

Using the Reader Response`s Disguising Reader As a Technique
of Reading the Text: Disguising the Dual Identity of Robert
Stevenson`s *Dr Jekyll and Mr Hyde* in order to Read the
Dualism of Good and Evil in *Zayni Barakat* by Gamal al-Ghitani

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Abstract

This study treats the notion of the "disguising reader". It is a different technique of reading which requires an independent reader who rebels against the writer of the text and decides to put not only a different but also an unexpected scenario to the text. Thus, this rebellious reader employs his imagination in an usual way. Instead of reading the text through his/her original identity, and consciousness, this reader attempts to disguise a fictional character`s identity and reads the text through its consciousness and vision which the original reader has imagined and thought about earlier. Of course this technique of reading requires a reader who can lift himself/herself out of the present time and take off his/her original identity. In this study the reader could disguise the dual identity of Robert Stevenson`s *Dr Jekyll* in order to read *Zayni Barakat* by Gamal al-Ghitani.

Keywords: (disguising reader- evil- good-dualism)

استخدام "القارئ المتقمص" في نظريه استجابته القارئ كتكنيك لقراءه النص:
تقمص الهوية الثنائيه الخاصه بروايه دكتور جيكل والسيد هايد لروبرت ستيفنسون واستخدامها
لقراءه ثنائيه الخير و الشر في روايه الزيني بركات لجمال الغيطاني

ملخص البحث

تتناول هذه الدراسة تكنيك لقراءة النص يعتمد على خيال القارئ الذي قد يذهب به الي حد
تقمص احد الشخصيات الخياليه و التي سبق ان قرا عنها القارئ, في هذه الدراسه يشذ القارئ خياله
الحر بحيث يستطيع ان يضع قراءه مختلفه لروايه الزيني بركات لجمال الغيطاني.
يستطيع القارئ بعد تقمصه لشخصيه الدكتور جيكل الابحار في نص اخر وهو الزيني بركات
لجمال الغيطاني مستخدما الهوية المنقمصه و يتراى للقارئ المتقمص بعد هذه القراءه المختلفه للنص
حقيقه كان يمكن ان لا يدركها لو انه قرأ النص بغير هذه الطريقه. يجد هذا القارئ بعدا مختلفا في
شخصيات جمال الغيطاني حيث بدلا من ان ينظر للاشرا منهم على انهم تعبير عن الشر المطلق يري
بين جنبات هذه الشخصيات ملامح للخير, و علي العكس يري هذا القارئ كل الشخصيات التي امن
بانها خيره , يراها بثوب جديد حيث تحمل في ملامحها الشخصيه شرور بالتالي تصبح جميع شخصيات
الروايه تعبيراً عن وجود ثنائيه للخير و الشر داخل كل النفوس البشريه.

يسعي القارئ في هذه الدراسه الي تقمص دور دكتور جيكل كما تم تجسيدها طبقا لوجهه نظر
القارئ في روايه دكتور جيكل و السيد هايد لروبرت ستيفنسون ويحدث هذا التقمص من خلال اطلاق
العنان للقارئ بحيث يستطيع ان يخرج من الزمن الحاضر و يزيل كل ماله علاقه بهويته الاصليه و
يحاول تقمص شخصيه الدكتور جيكل و هو شخص امن و أكد من خلال تجربته العلميه بان الانسان هو
كائن يحمل في طيات نفسه الخير و الشر وانه لا وجود للشر المطلق او الخير المطلق في النفس البشريه.

When the reader begins to read any literary text, it becomes his\ her responsibility to take the text to wherever his\her imagination leads. It does not matter how much the writer exerts the best which he\she could do in order to deliver a particular message or idea to her\his readers because it is particularly at this moment when the reader rebels against the writer and declares that "It is I who think, who contemplate...it is never a *he* [the writer] but an I" (Poulet 44). That makes the text becomes like a raw material which is only shaped by its new owner, called the reader. The new owner does not take long time to realize that he\she has the full control on the message of the text. That makes her\him begin to freely imagine and hold assumptions about the idea of the text. These free imagination and assumptions depend mainly on the "active exercise [of the readers'] faculties -generally the emotional and the cognitive" (Iser *The Implied Reader* xiii) and on "their knowledge and ideas, their sympathies and antipathies"(Lever 48).

What if the reader's free imagination makes her\him view the text in a completely different way. What if the reader who has been taken by some fictional character which she\he has previously viewed, choses to disguise this character's identity in order to read another text. In fact it is not very easy to the reader to disguise a fictional character. To be a "disguising reader", the reader has to leave herself\himself to be completely "lift out of [the present] time" which she\he belongs to(Iser *The Act* 156). Moreover, she\he has to take off her\his original identity and becomes "free from what she\he is"(Iser *The Implied Reader* xiii). In other words the reader should be ready to "become a new person"(Gibson 1) who deliberately disguises a "different identity" (Holland 335), and a different "consciousness" of a fictional character (Iser *The Fictive* 246).

The disguising reader could then read *Zayni Barakat* and see its characters through the eyes and identity of the character of Dr Jekyll who has a distinctive way of examining the human spirit. Jekyll is brushed according to the reader as a good man who believes in the "primitive duality of man"(Stevenson 74). That duality assumes that man has "not truly one, but truly two"(Stevenson 73-4) sides which are joined to each other. That is to say the human for Jekyll is a default "hybrid creature"(Medina 67) and "a composite of both good and evil tendencies"(Medina 75). In other words she\he "shares characteristics of two different realms, two personalities"(Medina 67), and that makes good sometimes win and sometimes be "conquered" by evil (Czyzewska and Glab 19).

In the beginning of the novel, Dr Jekyll refuses to believe in man`s dualism and that is exactly what makes him compose a magical drug. This drug according to Jekyll is composed in order to separate the evil from the good so that every one of them becomes an absolute power which chooses a different way of life:

If each[of good and evil], I told myself, could but be housed in separate identities, life would be relieved of all that was unbearable; the unjust might go his way; and the just could walk steadfastly and securely on his upward path, doing the good things in which he found his pleasure, and no longer exposed to disgrace and penitence by the hands of this extraneous evil (Stevenson 75).

Of course, this is not what takes place. Although every side of Dr Jekyll could free himself for some time but no one could at the end separate from the other. When Jekyll drinks his tincture which he prepares for the first time, his good nature has been taken off, and replaced by evil. It seems that evil: "was knit to him closer than a wife, closer than an eye; lay caged in his flesh"(Stevenson 94) because when Jekyll turns to Hyde, the reader could see only the "pure evil"(Stevenson 78) and the "inherently malign and villainous"(Stevenson 81) Mr Hyde who convinces the reader for some time that evil is not so bad as most people believe. It is according to Hyde a very normal and healthy feeling which "lurks in all men"(Saposnik 715),"makes up the normal individual"(Singh and Chakrabarti 222) and forms "the ordinary condition" of man(Davis 11-2). That feeling makes Hyde believe that being good is as if being sick. Hyde cries out when he leaves the body of Jekyll: "I came to myself as if out of a great sickness. I knew myself to be more wicked, tenfold more wicked"(Stevenson 76-7). In fact, Hyde seems physically and mentally different than Jekyll. He "bore a livelier image of the spirit, it seemed more express and single"(Stevenson 78) than Jekyll. Also Hyde` "faculties seemed[more] sharpened"(Stevenson 90) than Jekyll.

The physical and mental changes of Hyde have been accompanied by a kind of "pleasure with bestial avidity from any degree of torture to another"(Stevenson 81). When Hyde once crashes a girl who was running in the same direction where he was walking, he shows no annoyance or even feels sorry. On the contrary he "trampled calmly over the, child`s body and left her screaming on the ground"(Stevenson 6). Also when Hyde murders an old man called sir Danvers Carew by a stick, he seems not worried. Instead, he: "clubbed him on earth. And next moment, with ape –like fury, he was trampling his victim under foot and hailing down a storm of blows, under which the bones were audibly shattered and the body jumped upon the roadway"(Stevenson 27).

Murdering this old man particularly puts Jekyll under a serious threat. Danvers Carew is not an ordinary person as Jekyll knows later. He is a member of the parliament and that is probably what makes the police look for the criminal who Jekyll decides to hide forever because once he appears, he would be arrested. That is why, Jekyll decides to stop his experiment. Although the good nature of Jekyll attempts to regain its authority by stopping the experiment, it seems that the good soul of Jekyll is not capable of fighting the evil of Hyde to the end. It does not take long time before Jekyll realizes that, the "evil side of his nature[which] was less robust and less developed than the good"(Stevenson 77-8) "kept awake by ambition, was alert and swift to seize the occasion"(Stevenson 79) to conquer the good. Something goes wrong during composing the drug. This thing makes it easy to turn Jekyll to Hyde while it becomes difficult to turn Hyde to Jekyll: "whereas, in the beginning, the difficulty had been to throw off the body of Jekyll, it had transferred itself to the other side. I was slowly losing hold of my original and better self, and becoming slowly incorporated with my second and worse"(Stevenson 84) .

This awful difficulty in turning back to good is what makes Jekyll decide finally not to have the drug again and to remain friendly looking Jekyll. The sense of peace which Jekyll feels after his decision is temporal because Jekyll could not fight his evil self which has pressed , and forced him to drink his potion which is not effective in turning to good now. Quickly then Jekyll turns to Hyde who when released this time seems more powerful than before: "My devil[who] had been long caged, came out roaring. I was conscious the spirit of hell awoke in me and raged...my lust of evil gratified and stimulated"(Stevenson 86-7). Though Jekyll is the repressed side now, he has never given up and that makes Hyde suddenly turn to Jekyll. When this takes place Jekyll fools Hyde, and quickly prepares a poison. This poison has been drunk by Hyde when he controls the soul of Jekyll again and both of them have died in the end .

The reader who has read Stevenson's novel can disguise the dualism of Jekyll\Hyde in order to view the existence of good and evil tendencies in the characters of *Zayni Barakat*. The narration begins in this novel when Visconti Gianti, the Venetian traveller visits Cairo in the sixteenth century. At this time, Cairo has been ruled by the Mamluks who have been defeated later in Marj Dabiq by the Ottomans. The Mamluk Sultan (al-Ashrsf Qansuah al-Ghuri) established a steel like police system called

the Bassassin in order to guarantee the stability of his crown. The head of this system, or the chief of spies or Bassassin, Zakariyya Ibn Radi has perfectly done this mission by planting his spies everywhere. Those spies have been ordered to register data about any person and to listen to the public and to record anything which threatens the Mamluk Sultan. When it becomes clear to the chief of the spies that someone is convicted, he\she would be dragged to the prison or to some unknown place where several strategies of torture would force him\her to confess and remain in the prison for the rest of his life or simply to pass away.

Zakariyya Ibn Radi is viewed by the disguising reader as a hybrid character who shares the characteristics of good and evil personalities. He is the evil chief of spies who has the right to drag any person to the prison and to torture him\her sometimes to death and sometimes to the extent that "the man[who] comes out of [the prison], bears the same name, but, in reality a different person"(al-Ghitani 182). Even in his cunning technique of choosing and employing the spies, it is evil which dominates his spirit for he persistently employs those who need money more than anybody else. In other words he exploits some people`s need for money and forces them to spy over their people including their families and friends.

Amr Ibn al-Adwai is one of the spies who Ibn Radi exploits his need for money. He knows that Amr is a poor student who depends on the stipend which he receives from al-Azhar and the rewards such as the cottage cheese, milk, plates of fava beans which he gets from the notables after reciting Quran in their houses. Also Zakariyya knows that Amr needs money to send to his mother who lives in Benha and makes her living by digging out radishes and sweet potatoes in the fields. In fact the vicious strategy which the chief of spies uses does not depend solely on exploiting the people`s need for money. Further, it exploits the poor people`s ambition for a better position in the society. That is why Ibn Radi promises Amr if he accepts to cooperate with the Bassassin system to have a prestigious job in the future: "Reciting the Quran in the houses of notables, Amr, does not become an Azhar scholar. It is a craft for the blind. We will help you become a judge"(al-Ghitani 46).

Although Zakariyya`s strategy in employing the spies uncovers his being an evil person, the disguising reader believes that he still has something which belongs to the good nature of man and which could defeat his evil. He is still able to hold a true father relationship with his only son Yasin which "The most awful circumstances have not kept him from spending some moments with"(al-Ghitani 73) him, and "waking him very late at night, despite his mother`s warnings, to play with him"(al-Ghitani 73) like any good father. Ibn Radi is not alone in having a

hybrid character which shares good and evil. Likewise is Amr who has tendencies of good and evil in his spirit. The disguising reader believes that maybe Amr accepts to cooperate with the Bassassin system and to spot his colleague, Said al-Juhayni but he has done this in order to live and to help his poor mother who has suddenly disappeared from Benha and nobody knows where she has gone.

Certainly Amr's sacrifices to help his mother and also to help himself to live are not declared to the other characters who probably see him as an evil person. Said al-Juhayni who is seen by the disguising reader as dual character believes that what Amr does which is spying over people and causing them to be dragged to guillotine only because they say something against the Sultan or Zakariyya Ibn Radi as absolutely an evil act. This evil makes the good side of Said wonders one time: "How is Amr going to be punished on the day of judgment? He may have caused a head to roll by saying one word or condemned a whole family to death with one little piece of paper. He may have killed hope in the heart of an old father awaiting the return of his son, the chaplain, to lead the prayers in the village"(al-Ghitani 21). Of course the suffering and death which Amr plants in the people's hearts make Said very careful in choosing his words when he talks with him. After all Said does not want to have the terrible destiny which others like him have seen. He does not want to be tortured or to spend his life in al-Jubb or al-Maqshara⁽¹⁾.

This terrible feeling of repression has disappeared for some time when al-Juhayni knows that a new and good man called Barakat Ibn Musa will have the post of the Muhtasib. What inspires the public including Said in this man is his turning down to the post of the Muhtasib. In a letter to the Sultan, Barakat says that he wants to be relieved from this mission because it is a post which handles the affairs of people and he: "*cannot bear the thought of being in charge of a single human being...All I want is to sleep peacefully, undisturbed by anyone's curses*"(al-Ghitani 35). Ibn Musa's words to the Sultan spread in all Egypt. His refusal to have this post makes the Shaykhs of al-Azhar who hold a meeting in the chapel of the blessed Sufi Shaykh Abu al Su`ud in Kom al-Jariah, ask Shaykh Abu al Su`ud to convince Ibn Musa to have the post. Shaykh Abu al Su`ud who is completely obsessed by Barakat's refusal to the Muhtasib's post, asks Said al-Juhayni(his student) to go to Barakat and ask him to visit Shaykh Abu al Su`ud in his Chapel. By the end of this visit, Ibn Musa shows his obedience to the Sufi Shaykh and accepts the post.

The truth is that Barakat, who the Sultan attached later to his name the title al-Zayni is not completely a good man. According to the disguising reader, Barakat is like any other man, he is a hybrid character who has good and evil tendencies. He from the very beginning has bribed Emir Qani Bey to have this post and all his claims to refuse the post have been directed to serve another purpose. Barakat intends by this refusal to deceive the people and to make them believe that finally they could have the long waited Muhtasib who is good, kind, and fair. Interestingly, Ibn Musa attempts to increase the deception dose of the people by making magnificent propaganda which intends to fool the public. That makes Zayni, unlike others who have earlier got the Muhtasib`s post, decide to address the people in al-Azhar mosque. In his speech, Barakat explains that he will spread secret agents in every alley, street, village and town who will: "monitor, police and stake out inequities wherever they occur; and these agents will inform him"(al-Ghitani 53), and that his house will be always open in day and night to anyone who needs him. Moreover he warns the people that he will be firm when it is related to punishing the wrong and unfair deeds done by the public and the emirs as well : "should an act of injustice be committed against anyone, poor or rich, near or far, he would surely right the wrong and punish the transgressor"(al-Ghitani 53).

During the fancy procession of the new Muhtasib which follows Barakat`s speech in al-Azhar, Barakat shows his good tendency. The disguising reader could see this when a fat old woman stops in front of his mule and insults Zayni who has not responded or even arrested her. Even when this woman has repeated her mysterious behavior in Saliba Street twice and also in Mu`iz Street, then completely disappeared, Zayni has not arrested her or even said a word. A report delivered to Zakariyya Ibn Radi later tells that this woman lives in the courtyards of the cemeteries outside al-Nasr Gate and that a number of jinn supplies this woman of true prophecies about people. One of those people is Zayni Barakat who the spies of Ibn Radi know that she sometimes "would go to Zayni and embrace him and the two would cry together as she held his head in her hands and called him the sweetest names; then she told him the future events and plots against him"(al-Ghitani 76).

Said al-Juhayni has seen Barakat`s reaction to this woman as well as his speech about justice in al-Azhar. That makes Said consider Zayni the savior of Egypt. For Said, Barakat is the person who will save the people from Ibn Radi, the most feared person in Egypt and the person who Said himself fears to the extent that he curses silently. Said`s fear stems from what Zakariyya Ibn Radi has done to the people. He has tortured many people "at the foot the Muqattam hill where people whisper about hearing the cries of people being flogged or their limbs

burned or of people being impaled"(al-Ghitani 67). Also Ibn Radi has secretly kidnapped and killed those who speak against the Sultan: "from time to time a scholar or somebody would disappear and no one would know anything about that person. His disappearance would leave behind fear and gloom in the hearts...Just as effect of the disappearance begins to wear off, a new person disappears and the hearts tremble anew"(al-Ghitani 67).

Going far away in his dreams of the justice which the new Muhtasib will bring, Said happily renews his hope of a platonic home, like that in his dreams, where Said lives "in a city where the poor are not dragged to the Jubb or Maqshara gaols...where no hand is severed from its body because it had stolen one cucumber"(al-Ghitani 68). This dreamy city which seems close to have through Zayni's speech releases Said from his fear from Amr who spots him and even from Ibn Radi who he does not fear anymore. Several actions which follow Barakat's handling of his responsibilities as a Muhtasib and later as a judge as the Sultan informs the public in an announcement, make Said and others like him believe their dreams. The disguising reader can detect through these actions the good side of the Muhtasib who "constantly check the prices of commodities"(Barakat 3), stops the monopoly over some goods and punishes those who are responsible for it. For example Zayni punishes Sabri Ibn al-Hamzawi because of his being accused of the monopoly of the Indian *Saqanqur*⁽²⁾ which he hides so that he can sell it later at a high price. This man has been fined 100 dinar, and the Saqanqur have been distributed to apothecaries and sold at three dirhams a piece. Also "Zayni Barakat, commands that Emir Tughluq's monopoly over cucumbers and all vegetables be ended so that the prices will come down"(al-Ghitani 85). Moreover, he warns this emir that he will be hanged if he repeats his shameful act.

Even in the cases of the public which are related to his responsibilities as a judge, Zayni has been viewed as a good man who aspires justice. When the public complain from the Mamluks who continue their ruining mischief, abduction of women and slaying of innocent men, Ibn Musa goes to the Sultan and "interceded for the people. The Sultan responded favourably to Zayni's plea and decreed that no Mamluk should leave his barracks and go to the city after supper without a special pass. He also decreed that no Mamluk should wear a veil covering his face"(al-Ghitani 168). Another accident shows the good nature of Zayni. He fulfills the justice in the case of the scoundrel tailor

of Megharbilin who has been accused of raping a little boy called Kamal in the Khayyamiyya market. Zayni after consulting the Sultan "ordered that [the tailor] be exposed in disgrace on a donkey throughout Cairo and be locked up at Arqana Prison until the case was decided"(al-Ghitani 70).

Although Zayni shows his good personality, he is, according to the disguising reader, still like any other person who bears the tendencies of evil as well as good. There are two remarkable cases which prove this. The Rumi girl case is one of these cases. This fifteen years old slave girl has been purchased by an old rose-water distiller man called Attar. This man then forsakes everything and have intercourse with her several times every day. The Rumi girl could not bear her life with her master so she sends a plea for help to Zayni. In return Zayni consults the counsel of the "Ulema" which gives him a "fatwa" that allows him to arrest Attar and to order him to manumit the Rumi girl. Although Zayni`s firm response to the Rumi girl`s plea shows his being a good man because it is definitely unfair to leave the girl who pleas for help but it also shows an unfair act because it is a crime to invade Attar`s house which is his "innermost privacy "(al-Ghitani 6). That accident wakes up the "People[who] were left with a deep-seated feeling of fear"(al-Ghitani 6) from Zayni who by invading the people`s houses, makes "no one safe in his house and with his family any more"(al-Ghitani 6).

Another case uncovers the evil side of Zayni. It is when Barakat tortures the previous Muhtasib, Ali Ibn Abi al-Jud who has been arrested for stealing the money of the Muslims and left to Zayni to extract people`s money from him. Ali Ibn Abi al-Jud has been considered by most of the people as a hated person because of his policy which depends on imposing taxes on several goods . Even salt has been taxed by Ibn Abi al-Jud who make salt a rare commodity. Imposing taxes on the goods is not the only fault of this man for he has encouraged the monopoly and has been sometimes responsible for it. For example he has made a monopoly on melon . That is why he has arrested a pregnant woman and hanged her at the Gate of Zuwayla because she sells melons.

All of Ibn Abi al-Jud`s shameful acts make him a person who deserve to be punished but not in the humiliating way which Barakat chooses. Against Zayni`s promises to the public which he announces through the preachers of the mosques: "we were opposed to torturing the body...We do not permit any human being to be burned anywhere on his body "(al-Ghitani 111-2), Ibn Abi al-Jud has been physically and psychologically tortured. He has been dragged blindfolded to some unknown place and then given strong three blows. Then Zayni`s men torture a peasant prisoner, and slay some others in front of him. Finally,

when Ali insists on refusing to inform about the place where he hides the money of people, the men of Zayni bring Khalil, Ali's youngest son and take him to another room after they let Ali see him and then they torture Khalil and make him scream so that his father hears him.

Strangely Ali resists these different terrorizing strategies of torture which Zayni uses against him to know where his money is hidden. He has never confessed and that what drives Zayni to cooperate with Zakariyya Ibn Radi, his deputy as he announces later to the people. Zayni decides to go to Ibn Radi's home where his evil side emerges by attempting to blackmail Ibn Radi so that he agrees to help him to know the place of Ali Ibn Abi al-Jud's money. Zayni threatens Ibn Radi of Sha`ban. It is that name Sha`ban "the Sultan's favourite boy, his constant companion, both when he was alone and when he entertained"(al-Ghitani 26) which frightens Zakariyya mostly. The disguising reader believes that it is the evil side of Ibn Radi which involves him in the case of Sha`ban. When Zakariyya knows that there is a suspicious homosexual relationship which combines Sha`ban and the Sultan, his evil side drives him to secretly kidnap Sha`ban and rape him in order to force him to confess about his relationship with the Sultan. Strangely, Sha`ban refuses to confess and that makes Zakariyya whose evil side overwhelms him in this case, attempt to choke Sha`ban who has been secretly buried alive later.

The case of Sha`ban is a proof of the existence of evil in the souls of Zayni and Zakariyya. The murder of Sha`ban could have remained a secret if evil does not naturally lurk in the soul of Barakat. Without the presence of evil in Zayni Barakat's soul, he would not have only blackmailed Ibn Radi, but also he would not have from the very beginning spied over Ibn Radi. Barakat plants Wasila, the Syrian slave as a spy in Zakariyya's house. Also without the existence of evil in the soul of Zakariyya, he would not have tortured Wasila who he mostly loves. She could not bear more than one night and passes away after Zakariyya tortures her: "He began by shaving off her hair. He disfigured the face... He inserted the red-hot tip of his dagger into her and twisted it slowly"(al-Ghitani 162).

It seems that Barakat convinces Zakariyya not only by threatening him but also by reason which Zayni employs through his talking with Ibn Radi. According to Zayni both of him and Zakariyya are partners in the same system of justice: "You and I are brandishing the sword of justice. You and I are keeping the scales absolutely even, going neither this way nor that way"(al-Ghitani 125). These last words of Zayni are probably

what makes Zakariyya agree to inform Zayni about the place of Ibn Abi al-Jud's money and also to be officially his deputy. After the place of the money has been known by Zayni, Ali Ibn Abi al-Jud has been officially convicted. Therefore the Sultan orders in an announcement to people that "Ali ibn Abi al-Jud be executed by slaps of the hands: he will dance, like a woman, throughout the procession. [Then people will] Slap him! Whenever he stops"(al-Ghitani 117).

Allowing this dreadful punishment of Ibn Abi al-Jud which other thieves like him have not seen proves according to the disguising reader that Zayni's evil companies his good spirit. Burhan al-Din Ibn Sayyid al-Nas is another thief. This man has been accused of the monopoly of the fava beans. Nonetheless, he has been left without punishment. It is Said al-Juhayni who visits Zayni to inform him about Ibn Sayyid al-Nas. Strangely, Zayni who promises al-Juhayni to put an end for the monopoly of Ibn Sayyid al-Nas, has not done anything. Nothing has changed and that is why Said visits Zayni again. This time Zayni pretends that he can not solve this matter because it takes time to be solved.

It is probably not the issue of monopoly alone which has showed the evil side of Zayni to the disguising reader. The worst thing for this reader has been in his vicious cooperation which begins with Ibn Radi. It worth noting here that the disguising reader could see a different role playing of evil in each one of them. The evil of Barakat plays the role of the tutor to Ibn Radi's evil which puts the plans of Barakat into action later. That is why it is Zayni who teaches Ibn Radi the evil strategy of the police in dealing with the people. In a message to Zakariyya, Barakat, the tutor divides the public into two types, namely the Azhar students and the common people. Every group according to Zayni should has a different treatment than the other :

Azhar students have to be trailed constantly. From time to time, trouble should be stirred up to find out those who stray and are prone to support dissention. As for the common people, they are just a herd that moves whichever way you move it. They are a beast with no mind, which, once you tame it, will obey you. Lives in this group are worthless...Hence it wouldn't hurt if some of them were to disappear...This terrifies the rest of them (al-Ghitani 130-1)

In another message to Zakariyya ibn Radi, Zayni Barakat teaches Zakariyya the newest and most inventory rules of the Bassassin system. These rules do not leave any single space of revolution against the Sultan, the Muhtasib, and the system of the Bassassin itself in the future:

the new-born babies as they come into the world. Each father who sires a child and does not report it to my deputy in his region shall be flogged...In this way we will be able to keep track of the numbers of those coming...We will record their names so that we may follow them as they grow up...Reports about them would be filled periodically, so that we may learn of their leanings, predilections and points of potential danger about them (al-Ghitani 131).

These evil strategies of dealing with the public are different from the special evil ways which Barakat and Ibn Radi have in order to deal with different people like Said who has showed up till now only his good side according to the disguising reader. This man is certainly different from the public and even from his colleagues in al-Azhar. Al-Juhayni has dared to go several times to Zayni to complain from the monopoly of goods which is something that no man from the public or an Azhar student has dared to do. That is why Barakat punishes him by planning the marriage of Samah,(the daughter of a relative to Said who has first received him when he comes to Cairo, and Said's beloved) to a noble man of the Mamluks. However this marriage has slowly killed Said who becomes "like a bird whose slaughter was not completed"(al-Ghitani 153), Zayni believes that this punishment is not satisfying and that it is not going to silence Said forever. That is why Zayni advises Zakariyya to drive al-Juhayni to madness by making his spies follow Said and making him feel that they spot him. Impressively, Zayni has been amazed when he knows that Ibn Radi has already done this. Moreover, Zakariyya orders his men who spot Said to loudly call out Samah's name so that Said gets mad. It is probably this slow torture which makes al-Juhayni shouts "liar" to Zayni in one of the Friday prayers when Zayni fabricates a false story about his justice. Because of the crowd and the noise, Said's shouts have not been heard by the people of al-Azhar mosque but they have been heard quite clearly by Barakat who ignores Said's shouts.

It is his being unheard by the people which makes Said fall in despair. He, then decides to remain silent and to leave his Shaykh, Abu al-Su`ud who becomes sure now that Zayni is like Zakariyya. The Shaykh's conviction goes hand in hand with what every man in Egypt could see. The public become sure that now it is only one man who has

the loud voice. Zayni who keeps teaching Zakariyya his evil methods of dealing with people is that man. In the house of Ibn Radi , Zayni teaches Zakariyya the most important lesson of evil which Barakat himself believes in and adopts. Barakat explains to Ibn Radi that the chief of the spies needs to be loved and respected by the people although he is evil. That could only take place by masking his evil by the false justice and good. Therefore Barakat advises Ibn Radi to make a little trick to convince the public that he is a good and loved spy: "ride your horse, have one of your men dress as a peasant and another as a Mamluk. Get the second to give the first a sound beating. Get of your horse to come to the aid of the peasant and justice and arrest the Mamluk"(al-Ghitani 163).

For about 27 years later both Ibn Musa and Ibn Radi remain in their chairs. Their evil makes it clear for everybody that the existence of evil is eternal. The justice becomes for people like Said, something impossible to fulfill. Said who has once dreamed of: " seeing people going out on the streets, safe from the harassment of the Mamluks, unafraid of the attacks of brigands or sudden raids by spies who keep following a person' "(al-Ghitani 175) is convinced now that "This is an age whose imam is Zayni, whose shaykh is Zakariyya, whose custodians are the spies and whose confidential secretary is Amr ibn al-Adawi"(al-Ghitani 180).

In fact the shocking change in Said`s rebellious nature, which till now has not showed up his evil side, follows the great and rapid changes which take place during the war and after it. When the war begins and after the Sultan leaves to Syria to fight the Ottomans, Zayni goes to Manfalut where he exploits the Sultan`s absence and pretends that he needs to get money to the Sultan`s treasury which becomes in urgent need of money because of the war. Of course the disguising reader sees this as an evil attempt from Zayni to steal the money of the people. This apparent evil act makes Barakat use Shaykh Abu al-Su`ud`s name to drive the people of Manfalut to pay the taxes of one year in advance. He tells them that the Ottomans will move to take Egypt but they are not going to occupy a land which is protected by saints like Shaykh Abu al-Su`ud. The public approve to pay especially when Barakat threatens them of the Mamluks who if he lets them take the money by themselves "they would have gone there with their swords and then the people would have sold their sons"(al-Ghitani 206). On the other side, the nobles of Manfalut refuse to pay so Zayni who " yelled at them and showed harshness, gave them a month.[and threatens] If they were late, their homes would be ruined"(al-Ghitani 206-7). This is probably what forces the nobles to go to Shaykh Abu al-Su`ud .They inform him about using his name in order to steal the people`s money.

In a hard time like this, the people could dare to do what they have been afraid from earlier. That is why Abu al-Su`ud who has not allowed Barakat to use his name in his villainous acts, summons Zayni in his chapel in Kom al-Jariah where Zayni has been insulted, disgraced and beaten by the Shaykh's disciples who also put him in irons till Emir Tuman Bey decides his destiny. Emir Tuman Bey seems different from the Sultan and that is why he orders the Shaykh to do what he sees fit with Barakat. In fact Abu al-Su`ud has planned to extract from Zayni the stolen money of the people so he plans to expose him in disgrace on a donkey and then to send him to Emir Allan, the Chief Executive secretary who would hang him.

It has not been only Zayni who has been unmasked and punished. Also some of the Bassassin of Zakariyya Ibn Radi have been uncovered. A professional spy like Amr Ibn al-Adwai has been insulted by his classmates in al-Azhar who have bundled up his clothes and throw the bundle down at his feet. He has been, then, thrown out of al-Azhar because according to Shaykh Hamza, one of the Shaykhs of al-Azhar "You have harmed us and counted our every breath and reported everything we did"(al-Ghitani 214). Although Amr believes that he could be killed by Zakariyya for being uncovered, he has no one to go but to him.

Strangely Zakariyya has not killed Amr. Ibn Radi only orders him to stay with him and not to leave because he has exposed himself and the whole system of the Bassassin. In fact Zakariyya has not killed Amr because the uncovering of Amr who is only one of his men does not matter to him especially in a critical moment like this. What Zakariyya's mind has been only disturbed by is facing the Ottomans which becomes very close. That is why he, instead of agitating the public against Zayni or telling the Sultan about the place where Barakat hides his money, Ibn Radi sends a message to Tuman Bey telling him that Zayni has stolen large sums of money which should return to the treasury. He tells Tuman Bey "if he were hanged, the money would be lost [and] the country is in dire need of it. Besides, there were very important matters of a confidential nature in which he is still involved. His death would result in great harm befalling the emirs, the populace and the Sultanate itself, especially in these critical moments"(al-Ghitani 226). As a result, Tuman Bey strips Zayni of his post and replaces him by one of the men of Zayni called, Abd al-Azim al-Syraf.

In fact Tuman Bey has been involved more in an extensively serious matter than punishing Zayni. He as well as Shaykh Abu al-Su`ud has been preparing for fighting the Ottomans who invade Egypt after the defeat of al-Ghuri at Marj Dabiq by making groups of resistance. Not less than him or the Shaykh are Ibn Radi and Ibn Musa who think differently. Surprisingly Ibn Radi and Zayni Barakat attempt to resist the Ottomans but in a different way. They deceive the Ottomans and convince them that they would cooperate with them. At the beginning Zayni has been suspected and "the eyes of the Ottomans[have been] all around his house"(al-Ghitani 233). Later he could deceive them. He could convince the Ottomans that he can cooperate with them and that makes them appoint him as the new Ottoman Muhtasib. Like Ibn Musa like Ibn Radi who deceives the Ottomans and convinces them that he would arrest Tuman Bey and Shaykh Abu al-Su`ud and that is why he intends to meet Said who he needs to spot the traitors.

The truth is that in that meeting Ibn Radi holds a deal with Said who he needs in order to spot Shaykh Abu al-Su`ud but not to arrest them. On the contrary Ibn radi wants from Said to make sure whether the Shaykh will join Tuman Bey or not so that Ibn Radi can help them to defeat the Ottomans. Also he tells Said that Zayni cooperates with him and that they both want from Said to "submit the names of able-bodied young men who would not hesitate to sacrifice themselves and to join us in Jihad"(al-Ghitani 233-4) against the Ottomans. It seems that Zakariyya and Zayni attempt secretly to "recruit young men to fight against the Ottomans"(al-Ghitani 240). The disguising reader believes that their attempt to fight the invaders is absolutely a sign on having a good nature and that certainly assures their having a dual identity which sometimes align to evil and sometimes to good. Although the dual identity of Ibn Radi and Barakat makes them join the side of good, it has made Said for the first align to the evil side. Said believes that both men are traitors who conspire against the Mamluks and that Zakariyya will arrest Tuman Bey and all the young men who will fight against the Ottomans. Against the expectations, Said shockingly choses this time to cooperate with the evil Zakariyya and Zayni. It becomes clear to the disguising reader that Said owns a hybrid character like the rest of the characters.

Conclusion

The disguising reader is a kind of reading which allows the reader to impose a very different and unusual way of reading. It gives the reader the right to view the text in a magnificent free way. He\she is able to lift himself\herself out of the present time and to be another person. This different person is a fictional character which the original reader has previously contacted through reading another text. In this study, the reader disguises the dual identity of Dr Jekyll and uses it in order to read *Zayni Barakat*. The disguising reader of Jekyll could detect through the process of reading the dualism of the characters of Zayni Barakat. Those who look evil have something which still make them good. Likewise those who look good have something which makes them evil. It seems that all of these characters march in two parallel and opposite directions. They all have good and evil personalities. Ibn Radi, Amr Ibn al-Adwai Barakat, and Said al-Juhayni are people who the actions of the novel prove that they are dual.

Endnotes

- 1- Jubb and Maqshara are Mamluks prison house
- 2- Indian Saqanqur is a small animal which resembles the lizard. The parts of this animal are dried and used as a powder for invigorating coitus.

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