يمس الأرض الصلبة بعود قش، سعيد يرقب ماتجىء به الأيام بحذر، لا يخفى أبدا فرحته بزوال هذا الظل الثقيل، لكن ماذا تاتى به الأيام؟! بل ماذا يخبىء اليوم نفسه؟ ربما انتهى الأمر بفتنة بين الأمراء تروح

،فيها رقاب، تسيل دماء أبرياء لاحول لهم ولاشان تغلق أبواب وطيقان، تشعل حرائق فى البيوت، تهدم مساجد وزوايا، من يدري؟ ربما جاء من هو أعتى وأقسى؟ هنا ضرب سعيد عود القش فانقصم، نقض "يديه، عزل على بن أبى الجود فيه رحمة بالعباد" (الزيني بركات، ص: ١٥-١٤).

"Right now Riwaq was completely empty, everyone had left. The air was humid, and dry bread was stacked in the corner of a long rectangular room with flat, upright walls. Said put on his shoes. He had to meet his teacher, Sheikh Abu al-Su'ud in Kom al-Jarih, to discuss and hear his opinion on what was happening. The large mosque square was filled with al-Azhar students and scholars. He had to see his teacher, Abu al-Su'ud. But now he sat by the alabaster pillar near Zawiyat al-Umyan, tracing the lines on the floor with a straw. Said watched developments carefully. He did not conceal his pleasure at the fall of the disgusting man's glory. But what will happen in the market? What will be sold there today? Perhaps it will lead to quarrels among the emirs, causing heads to roll in the streets, innocent blood to be spilled, houses to be closed or burned, and mosques, both large and small, to be destroyed. Who knows? Maybe someone more powerful and more ruthless will put an end to it. Imagining all this, Said threw away his straw and washed his hands. The removal of Ali b. Abi al-Jud from office was truly an act of compassion for the people".<sup>27</sup>

From this quote, the desire or what is

<sup>27</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

14-15.

also called id according to Freud's theory, of a Said al-Juhayni is to visit his teacher Abu al-Su'ud to discuss and listen to his opinion about what is happening. For this desire, the ego tries to provide a realist solution first, namely by starting to watch the development of events that occur carefully. But apparently the information unearthed by the ego has not satisfied the id's desire to find out more, eventually arising again the various questions he sees about what will happen after this in the market, and other questions. It is then that the impulsive action that arises from this dissatisfaction occurs, when Said throws away his straw and cleans his stairs.

Also in the following quote:

«سعيد يبدو مهموما يسمع بشنق عبد، قطع يد سارق»  
إشهار إمراة ضببطت تشرق رغيفاء، تقطع يدها  
اليسرى، أو اليمنى إذا وجدوا اليسرى مطوعة من  
قبل، يضطرب قبله كفرخ ابتل ريشه، لماذا يحدث هذا  
،كله، لماذا؟؟ تعلق الأسئلة وتنزل كعصا نقرزان  
حلقات غليظة في سلسلة حديدية ساخنة تلهب منه  
العصب، تسل النخاع، تجفف ماء الحياة، يود لو يزق  
من فوق منذنة الأشرف قايتباى بالأزهر، يوقط بيوت  
العامة الفقراء، منازل الأمراء، توخز عينيه أسوار  
قلعة الحبل، يرفع يديه، يطلق أذانا طويلا لارجعة فيه  
يسب كل ظالم أثيم، يرى بعينيه زكريا بن راضى  
مخوزقا بجوار باب الوزير، سعيد لا يود أن يعصى  
"بين الناس إلا زاعقا، راجفا محذرا من أمور تاتي

(الزنى بركات, ص: ١٦)

"Said seemed to be suffering a lot. He heard about slaves being hanged, thieves having their hands cut off, the public humiliation of a woman caught stealing a loaf of bread having her left hand cut off or, if that had already been done, her right. Upon hearing all this, Said's heart skipped a beat. Why did all that happen? Why? The question rose up and overcame him, like a drumstick beating constantly on his head, like a hot chain strangling his neck, squeezing out his heart and drying up his soul. If only he could shout from the minaret of the Ashraf Qait Bey mosque in al-Azhar to awaken the common people as well as the emirs from their deep slumber. The walls of the mountain fortress pierced his eyes. He would raise his hands and call out a long adhan in order to satirize the oppressors. With his own eyes, he would see Zakariyya b. Radi moving towards the gates of al-Wazir. Said could only imagine himself walking with the clamoring people, making them tremble to warn them of what was to come."<sup>28</sup>

From the quote above, the deep desire (id) of the figure of Said bin al-Juhayni to awaken the public as well as satirize the government for the actions of the oppressors which he thinks is a bad thing and makes people very uncomfortable about their lives. However, the ego prevents this by describing the condition of himself who is none other than

<sup>28</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

someone with a free will to do anything. It is possible that when he rebels, his fate will not be much like those oppressed people. To assuage the id's deep desire for disappointment, the ego provides another attempt to assuage this desire by presenting a similar behavior, namely the call to prayer. This kind of activity is at least similar to venting anger at the person he wants. Another quote that illustrates the conflict between id and superego is as follows:

سعيد لايقول لفظا، ليدع الضيوف يتحدثون، أول الليل في مجيئه المعتاد إلى لشيخ، تحدث إليه بالفظ أكثر عددا مما قاله جميع هؤلاء، آخر النهار لايزوره لاسعيد بعد انتهاء دروس الأزهر، يجي المریدون في الصباح، يقرئون القرآن الأحاديث، بعضهم ينظف أركان البيت، يقدم إلى الشيخ غذاءه من اللبن الرائب الخبز الساخن الطرى، اقصى آمالهم كلمة من الشيخ إلى واحد منهم فيها رضا، سعيد لايتحرج أمام مولاه من إبداء ضيق أو غضب، ما يخشى التصريح أو التلميح به بين الجوع في الأسواق أو أروقة الأزهر، يقوله هنا، حتى لو رأى فيه جراحة، ينظر إليه مولانا عيناه تنفذان بسرعة عبر أسوار روحه" (الزيني (بركات، ص: ٢٩ - ٢٨).

"Said didn't say a word, in order to let the guests speak. Earlier that afternoon, as usual when he visited the Sheikh, he had talked to him more than all these people had talked. As the day ended, only Said visited him after class at al-Azhar. The others came in the morning: they read the Qur'an and hadith. Some cleaned his house and made him a meal of warm, soft buttermilk bread. Their

greatest wish was the Sheikh's approval. Said never hesitated to express his frustration or anger in front of his teacher. Even the things he was afraid to say, either explicitly or implicitly, in front of a crowd or at al-Azhar, he said here, no matter how crass. The teacher would look at him, his eyes penetrating his soul." .<sup>29</sup>

The quote above shows that Said's strong desire to express what he wants to express has led him to forget the ethics that exist and are built around him. Ethics towards expressing opinions and speaking to teachers. Seeing this, Said acted very disrespectful compared to his friends who treated his teacher very well. His ego could not stop this desire, which in the end the desire (id) violated the provisions of the superego. According to Freud, individuals who are dominated by their desires are individuals who act at will.

The character Amr bin al-Adawi also experiences personality conflicts between id and superego, as in the following quotes:

ضحج الناس وهاجوا، سعيد يسمع الآن ما قلّه أحد" المجاورين هنا منذ ثلاثة شهور، مال عليه عمرو بن العدوى، أخبره، ضاق بما ياتيه على بن أبي الجود في حق الخلق، المظالم الستجة في كل يوم، عمرو يعلم تماما ما يفعله الظالم، يخلو إلى نفسه ساعتين في كل ليلة، يكفر في طرق جديدة للمظالم، يخلق فنونا جديدة لتعذيب ضحاياه، بل قيل بين الناس أنه أوصى زكريا بن راضى — عليه سخط الله وغضبه — بالبحث عن طرق جديدة الإنطاق الضحايا والمساجين، أساليب لا يحلم بها إنسان، قال عمرو إنه قبض على امرأة

<sup>29</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

28-29.

حامل، فقيرة لا ضهر لها، ضربها بين يديه بالمقارع، أحرق أطرافها بالقطران حتى رمت مافي رحمها ولدا ذكرا في سنة شهر، لم يكتف على بن أبي الجود بهذا بلشئها عند باب زويلة، لماذا، هل تردى ياسعيد لماذا؟! لأن رجل زكريا ضبطها تبيع قفة بها ثمار العجور، وكما تعلم فهو يحتكر بيع العجور، مال عمرو هامسا (( نويت قتله )) (الزيني بركات، ص ١٥).

"The voice suddenly sounded clearer. Now Said even heard what one of the students in this place had said three months ago. Amr b. al-Adawi lowered his head to tell him what he was thinking. He could no longer stand what Ali b. Abi al-Jud was doing to the people, with his arbitrary actions. Amr knew very well what the devilish man was doing. He stayed up for two hours alone every night thinking of new ways to oppress, inventing new techniques to torture his victims. According to rumors, he had even asked Zakariyya b. Radi, may Allah be displeased and angry with him, to find new ways to make the prisoners speak - ways that no one had ever imagined. Amr said that 'Ali b. Abi al-Jud once arrested a pregnant woman, who was poor and had no protector, and had people beat her with sticks in front of him. Then, parts of her body were burned with asphalt mixture until she miscarried and expelled the six-month-old fetus she was carrying. 'Ali b. Abi al-Jud thought that was not enough. He hung her at the gates of Zuwayla. Why? Do you know why, Said? Because Zakariyya's men found her selling some melons. As you

know, she monopolizes the sale of melons' Amr came even closer, whispering, 'I want to kill her.'"<sup>30</sup>

Also in the following quotes:

ارتجف سعيد، نظر في عتمة المغيب إلى عيني" صاحبه البراقطين، جف ريقه، أطرق وعاود النظر إلى صاحبه، كرر عمرو ((سأقتله لأريح الخلق منه)) (الزيني بركات، ص: ١٥).

"Said trembled. He stared at the sunset colors darkening in his schoolmate's eyes. His mouth dried up. He bowed his head and looked at his friend once more. Amr repeated, "I will kill him so that all his followers will be wiped out."<sup>31</sup>

From the two quotes above, describing the state of the soul of the character Amr bin al-Adawi. The very strong hatred he felt because he could no longer stand what Ali bin Abi al-Jud did to the people with arbitrary actions, gave rise to a desire or desire (id) to destroy him, by killing him so that all his followers were destroyed. However, this is opposed by the rules that bind him, killing is not commendable, even if the person he wants to kill is a murderer. The superego tries to keep blocking the id's desire to do so. In the end, the death sentence is handed over to the muhtasib who is more entitled to do so. Another quote that describes the personality conflict between id and superego in the character Amr bin al-Adawi is as follows;

<sup>30</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 15.

<sup>31</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 15.



لو رفع أحدهم حادثة وقعت على مرأى من عمرو" ، ولم ينل عنها، هذا يتعرض للمساءلة، يتهم بالغفلة مجامله البعض على حساب الآخر، ليس آمينا فيما ينقله، مايسمعه، يزعم مقدم البصاصين، يستدعيه، يقابله بنفسه ((أنتم لاتعرفون ماالاقية بسبب غفلتكم السلطان ينزعج إنزعاجا شديدا، لاينام ليلة بأكملها لمجرد واقعة مرت على واحد من رجاله، الستم، عيوننه، الستم أذانه؟؟ إذا عميت عين طرشت أذن كيف يعرف أحوال الخلق إذن؟؟ كيف يعدل في الرعية، حادثة صغيرة تمر عليك تبدو لعيني المهمل غير ذات أهمية، لكنك لاتدرى، لا تعلم مايتسبب من ورائها؟ في زمن سالف الذكر، السلطان الأشرف قايتباى تأمر عليه بعض الكبار، هل تدرى كيف تأمروا كانما يخافون عيون السلطان، كبير البصاصين وقتنذ بلغ حدا من الدقة والقدرة على استبصار الأمور، ما جعله يكشف كل مخامرة أو مؤامرة على السلطان كيف استمر السلطان قايتباى، كيف عاش زما طويلا، فوق عرشه، ثلاثون سنة كاملة، بمهارة بصاصيه يقظتهم، همتهم، لجا الأمراء إلى حيلة جديدة" (الزيني (بركات، ص: ٣٣).

"If someone reports an event that happened in front of him but he does not report it, he will resign himself to being blamed, accused of being incompetent, picky, dishonest about what he reports, what he hears. The chief spy, will call him, and yell at him, "You don't know what I have to go through just because of your incompetence! The Sultan will be so worried, he won't be able to sleep at night if one of you doesn't report just one incident. Are you not his eyes and ears? If one of his eyes becomes blind and one of his ears becomes deaf, how will he know the problems in the society? How will he be fair in all matters? One small event, which you overlook, may seem insignificant

to a less attentive person. But, don't you know, you never know what can happen because of it. During the leadership of the late Sultan Ashraf Qait Bey, some leaders conspired against him. Do you know how they conspired? They scared the Sultan's eyes out. The then Chief Spy was so efficient and formidable that he could uncover any plot or conspiracy against the Sultan. Do you think Sultan Ashraf Qait Bey was able to stay on the throne for thirty years? His spies were tough, vigilant and always working hard. The emirs are looking for another trick ".<sup>32</sup>

The quote illustrates the inner conflict that occurs in Amr's character. This can be seen from his desire to hide what he saw at that time, and try as much as possible not to report the event, namely the event when Zayni Barakat met the Sheikh at Kom al-Jarih. However, it was a different case when he became a spy, so everything he saw had to be reported. Based on existing regulations, if he was caught not reporting all events or deliberately hiding them, he would receive all the bad things (punishment). His heart became very turbulent and caused great anxiety in the Sheikh, but nevertheless he continued to carry out the reconnaissance contrary to the rules set by the Sultan.

This is also evident from the following quote:

<sup>32</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

33.

يضحك عمرو ضحكا سريعا، ترتعش أصابع يديه" واحدة، أصغى إلى مقدم بصاصى القاهرة، تحدث إليه معنفا عندما فاته نقل حوار دار بين ثلاثة من مهاجرى الشام، من لحظتها أدرك أنه تحت رتيب عنيد، أحد هؤلاء المعلم الصفدى، اللبان، ربما الشيخ القصبى نفسه، ماعليه، أن يشغل عقله بهم، لماذا يتساءل أيهم يراكبه؟؟ سيدعوه المقدم، يسأله، لماذا فكر فى الوقت الفلانى بمن يراقبه؟؟ لن يشغل نفسه بهذا، ياسلام تتغير الأحوال دائما، وتتغير معاملة المقدم، عندما أرسلوا إليه أول مرة، مشى بعدها فى الطرقات والارتياح يغزوه، أطرى المقدم صلاحه" (الزبنى (بركات، ص: ٣٤).

"Amr chuckled. His fingers trembled. Only once before had he heard Cairo's Chief Spy, who chastised him for failing to report a conversation between three Syrian immigrants. Since then he had realized that he was being watched by several prying eyes. Probably one of these three men: Mr. Safadi, the milkman, or perhaps even Sheikh al-Qasabi himself. No matter he would not worry about them. Why did he need to wonder who was watching him? The Chief would call him and ask him why at such times he was thinking about who was watching him. He would never think about that again. Things were always changing. After they summoned him for the first time, he wandered around the city with a sense of satisfaction. The chief praised him for his loyalty".<sup>33</sup>

From the excerpt, it is clear that he continues to worry and search and suspect who is spying on him, however,

the superego also urges him to no longer carry out the investigation, because this will conflict with the duties that should be more important than his safety, to always protect the Sultan and provide information that is more than that for the benefit of the government.

The main character, Zayni Barakat, in this novel also experiences personality conflicts between id and superego, the following quote:

يطلع متطفيا إلى القلعة، ينبطح أمام الأمواء جميعا" بيكى، دموع حقيقية، لاشك فى ملوحة طعمها، ينطق ما يجعل زكريا يروح ويجى حتى الآن" (الزبنى (بركات، ص: ٢٦).

"Zayni quietly went to the citadel, knelt before the emir, literally shed tears and uttered the words that have kept Zakariyya up and down the stairs until now".<sup>34</sup>

Also in the quote:

بركات بن موسى قبل رخامها، بللها بدمعه، لم يحدث هذا فى تاريخ سلطان من السلاطين" (الزبنى (بركات، ص: ٢٧).

"Barakat bin Musa kissed the marble floor of the hall, wiping it with his tears. It had never happened in the history of any sultan."<sup>35</sup>

The two quotes above explain Zayni Barakat's desire to refuse the Sultan's

<sup>33</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.34.

<sup>34</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

26.

<sup>35</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

27.

request to appoint him as a muhtasib. He made every effort, from facing the Sultan to kneeling down crying, begging for the appointment to be canceled. However, rules are rules, Zayni's id can no longer be expressed, the superego holds it perfectly. Another character who experiences personality conflict is Sheikh Rihan, here is the quote:

حدث حوالى عام ٨٧٦ هـ، وعمر الشيخ ریحان" حوالى خمس وعشرين سنة، أن عرف الطريق مع أحد أصحابه إلى بيت (( سنية ابنة الخبيرة )) قرب الفسطاط، هناك قدمت له صبية فلاحه إلتقطتها من الطريق وعلمتها عمل الغاشية، والثابت فعلا أنها المرة الأولى التى ينام فيها الشيخ ریحان مع امرأة فى حياته، فى أول مقابلة، قال أنه يشغل وظيفة خطيرة وظيفه وثيقة الصلة بالأمير أقيغا، سألته الصبية من هو أقيغا؟ فقال (( أقرب الناس إلى السلطان، فضربت البيت صدرها الجمد الناهض وشهقت )) يا خراب أسود)) ضم شفتيه حذرها منالبوح بهذا السر إلى صاحبة البيت، رقيتها ستطير عندئذ، وظيفته السرية تمنعه من الضهور علانية مع الحريم، أو السعى إليهن، وامرأة أى أمير أو كبير فى متناول يده، بل يوقن أن الكثيرات منهن يرغبنه فعلا، لكنه لا يستطيع وظيفته السرية تحوشه عن هذا، وقبل الوظيفة هناك ضميره ذاته، اثناء حديثه توقف مرات، هز أصبح يده اليمنى محذرا إياها من البوح بما يقول إلى نفسها حتى خافت الصبية، صدقت ماقاله، خاصة أنه أعطها يقشيشا محترما تناوله من أى واحد يخلوبها" (الزنى (بركات، ص: ١١٤-١١٣).

"Around the year 876 AH when sheikh Rihan was twenty-five years old, with one of his old friends, he was finally able to find the house of Saniyyah bint al-Khubbaiza near Fustat. There he was introduced to a peasant girl, who was taken from the street and taught about adultery by the wife

of the owner of the house. It turned out to be the first time the sheikh slept with a woman. At the first meeting, he told her that he had an important position, one close to Amir Aqbugha. The girl asked who Aqbugha was and he replied, 'The one who is closest to the Sultan.' The girl patted her erect breasts and held her breath, 'Allahu Akbar!' Sheikh Rihan bit his lip and warned the girl not to tell the secret to her mistress or his head would be cut off. His secret position made it impossible for him to appear in public with a woman or go to her. The women belonging to the nobility or the emir all demanded him if summoned. He was even certain that many of them wanted him. However, he could do nothing, his secret position prevented it, and even before he took office, he did not do so because he was moral. As she spoke, she stopped several times and wiggled the fingers of her right hand, warning the girl not to reveal what she was saying, even to herself. The little girl was frightened, she believed what he said, especially since Sheikh Rihan gave her a generous tip, an amount she had never received before."<sup>36</sup>

The quote reveals Sheikh Rihan's desire to be able to introduce himself and his work to a girl he first approached. If this is still done, it will violate the superego's provisions on government regulations.

<sup>36</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

113-114.

The ego cannot stop this desire, because for so long he has never done anything because his position has prevented him. It is a big secret, which becomes an identity that is so close to the Sultan, so there will be many problems and punishments if many people recognize it, because it will threaten the government as well. So in this case the id directly confronts the superego, but still cannot block the strong anxiety within.<sup>3</sup> Konflik Kepribadian antara Ego dan Superego

Personality conflicts in the characters also include conflicts between ego and superego, which is a conflict between the results of rational thinking from the ego system which is none other than the ego's attempt to satisfy the desires of the id with ethics or rules that are within him that he has built also with the rules that exist in society. Here are excerpts from several characters who experience personality conflicts between ego and superego:

حتى الأمور هنا مضطربق، في المقهى عدل رجل" وضع عمامته، سأل، هل رأى أحدكم الزيني بركات، بن موسى منذ أول أمس؟ نزل صمت بعبق بحذر أسندت وعاء الفخار الساخن، لم أشرب إلا رشقة من الحلبة" (الزيني بركات، ص: ٦).

"Even here, in a coffee shop where everything is confusing, someone straightened his turban and asked, "has any of you seen Zaini Barakat bin Musa since the day before yesterday?". Silence crept over everyone who was gathered

there. I put back my bowl of hot wine, even though I had only taken one sip of my fenugreek ".<sup>37</sup>

The quote depicts a desire of the heart (id) of a Venetian traveler, namely to calm his mind with a million problems by sipping a bowl of red wine, which is a direct action resulting from the consideration of the ego. However, the activity had to be stopped when someone deliberately talked about the existence of a leader who had not appeared until then. It is an act of politeness within the superego concept to momentarily let go of the desire and start thinking about the existence of our leader. So that desire must be delayed. This is due to the rule of the superego over the ongoing actions of the ego. In another quote, there is also a personality conflict between ego and superego, as follows:

، وقتها سمعت حادثة طريفة فصل فيها الزيني بنفسه" حدث أن أرسلت جارية رومية بيضاء إليه تستغيث به، قيل أنها لم تتجاوز الخامسة عشرة، اشتراها من سوق الجوارى رجل كبير السن، يعمل في استقطار ماء الورد، ضخم الجنة، نهم، كثير الأكل، كثير النكاح، ومنذ شرائه الجارية الرومية البكر الحسنة، تفرغ لها تماما، هجر معمله، لم يعد يخرج من بيته لايمضى إلى الصلاة، بل يأتيها كابن عشرين في أوقات متعددة ومختلفة من النهار ومن الليل، حتى زعموا— وأظنه تشنيع من العامة— أن صواتها يعلو، خارج البيت، فيسمعه المارة بوضوح، يبدأ حادا يسمع جرى أقدام، يسود صمت لا يستمر كثيرا حتى، يعود بعد قليل من جديد، شهد الجيران بهذا ورقوالها تساءلوا فيما بينهم متى تنام البيت إذا أن صوتها لا يهدأ ليلا ولانهارا، قانها الرجل بحسد، لم ترتفع عيونهم عن باب البيت الذى لم يفتح أسبوعا كاملا" (الزيني بركات، ص: ٧).

<sup>37</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

"At that time I heard of a very interesting incident, which he resolved himself. It began with a white Rumi slave girl appealing to him for help. The story goes that the girl was not yet fifteen years old, that she was bought from the slave market by a greedy, nose old man who owned a spring distillery. After buying the virgin Rumi slave, the man ignored everything and just spent the whole day with his slave. He ignored his water distillery and did not leave the house. He did not even go out to pray. He had intercourse with the slave several times throughout the day and night like a man in his twenties. Some people even claim that the girl's screams were clearly audible to anyone passing by the house. The screams would begin with a high pitch, then drop so that the footsteps of a running person would be heard, then they would cease, and so on. The neighbors recognized it and felt sorry for the girl. The neighbors were constantly watching the door of the house, a door that was never open for a whole week."<sup>38</sup>

Also in quotes:

وقال سقاء يحمل الماء إلى البيت – استدعاه الزيني" إلى الشهادة—أنه سمع بإذنية صراخ الجارية في الحرمك، قال أنه رآها مرة تطل من نافذة العشرية المطلة على فناء البيت الداخلي، منفوشة الشعر، خرج يهز رأسه متعجبا مما رأى" (الزيني بركات، ص ٧).

"A water-carrier, who delivered water to the house-which Zayni

later testified to-said that he heard with his own two ears the girl's screams in the harem hut. He claimed to have seen her looking out of the mashrabiyya leading to the backyard, her hair in disarray, and the water-bearer leaving the house shaking his head in shock at what he saw"<sup>39</sup>.

The two quotations above show a strong desire (id) from an old man who owns a spring water distillery to pour out his lust all day long on a fifteen-year-old girl. He put aside his work matters and did not even leave the house to pray for a whole week. This caused the neighbors to feel sorry for the girl, as they had heard her screaming all day for some time. The id is so strong that it causes greater anxiety, and demands the ego to be satisfied immediately. With the rationalization of the ego, it finally allows the excessive sex act, because she is his wife. However, in this case the ego's decision is contrary to the existing conditions in society. The ego's actions are not in accordance with the rules, so the conscience-derived from the superego-will punish the ego for its behavior that has provided satisfaction from the id's pleasure principle. In the end, the old man released the girl of his own free will on the orders of Zainy Barakat, as a state official, the following excerpt:

قبض عليه الزيني، أمر ببطحه أرضا، كشفوه فقيل أنهم روعوا لمنظره، وأقسم شيخ الحنفية أنه لم ير شيئا كهذا في حياته من قبل، قال الزيني، البيت تصغرك "بأربعين سنة، أليس حراما أن تؤذيها .. وبهذا أيضا

<sup>38</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 7.

<sup>39</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 7.



(الزینی برکات, ص: ٨)

"Zainy grabbed him and ordered the man to be released on the floor. Then they stripped him of his clothes, and according to the story, they were terrified of what they saw. The sheikh of the Hanafi school swore he had never seen anything like it in his life. Zayni said, "That girl is forty years younger than you. Don't you feel sorry for her that you are suffocating her? With 'that too?'"<sup>40</sup>

Also in quotes:

Zainy flogged the man fifty times and ordered him to release the girl. The man finally freed the girl of his own free will."<sup>41</sup> In another quote, there is also a conflict between ego and superego in a character named Amr, here is the quote:

،ضربه خمسين عصا، ثم أمره باعتاقها، وفعلاً  
اعتقها الرجل مرغماً" (الزینی برکات, ص: ٨)

،الأيام علمتني الحذر، لم نرمه ما يسر أو يضر))"  
فلم هذه البهجة كلها، ثم..)) تنظر إليه العيون.. ((ما  
أناه اليوم لايعجبني..)) بسرعة تخرج كلمات عمرو  
((لماذا ياشيخ حلیمالدين؟؟)) أه، لماذا التسرع؟؟ هل  
بدافى سؤاله ما يريب، أحدهم على وشك أن يسأل نفس  
،السؤال، المفروض الاوجه هو، مازالت عنده خفة  
لو الجمع كبير لسجات عليه زلة من أحد الذين يعرفونه  
ولا يعرفوهم هو، لكن، من أدراه؟؟ ربما تتصنت  
الجدران، ربما يرقبه أحد، يقرأ ماتنطقه شفتاه بدون  
الحاجة إلى سماع حسه، يعلم بوجود هؤلاء  
البصاصين: ألم يقل مقدم البصاصين: (( لدينا طرق  
،لاتخطر على بال إنستي أو جنتى نعرف بها الحقيقة

حتى لو همس بها المرء جبل قاف)). أه: لابد من  
التزام الحذر، بهدوء ليرقب رد الفعل بينهم.." (الزینی  
برکات, ص: ٣٧).

"These days have taught me to be careful. We haven't seen him do anything, good or bad. Then why was she chosen? Besides...' all eyes were on her. 'I don't like what he did today'. The words immediately burst from Amr's lips, 'why, sheikh Halim al-Din?' Ah! Why was he in such a hurry? Did the question sound suspicious? One of them would have asked the same question. He should not have asked such a direct question. He was still too rash. The members of this group had grown, someone who knew him but not him could have noted his carelessness. But who knows? Maybe even walls have power. Maybe someone was watching her, reading her lips without needing to hear what she said. He knew that such spies existed. Didn't the chief spy himself tell him, 'we have a method to find out the truth that no human or demon could possibly uncover, even if it was whispered by someone from the other side of the mountain of Qaf?' Whoever they were had to be careful and quietly watch their reactions"<sup>42</sup>

The quote clearly illustrates how the ego rationalizes what the id wants in Amr, which is a desire to find out what is the meaning of the words delivered by Sheik Halim al-Din. Rationally, one of the

<sup>40</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 8.

<sup>41</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

37.

<sup>42</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

37.

things that is done is to ask directly about the things that have made him curious like that, but this is rejected by the superego provisions for the rationalization. Things that can be suspected either from a question or even a statement is an act prohibited by the state and it will be directly punished by the spy chief. So the guilt for that is given to the ego by the ego ideal which is a derivative of the superego, because it violates what the ego should not do.

#### B. Islamic View of the Personality Conflicts of the characters in Az-Zaini Barakat's novel

Human personality in the Islamic view also has three structures, namely nafs al-amarah, nafs al-lawwamah and nafs al-muthmainnah. From these three elements, a human's behavior illustrates one of the dominating personality structures. The dominance is not directly present in humans, but through conflict with other personality structures that try to dominate as well by restraining or diverting to other objects. One of the personality conflicts that occurs in the human soul is the conflict between nafs al-amarah and nafs al-lawwamah, which is a strong desire with an attempt to make calm over this very strong desire. Here is one example of the conflict that occurs between nafs al-amarah and nafs al-lawwamah:

«سعيد يبدو مهموما يسمع بشنق عبد، قطع يد سارق»  
إشهار إمراة ضبطت تشرق رغيفا، تقطع يدها  
اليسرى، أو اليمنى إذا وجدوا اليسرى مطوعة من  
قبل، يضطرب قبله كفرخ ابئل ريشه، لماذا يحدث هذا

«كله، لماذا؟!؟» تلغو الأسئلة وتنزل كعصا نقرزان  
حلقات غليظة فى سلسلة حديدية ساخنة تلهب منه  
العصب، تسل النخاع، تجفف ماء الحياة، يود لو يزعق  
من فوق منذنة الأشرف قايتباى بالأزهر، يوقظ بيوت  
العامة الفقراء، منازل الأمراء، توخز عينيه أسوار  
قلعة الحيل، يرفع يديه، يطلق أذانا طويلا لارجعة فيه  
يسب كل ظالم أثيم، يرى بعينه زكريا بن راضى  
مخوزقا بجوار باب الوزير، سعيد لا يود أن يعصى  
"بين الناس إلا زاعقا، راجفا محذرا من أمور تاتى  
(الزبنى بركات، ص: ١٦).

"Said seemed to be suffering a lot. He heard about slaves being hanged, thieves having their hands cut off, the public humiliation of a woman caught stealing a loaf of bread having her left hand cut off or, if that had already been done, her right. Upon hearing all this, Said's heart skipped a beat. Why did all that happen? Why? The question rose up and overcame him, like a drumstick beating constantly on his head, like a hot chain strangling his neck, squeezing out his heart and drying up his soul. If only he could shout from the minaret of the Ashraf Qait Bey mosque in al-Azhar to awaken the common people as well as the emirs from their deep slumber. The walls of the mountain fortress pierced his eyes. He would raise his hands and call out a long adhan in order to satirize the oppressors. With his own eyes, he would see Zakariyya b. Radi moving towards the gates of al-Wazir. Said could only imagine himself walking with the clamoring people, making them tremble warning them of what was

to come”<sup>43</sup>

In this quote, the nafs al-amarah in Said wants to be able to protest the existing government system, which does not protect the people, but it is seen as a bad thing because it is against the government. Nafs al-lawwamah tries to calm this condition by doing good according to the teachings he holds even though he can vent everything on any object. Making the call to prayer is an effort made to calm this desire, seeing that by remembering Allah swt. will provide a calmness in thought and life, because only Allah swt. knows what will happen later, so this is why Said did this. Another quote also describes the conflict between nafs al-amarah and nafs al-lawwamah, here is the quote:

،في اليم نفسه يجئ سعيد إلى مولاه، يذكر الضحية  
 يتساءل ملوما مقهورا، كيف يجرى هذا؟ كيف يمضى  
 ،الإنسان بارخص الائمان لادية له، لاقوم يطلبون أثره  
 تترقق الشفتان الرقيقتان بطيف إبتسامة كعبير  
 النعناع، أحيانا يهمس، الطف بنا يامولانا فيما خرت  
 به المقادر... حدقتا عينيه انطبع فيهما المهول من  
 ،الأمر، الطواف عبر بلادالله، وصوله أطراف الدنيا  
 عبورة صحارى لاحرث فيها ولانسل، اعتلاؤه جبالا  
 لاتضرب قممها في شاهق السماء، نروله إلى قرى  
 ،فقيرة في ربوع الشام، صحراء الحجاز، نجد  
 حزموت، وديان اليمن، سعيد لم ير في حياته  
 الجليد، أحيانا يتسائط البرد من سماء القاهرة، لا يحدث  
 هذا إلا نادرا، يطرق كالحجارة لكنه غير الجليد، في  
 الساحات البيضاء الشاسعة التي تشع دخانا يتجمد في  
 ،الفراغ، يمتد صمت برعش الخوف في قرارة النفوس  
 الفراغ والزمن بلا بداية، بلانهاية، يقول مولانا، عندما  
 ،يبدو العلم بلا آخر، بلا آفاق، لانهاى، غير محسوس  
 ،لايقضى، عندما رأى بحارا يعلو موجها كالجبال

حيث اليابسة حلم مازال بعيدا ززهما ضنينا، هنا  
 تتجمع قوى غريبة فى أعماقه، يطلق صيحة فى وحه  
 اللانهاى، اللامحود، زعقة نبلغ جبال قاف، تحدث  
 "ازلزته، تجمد المحي..(حى.. الله حى.. موجد)  
 (الزيني بركات، ص: ٣٠)

In addition to personality conflicts that occur between nafs al-amarah and nafs al-lawwamah, in personality there is also a conflict between nafs al-amarah and nafs al-muthmainnah, namely the conflict that occurs between the desire of an individual with a provision of God to make humans more noble and high in achieving existence as a real human being, achieving obedience and obedience to his nature to his God. Here is a quote that illustrates the personality conflict between nafs al-amarah and nafs al-muthmainnah:

"At the same time Said would come to his teacher, mention the name of the victim, and ask in a very sad voice how it all happened, how someone could be killed for such a low price, without any reimbursement and without anyone asking about it. A flash of a smile, like the scent of menthol, would creep gently across the Sheikh's lips. Sometimes he would whisper, 'May Allah's mercy lighten the flow of Fate!' In the Sheikh's eyes were depicted many important events: traveling throughout Allah's world, setting foot on the edge of the world, passing through barren deserts, climbing mountains high above the clouds, visiting poor villages in the Syrian region, the deserts of Hejaz,

<sup>43</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.

Najd, Hadramaut, and the valleys of Yemen. Said had never seen snow. Occasionally, though, a hailstorm would fall in Cairo, making a thudding sound as if it were not water but stone, but it was not the same as the snow in the vast open land, which was brilliant, with vapor frozen in the air, adding to the stillness that formed a soul-piercing fear: of space and time that had no beginning and no end. The master said, 'The world seems endless, without horizon: untouchable and endless'. The sheikh has seen the ocean with waves as high as mountains, where the land seems like a distant dream, a deceptive illusion. It is in those moments that strange forces will take hold of his soul and will release a cry before the Endless and Infinite, a cry that reaches the mountain of Qaf, shakes the earth and freezes the ocean: 'Allah exists! Allah exists! Allah is here!<sup>44</sup>

الليلة عندما دخل إلى حجرة ((سالمة)) امرأته" الثالثة، بدأت تخلع عنه ثيابه، عباءة زركش سوداء حفت بالقصب والذهب، عمامته الصفراء الكبيرة الملتقة بشاش لونه أبيض، مثلها لايرتديها إلا الأمراء مقدمو الألواف. سمح لعلی بن أبي الجود بارتدائها منذ سنة، ينحني بها أمام السلطان، يجلس الأعيان، يشق بها في المواكب. ومعروف، لم تخلق العمام الكبار لأي إنسان، لايجرؤ أي شخص على لبسها في حضرة من له المقام ورفعة الشان، منظر العمامة فوق رأسه يوغر قلوب الحساد، يوقظ النميمة، يحرك الدسيمة، على بن أبي الجود لايبالي، يتعمد التجول بها، وتحسسها، وإبرازها، وإمالتها إلى الخلف، وإلى قدام، بالذات في أوقات حديثه إلى الأمراء الكبار حذره بعض الأصحاب، الايزهو أو يختال بعمامته في حضرته، لكنه لا يعنيه أمرهم" (الزيني بركات، ١٢-١٣:ص).

"Tonight, as he entered the room of Salma, his third wife, she began to take off her clothes: a black gamis embroidered with gold brocade around the edges and a large yellow turban encircled with fine white cotton cloth that only an emir commanding at least a thousand men could wear. He was given permission to wear it a year ago and has been wearing it ever since when he addresses the Sultan, is among the nobles, or participates in the procession. And, as is well known, large turbans are not made for just anyone, no one dares to wear one in the presence of those of higher status than him. The presence of a turban on his head aroused the hatred of those who were envious, provoked slander and gave rise to evil plans. However, Ali bin Abi al-jud did not care. He still wore it when he was traveling around. Not only that, he often touched it, smoothing it back and forth, especially when talking to high-ranking emirs. Some of his friends warned him not to be too proud of his turban or to wear it in the presence of the emirs, but he never listened."<sup>45</sup>

Also in the quotes:

يحرص جدا على معرفة كلامهم عنه، تعلقاتهم" عليه، وإذا ما وجد فيهما ما يستحق نقله إلى السلطان طلع لفروره إلى القلعة، يضيف ويبدل في الكلام، بحيث يغير خاطر السلطان على قائله، ولا يخفى ما فعل، بل يتجاهره، ويفيض في الحديث، كيف أصشى السلطان

<sup>44</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 30.

<sup>45</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 12-13.

إليه، كيف ربت كتفه وعطف عليه" (الزيني بركات، (ص: ١٣).

"Instead, he pays more attention to what they say to complain to the Sultan. If he felt that what they said needed to be told to the Sultan, he would immediately go to the Fort and would add to it and change it so as to incur the Sultan's wrath on the person. Besides, he does not keep what he does to himself, but talks about it as he pleases, adding and spicing it up a bit, stating how the Sultan patted his shoulder and how kind and friendly he was to him".<sup>46</sup>

In the quote, the desire of the figure of Ali bin Abi al-Jud is to be able to express totally what he wants to want, this is a reflection of *nasf al-amarah bi al-suu'*, which is something dominated by lust which is also called the personality of anger. *Nasf al-amarah* according to Imam al-Ghozali is an abnormal thing, because many of the desires for the achievement of the urge of need are towards something negative. This is the case with what happened to the character Ali bin Abi al-Jud in the quote, the desire to wear luxurious clothes in front of the Amr who were higher than him, as well as his fighting behavior against something he did not want. He never felt worried about these conditions, always in his heart the Sultan would continue to trust him and continue to be kind and friendly to him. This contradicts the concept of *nasf al-muthmainnah*, which seeks to make each individual more

noble and higher in achieving true human existence, by deepening the potential to do good as a *fitrah* from God, which makes it to be gentle towards other individuals.

The next conflict that occurs in an individual is the conflict between *nafs al-lawwamah* and *nasf al-muthmainnah*, namely the conflict between efforts to calm the soul by doing good things and real peace of mind for the sake of achieving human existence in the side of God. Such a conflict is illustrated in the following quote:

يميل الشيخ البهجوري كبير المرخين. ((لم يحدث" ياملانا أن رجلا متعمما أو غير متعمم أيا كان مقامه، أو رتبته، عرض عليه منصب ورقص، الناس كلهم المجاورون وأصحاب الطوائف، منذ سماعهم الخبر ولا اسم على لسانهم إلا الزيني بركات.. الزيني بركات)) ((ومن نشر الخبر ياولدي؟)) الشفاء ساهي الوجه، بارد النظرات، عفى البرودة، حقيقة، لإجابة جاهزة عند أي واحد من الحاضرين، لا يدري سعيد كيف تسرب الخبر من البيسارية في القلعة، ربما خدم القلعة. ربما بعض المماليك، كل واحد من المتحلقين حول الشيخ سمع الخبر بصيغة تختلف، العامة في الحسينية يؤكدون، لم يخفض الزيني رأسا، لم يحن هامة أمام السلطان، لم يرتجف أو يهب، قال أمام الأمراء أجمعين، لأقبل الحسبة لأنني لأريد رؤية الظلم وأسكت عنه" (الزيني بركات، ص: ٢٩)

"Sheikh Bahjuri, Head of the Alabaster Workers Association, came forward, 'It has never happened before, Master, that a man, whether with or without a turban, no matter his strata or status, refused a post offered to him. Everyone, al-Azhar students and association members, since

<sup>46</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal.



hearing the news, have been talking about Zayni Barakat and Zayni Barakat again, that's all.' 'Who spread the news, my son?' the winter face was expressionless, his gaze indifferent, the cold so strong. Truth be told, no one present had an answer. Said had no idea how the news had leaked from Basariyya Hall inside the Citadel. Perhaps the servants or the Mamluks? Everyone around the Sheikh heard a different version of the news. A commoner in Husayniyya claimed that Zayni did not bow his head before the Sultan, he did not tremble and was not frightened. He said in the presence of the Amirs, 'I don't want the post of Superintendent of the Market because I don't want to see injustice and instead want to set my eyes in another direction'

<sup>47</sup>

Also in the quotes::

أما الناس في الجودية وحارة الروم الجوانية" والباطنية فنفوا طلوعه إلى القلعة نفيًا تامًا، قالوا أنه أرسل إلى السلطان مكتوبًا يعتذر فيه بأدب وحسم عن ولاية الحسبة، لأن الزمن دب فيه الفساد وكثر ظلم العباد، وصار الخير والعدل في أبعد واد، هذا يخالف طبيعته، يناقض شخصيته، المسؤولية كبيرة ولن يساعده مخلوق، بل سيطلب منه السلطان فرض مكوس جديدة على المسلمين. الزيني بركات بن موسى لن يقبل هذا أبدأ، وقيل في بولاق، والممامات العامة، خاصة حمامات النساء، أنه وقف أمام السلطان كزيني بركات الرجل، وأشجع ما يكون عليه الفرسان، دفعه في صدره دفعا هينا حازما، وهذا لم يقع من قبل، ولم يفعله أي إنسان، قال ستأمرني بظلم الرعية وأنا لن انفذ هذا لأنني أخاف نسبة الظلم إلى، كيف أقابل خالقي يوم

الحساب" (الزيني بركات، ص: ٣٠)

“As for the people in Judariyya, on al-Rum al-Juwariyya and Batniyya streets, they completely deny that Zayni ever went to the Citadel. According to them, he sent a letter to the Sultan stating very politely but firmly that he refused the post because corruption could not be controlled, the people were oppressed from all sides and justice had been wiped out from the country. all of which, in his opinion, went against his conscience and beliefs. The responsibility was too much to bear and no one would help him. Moreover, the Sultan would ask him to collect new taxes from the Muslims. Zayni Barakat bin Musa was not going to accept that. In Bulaq, in the public baths, especially in the women's baths, it is said that Zayni stood before the Sultan as a perfect example of manliness, chivalry, and courage, then he pointed gently but firmly at the Sultan's chest-something no one had ever done before-and said, 'You will order me to be unjust to the people, but I will never obey because I am afraid of being held responsible for that injustice. How will I meet the Creator on the Day of Judgment?'

The two quotes above describe the figure of Zayni Barakat who experiences a personality conflict between nafs al-muthmainnah and nafs al-Lawwamah. Nafs al-mutmainnah in him continues to

<sup>47</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 29.

<sup>48</sup> Jamal Al-Ghithani, Novel Az-Zayni Barakat, hal. 30.

provide an overview of how to become a nobler and higher individual in the achievement of true human existence, in order to achieve a peaceful life in the world-afterlife, by always obeying and not violating God's rules. Through this picture, *nafs al-lawwamah* also continues to strive by doing things that underlie it. However, *nafs al-lawwamah* cannot easily make these efforts, because of a direct order from a Sultan against it to obey the orders that have been determined. Psychologically it was against his conscience which kept demanding to thwart the decision. Being a market supervisor is something that is not worth doing, corruption, injustice, and oppression are real, while the mind explains that it will keep him away from his Lord, because of the accountability that will be carried out on the day that He has determined.

## **PENUTUP**

The author concludes that the personality conflicts that occur in the characters in the novel *Zayni Barakat* by Jamal al-Ghithani based on Sigmund Freud's personality theory can be grouped into three parts, namely the conflict between id and ego, id and superego, and ego and superego. The conflict between id and ego is a conflict that occurs between the desires of an individual with rationality, the reality that exists. The characters who experience conflict between id and ego are Vizcounti Gianti, Zayni Barakat, Attar, Zakariyya bin Radi and Amr bin al-Adawi.

The second character's personality conflict is the conflict between id and superego,

which is a conflict between desire or desire with rules, customs or traditions and politeness that arise both from outside the individual and those embedded in the individual. The characters who experience this kind of conflict are Ali bin Abi al-Jud, Said bin al-Juhayni, Amr bin al-Adawi, Zayni Barakat, Sheikh Rihan and the community. The last conflict is the conflict between ego and superego, which is a conflict that occurs between rational, individual thinking to try to channel the desires of the id with the rules that exist in society, and requires the ego to do what must be done and leave what should not be done. The characters who experience this personality conflict between ego and superego are Viscounti Gianti, Attar and Amr bin al-Adawi. Of the personality conflicts that exist are in the realm of government.

According to Imam al-Ghazali, the human being is divided into three elements, namely *ar-ruh*, soul and *al-jism*. While the human soul itself consists of four elements, namely the heart, reason, *nafs* and spirit. The realm of personality is in the *nafs*, and the *nafs* is divided into three elements, namely *nafs al-amarah*, *nafs al-lawwamah* and *nafs al-muthmainnah*. From these three *nafs* will then arise behavior. These three elements are not always in line sometimes there is a conflict. The conflicts that occur include conflicts between *nafs al-amarah* and *nafs al-lawwamah*, *nafs al-amarah* and *nafs al-muthmainnah* and *nafs al-lawwamah* and *nafs al-muthmainnah*. the conflict between *nafs al-amarah* and *nafs al-lawwamah* is a conflict that occurs due to a gap between the desire or urge to do something with the efforts that must be made in order to make a peace. The second conflict that occurs in individual personalities is the conflict between *nafs al-*

amarah and nafs al-muthmainnah, which is a conflict that occurs due to a difference between the desire or urge to do something with a provision to become a nobler and higher human being in achieving its existence. The last personality conflict is the conflict between nafs al-lawwamah and nafs al-muthmainnah, which is a conflict that occurs due to the discrepancy between the efforts that must be made in order to make a calm with a provision to become a more noble and high human being in achieving its existence.

The intersection between Freud and Al-Ghazali's theory of personality structure in the id and superego levels, there is little equality with Al-Ghazali's al-nafs al-amarah and al-nafs al-muthmainnah theories. It's just that Al-Ghazali based the function of al-nafs al-muthmainnah (Freud's superego) more noble and higher in terms of achieving true human existence than Freud's superego. This is influenced because Freud based the superego on empirical experiences from environmental education, such as: social norms, parental rules and local communities. While al-nafs al-muthmainnah is based on the tendency that humans are born with the potential to do good and bad. Likewise, about id in Freud's theory and al-nafs al-amarah Al-Ghazali's theory, there is a slight difference, if according to Freud, the urge to satisfy the id is considered normal. Whereas in Al-Ghazali's theory, al-nafs al-amarah, is considered abnormal under certain conditions normal as long as it is supported by fairness, courage and reason and sharia. The concept of ego in Freud's theory and nafs al-lawwamah in Imam al-Ghozali's theory are both aimed at channeling the desires of id or nafs al-amarah.

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