

CHAPTER I

INTRODUCTION

A. Background of the Study

Deviation is one of the psychological problems. It can be done by everyone. The deviation is the way to reach the strong desire. It is influenced by the system of personality, such as *id*, *ego* and *superego*. The deviation can be reflected in the literary work, especially in the novel.

Novel is one of the kinds of literary work. The author gives the characters in her or his work. These characters face two or more choices or some difficulties and the character becomes anxious. Therefore, the character will do defense mechanism to solve her or his anxiety.

This is what the researcher wants to expound from the major character's personality. Nawal El Saadawi conceives *The Fall of the Imam*. It is to be seventh novel that has been written by her, and was originally published in London by Minerva, 1989. It was translated from the Arabic into English by Sherif Hetata and published in 1989, and it has 192 pages. Nawal El Saadawi is a leading Egyptian feminist, sociologist, medical doctor and militant researcher on Arab women's problems. She is one of the most widely translated contemporary Egyptian researchers, with her works available in twelve languages. Nawal El Saadawi was born in 1931 in Kafr Tahla, a small village is located outside of Cairo.

The other works of Nawal El Saadawi are *Searching* (1965), *Woman and Sex* (1972), *Woman at the Point Zero* (1975), *God Days by the Nile* (1976), *The Hidden Face of Eve* (1977), *The Circling Song* (1978), *Memoirs from the Woman Prison* (1983), *The Innocence of the Devil* (1992), *Death of an Ex-Minister*, and *She has No Place in Paradise*. El Saadawi has also written two autobiographies. *A Daughter of Isis* (1999) covers El Saadawi's childhood and describes her activist role in Egyptian feminism, *Walking through Fire* (2002) continues to outline her political battles to change the role of women in Middle Eastern society. It has been noted that she has produced dozens of plays, shorts stories, novels, as well as essays, and non-fiction, and has won countless, awards and prizes. She even, in 2004, stood for the presidential elections in Egypt.

In the Novel *The Fall of the Imam*, Nawal El Saadawi conceives that the text comes out of her experience in Egypt and elsewhere in the Middle East during a period of ten years before the novel appeared in 1987. She speaks of her many conversations with victims of Arab culture, such as the Iranian woman whose little girl is raped by her jailers, and the Sudanese woman who accompanies Saadawi on a visit to the Association for People with Amputated Hands, where she sees many of those who have been punished under Muslim law, called "Shariat." Confronting the horrors of what men can do to men, but also they can do to women and children, Saadawi constructs a fantasy narrative of a girl called Bint Allah, who is stoned to death for fornication, as well as crimes against God and the State, God and the State being virtually synonymous with

those in power. The decision to employ fantasy as the means of representing the horrors of a repressive state entails some risks for Saadawi is working in a context similar to the modus operandi of other fantasists who have dealt with the “unspeakable.”

The Fall of the Imam is a novel that tells the story of Bint Allah, a beautiful illegitimate girl, whose father is an Imam, the religious ruler in Islamic society believed to be representative of God. Bint Allah is falsely accused by the Imam of adulterous relationship, then sentenced to death by stoning. It is through the eyes of Bint Allah that one can see the underlying hypocrisy of a male-dominated religious state.

The novel is begun with an event that is repeated again and again, the "night of the Big Feast," the night Bint Allah died, making the narrative to be a series of recurrent nightmares of fight, capture, and death. The narrative voice asks her persecutors: "Why do you always let the criminal go free and punish the victim? I am young. My mother died a virgin and so will I." They reply: "You are the child of sin and your mother was stoned to death," to which she in turn replies: "I am Bint Allah (Allah's daughter). That is what they called me in the orphanage." When they persist, saying that her mother "died an infidel," that she is "burning in hell," Bint Allah enrages them by adding: "My father is the Imam." Described as a "religious leader and ruler, representative of God on earth," the Imam is beyond reproach. Her persecutors scream: "May your tongue be cut out of your head," and the very next paragraph seems to carry out their sentence, for it begins: "They

cut out her tongue first. Later came the rest. The Imam rules according to the laws of God's Shariat, stoning adulterous women to death, cutting off the hands of those who commit a theft and slashing out the tongues of those who spread rumours about irradiated milk."

The Imam is as representative of God on the earth. As narrator within the text, Bint Allah repeats what Saadawi herself has written in the preface, that is, a text before or outside this text, children are able to see the face of God in their dreams, and the face that they see is that of their fathers. Bint Allah's mother is both a virgin and a mother, she tells the reader, just as Bint Allah herself claims to be. Once again, Bint Allah has been borne another like herself, a child of God and of the Imam as well. Bint Allah is only child of her mother, yet she speaks of a sister and a brother, an issue easily resolved when the readers discover they are foster siblings. These apparent contradictions persist in Bint Allah's stories of the two faces of God, one is like her mother, while the other is like the face of Baba, who punishes and may have even raped her in the orphanage.

The identity of this recurring "she" is seldom certain, except when the text refers to Bint Allah's dog "Marzouk", who accompanies her in martyrdom. Marzouk is important to Bint Allah, for she believes the dog was a "witness," supporting her belief/self-delusion that the Imam is her father. She believes that the dog took a chunk out the seat of the Imam's trousers when he was leaving the scene of Bint Allah's conception. At the same time, having been led to believe that Bint Allah has been stoned to death, readers learn that "the bullet struck her

in the back." Later in the same paragraph, readers learn that "Her dead body was turned to stone, became a statue of rock living on year after year with her dog by her side."

In the seventh chapter, entitled "Chief of Security," the narrative exposes Bint Allah as the object of the Imam's gaze as well as the Chief of Security. In addition, the dark glasses of the Chief of Security take on magical attributes, allowing him to "pierce the disguise of the Imam slipping out of a prostitute's house." Then the text further decenters narrative expectations by beginning the fourth paragraph of the chapter "Chief of Security" with the assertion "I was standing in the first row." This "I" refers to "my dark glasses," confirming that the narrative has shifted, even if ever so briefly, to the Imam's Chief of Security.

The pattern replicates itself in the next chapter, entitled "Allah is on the Side of the Imam." When this chapter begins "I heard the sound of gunshots ringing in my ears," the logical assumption is that Bint Allah is the "I" who hears. However, the narrative has done the unthinkable. It has authorized the voice of the Imam himself, the very embodiment of evil, who may in fact be dead, if those "gunshots" have found their target.

Allah has also visited the dreams of the Imam, and Allah has the face of the Imam's father. In a dream, Allah jabs the boy Imam with a sword which he is obliged to take up against those who would disobey the Imam's commands in the future, and the boy awakens back in the world of his father, who has sold the family's possessions to raise the money he needs to make his pilgrimage to

Mecca, where his sins may be washed away. The boy's mother does not have money, but then, to borrow the title of a Saadawi short story, *She Has No Place in Paradise*, anyway. The future Imam promises to return when he has made his fortune, but somehow or other the Imam who the boy subsequently becomes never has the time for sentimental journeys, especially back to the squalor of his childhood.

The "fall," or death, of the Imam is rendered even more problematic by his strategy of doubling himself for protection. To thwart assassination attempts, he has commissioned a replica of his face to be worn as a mask by one of his bodyguards. Thus, the narrative never definitively established whether it was the Imam or his decoy whose "fall" is played out over and over, like Bint Allah's murder. The impression of eternal repetition establishes the inescapable conclusion that evil persists, regardless of the face it presents to the unending succession of its victims, the Bint Allah of Saadawi's and the reader's world.

The novel *The Fall of the Imam* is controversial. The Islamic scholars of Egypt, *Majma' Buhuts al-Islamiyah* seizes this novel, because they consider that this novel insults Islam. This Islamic institute of Al-Azhar has the great influence and the law authority to seize the books which are inappropriate to the law of Egypt number 103 in the section 15, in 1661. That Saadawi's novel, *The Fall of the Imam* is seized together with the other novels. Such as *Al-Masuniyah* , *Diyanah am Bid'ah* by Alexander Shahin, *Madinah Ma'ajiz al-A'immah al-Itsna 'Asyar* and *Dala'il al-Hajj 'Ala al Basyr* by Sayyid Hasyim Al-Bahrani, and

Nida' Ila Dlamir al-Ummah by Ali Yusuf Ali. But, in the other hand, this novel is also translated in many languages and they are published by many publishers, one of them is “Yayasan Obor Indonesia.”

In the other hand, this novel is great, the limitations of women's roles in a repressive society are further explored in this novel. Some critics maintain that because Saadawi consciously writes for Western audiences, her works accomplish little more than raising indignation and a political backlash that further represses the marginalized women whose condition she wishes to expose. Both Western and Eastern commentators applaud Saadawi for attempting to expose the mistreatment of Middle Eastern women, but they differ in their assessment of the effectiveness of Saadawi's writings and politically-charged activism in bringing about change. Feminists applaud Saadawi's courage in writing texts that are considered revolutionary and politically subversive.

There are four reasons why the researcher is interested to study this novel. The first reason is the characters that are attractively built. Saadawi offers a narrative in which there are segments of consciousness or voice arranged along a continuum between author and reader, with a center in which a third-person narrator is sharing the responsibility of telling the story with a first-person narrator/point of view character. Moving toward the center of the continuum with Saadawi who functions outside this text, there is another Saadawi, or consciousness/voice, for this text alone. Often that voice merges with the central consciousness of Bint Allah, so that Saadawi's voice is also Bint Allah's, and

readers are offered the sense of this "character" Bint Allah as a vehicle for mediating between author and reader. In this easing of the dark outlines of Bint Allah's "character," the narrative can also move back and forth between the author and reader, with less sense that the two are mutually exclusive. This narrative strategy erases the sharp boundaries that the readers normally expect in a text, boundaries upon which the traditional reader has depended to posit the logical categories grounding an illusion of mastery. In one sense, the narrative is deconstructing the conventional binary of first-person narrative and third-person narrative to produce a narrative site in which the "either/or" of third- or first-person narrative has been supplanted by the "both/and" of first-person alternating with third-person narrative. Saadawi describes these characters actively.

The second reason is the conflicting value. Saadawi can cover the psychology value strongly. It is talking about the struggle and against of young girl who was borne without father. Her mother is considered as a fornicator, but the all of officials and Imam have slept with her. Because of her curiosity about her generation, she is always hunted and finally she gets caught and killing punishment. This novel also contains about the fall of the "Imam" who always hides in the behind the name of Allah and religion. Imam claims that he is representative of Allah in the earth. He oppresses and deceives his populaces by the name of Allah and religion.

The third reason is great possibility to know the phenomenon on psychological problems in the character. It can be known the psychology

problems of the Imam why he makes deviation. The officials of Imam and Imam rape the woman. The woman bears the child named Bint Allah. He uses his power or authority in a bad way and he states that he punishes under Muslim law, called “Shari’at.”

In addition, the fourth reason is the deviation of human internal of the Imam that becomes the main issue of the novel is reflected well. In this novel, Saadawi covers the deviation of Imam. He claims that he is a representative of Allah in the earth. He wishes to control the world, to make into the rigid place, everything is in order, even the party of the opposition (Hizb al-Shaitain), which he himself funds with the intention of making himself look democratic.

Based on the illustration above, the researcher is interested to explore Imam’s personality by using psychoanalytic perspective entitled **Imam’s Deviation in Nawal El Saadawi’s *The Fall of the Imam* Novel (1989): A Psychoanalytic Approach**. It is because the story of this novel is about the deviation of Imam, which relates to the psychology problem. From here, it will be known about the system personality that influences him to make the deviation.

B. Literature Review

There are some researches about *The Fall of the Imam* which have been done before this one. The first research was conducted by Earl G. Ingersoll (SUNY College, 2010). It is an essay entitled *Nawal El Saadawi's The Fall of the Imam and the Possibility of Feminine Writing*. In this essay, Earl G. Ingersoll

argues that *The Fall of the Imam* is likely to prove problematic for most readers, at the same time, the novel's plot is intrinsic to this narrative's subversive, one might add, "feminist" impulses. Bint Allah, "Daughter of God," is apparently pursued again and again by agents of the Imam who apparently shoot her or stone her to death for claiming that she is either Allah's daughter or the Imam's. The segment of the narrative that focuses upon the Imam and his relationship with his inner circle seems to move forward in a more traditionally linear fashion, even though it is uncertain whether the Imam is indeed assassinated. More central to the narrative, however, is the recurring pursuit and killing of Bint Allah.

The second research related to the study entitled *The Fall of the Imam* by Nawal El Saadawi is by Philip Womack (New Humanist, 2009) published by The Rationalist Association. The research results that the Imam is a vindictive figure, is borne by a peasant, he is so poor as a child he has to walk around with his hands behind his back to hide the holes in his trousers. He wishes to control the world, to make it into a rigid place, everything is in order, even the party of the Opposition (Hizb al-Shaitain), which he himself funds with the intention of making himself look democratic. The Imam is a hateful figure, full of spite and rage, who even betrays his own mother, and Saadawi is excellent at showing the horrific hypocrisies that can be thrown up by such situations. The narrative is layered and experimental, a dream like cut and paste affair that jumps from mind to mind, character to character, sometimes in the first person, sometimes in the third.

The similarity between this research and the previous researches is they focus on the same object, that is *The Fall of the Imam* novel. On the other hand, these researches above are different from the research here, because the data are different. The researcher focuses on Imam's personality while Earl G. Ingersoll focused on the plot and Philip Womack focused on Imam's personality and the narrative.

C. Problem Statement

Based on the phenomenon mentioned on the background of the study, the researcher formulates the following problem, "How is the Imam's deviation reflected in Nawal El Saadawi's *The Fall of the Imam* novel using psychoanalytic approach?"

D. Objective of the Study

After formulating the research problems, the researcher intends:

1. To analyze Nawal El Saadawi's *The Fall of the Imam* novel based on its structural elements of the novel.
2. To analyze Nawal El Saadawi's *The Fall of the Imam* novel based on psychoanalytic approach, especially Sigmund Freud's theory.

E. Limitation of the Study

The researcher focuses this research on one of the major characters, Imam's deviation in Nawal El Saadawi's *The Fall of the Imam* novel using psychoanalytic approach, especially Sigmund Freud's theory. The using of this theory refers to the provided theory for the researcher's need in exploring Imam's personality.

F. Benefit of the Study

From this research, the researcher hopes that this research has benefits for the readers. The significance of this research may include:

1. Theoretical Benefit

This study is expected to give a new contribution to the literary study especially psychoanalytic criticism of Nawal El Saadawi's *The Fall of the Imam* novel.

2. Practical Benefit

This study is expected to help the researcher and the next researchers to get deeper understanding about the novel in analyzing a literary work.

G. Research Method

The research method is divided into five points, they are type of research, object of the study, data and data source, method of collecting data, and method of analyzing the data.

1. Type of the Study

In this research, the researcher uses descriptive qualitative research because she intends to analyze Nawal El Saadawi's *The Fall of the Imam* novel based on structural elements of the novel. She also intends to analyze Nawal El Saadawi's *The Fall of the Imam* novel based on psychoanalytic approach, especially Freud's theory.

2. Object of the Study

The object of this study is divided into two, they are formal object and material object. The formal object is deviation which appears in the novel while the material object is Nawal El Saadawi's *The Fall of the Imam* itself.

3. Type of the Data and the Data Source

The data source is divided into two kinds, namely primary data source and secondary data source.

a. Primary Source

The primary data are taken from the *The Fall of the Imam* novel by Nawal El Saadawi.

b. Secondary Source

The secondary data are taken from other sources related to this novel such as biography of the author and other relevant information.

4. Technique of the Data Collection

In collecting data, the researcher uses documentation method. The procedures of collecting data are as follows:

- a. Reading the original novel, *The Fall of the Imam* until the researcher gets adequate information or data analyzed.
- b. Identifying a particular part that is considered important and relevant for the analysis.
- c. Making note of the important parts in both primary and secondary data.

5. Technique of the Data Analysis

In analyzing all the data, she uses psychoanalytic theory proposed by Sigmund Freud. The steps used in analyzing the data of this study are:

- a. Classifying the data into some categories.
- b. Selecting them by rejecting the irrelevant materials that do not support the topic of the story.
- c. Drawing the selecting materials into good unity to support the topic of the story
- d. Drawing conclusion

H. Research Paper Organization

This research paper will be divided into five chapters. Chapter I is introduction which consists of background of the study, literature review, problem statement, objectives of the study, limitation of the study, benefits of the study, research method, and research paper organization. Chapter II will be underlying theory dealing with notion of psychoanalytic theory, system of personality, and structural elements of novel and theoretical approach and application. Chapter III

will be structural analysis, in this chapter the researcher explains the structural elements of the novel. Chapter IV will be psychoanalytic analysis, and chapter V will be conclusion and suggestion.