

## **Character's Ambivalence of Faith in Sugar Street**

By

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### **Abstract**

The current article is about to deliver an insight concerning the ambivalence of faith of characters Abd and Ahmed, who are the grandsons of Al-Sayyid Ahmad in the novel Sugar Street the is being written by Naguib Mahfouz' and is the final novel of the Cairo Trilogy of Naguib Mahfouz. The article has aimed to evaluate the ambivalence of the faith of characters with respect to the postcolonial theory of Homi Bhabha. The current article has critically reviewed the respective novel named Sugar Street. Consequently, the study has revealed how the ambivalence of faith among the characters has founded the basis of the socio-political environment of ancient Egypt. Therefore, the respective article has offered a reflection towards different reactions, responses and connections to the cultural and political developments of Egypt associated with the revolution of 1919.

**Keywords:** ambivalence; faith; Naguib Mahfouz; postcolonial; family.

### **Introduction**

The final novel of Naguib Mahfouz's Cairo Trilogy is Sugar Street; for both the al-Jawad and Egypt, change and tragedy continued because a new European war has initiated with the height of the great depression; however, while independence for Egypt, the terror of new weapons remains elusive.

The recent article is keener towards the role of grandchildren in Sugar Street. Moreover, Kamal's older half-brother Yasin is still married to the same woman in the novel, and it is extremely surprising for the readers of the first two novels. However, small roles have been given to Yasin and his father in Sugar Street. Moreover, additional attention has been drawn towards the third generation of Al-Jawad's family in Sugar Street, particularly towards the three very different grandsons of Al-Sayyid Ahmad (Abdel-Hafiz, 2020; Junior et al., 2020).

Moreover, Sugar Street that is also known as al-Sukkariya, is basically a street in Cairo and is the respective residential place of Al-Sayyid Ahmad's daughter, Khadija and her husband Ibrahim Shawkat and their sons Abd al-Mun'im and Ahmad. Unlike the previous generation, both Abd al-Mun'im and Ahmad restrained any kind of certainties concerning confronting their parents. Additionally, both the grandsons are bold and headstrong (Li, Yang, & Yu, 2021).

"We rear our children, guide them, and advise them, but each child finds his way to a library, which is a world totally independent of us. Their total strangers compete with us. So

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what can we do?"

However, both the grandsons share the majority of things in common; therefore, their political life would not be much varied. Additionally, the young man of strong religious convictions Abd became massively radicalised and has also joined the Muslim Brethren. On the contrary, Ahmed, who is an equally committed communist, considers the traditions and beliefs of his brother and his family as backwards. The current article is about to deliver an outlook concerning the role of the grandsons in the characters' ambivalence of faith in Sugar Street (Linji et al., 2020).

The article is also about to shed light on the postcolonial, and the theorist is Homi Bhabha. Basically, Homi Bhabha is known to be a cultural and literary critic and also known to be the most effective and influential theorist of postcolonial culture; moreover, he has also involved advocates for the humanities in his theories. As per the range of his interests, his work could be attributed as translational or vernacular cosmopolitanism. Homi Bhabha was born in Bombay, and he completed his education in respective British universities; subsequently, he moved to the University of Chicago and eventually moved to Harvard as a teacher in the department of English and also became the director of the Humanities Center. Bhabha has a profound original voice in globalised, colonial and postcolonial cultures; therefore, he has developed the groundwork of post-structuralist and psychoanalytic thinkers (Moore-Gilbert, 1997).

The effects of colonisation on cultures and societies and their responses are often dealt with by the postcolonial theory. The rise of globalisation theory in the 1990s is accompanied by postcolonial theory, utilising the language of postcolonial theory, particularly for studying cultural globalisation.

Sugar Street begins to grow in Cairo, and the respective novel is about the conditions that occurred from the 1930s to the end of World War two. And is considered the most influential and effective novel of that time period, particularly in the Middle East. Additionally, Sugar Street is considered to be a masterpiece of Egyptian literature. The Cairo Trilogy consists of three books, and Sugar Street is the third and final book of the Cairo Trilogy. The respective novel basically traces the life of a middle-class Egyptian family from 1919 to the end of the Second World War (Allen, 1994).

The novel is named as per the street name in Cairo, where the family lives and roams around the life of the grandsons. The current article mainly focuses on the perceptions of grandsons and their role in the novel and will also demonstrate the aim of the article as per the postcolonial theory of Homi Bhabha.

The novel Sugar Street has been written by Naguib Mahfouz, who was an Egyptian writer and Nobel prize winner, aiming at three objectives in particular. Fundamentally, he is telling a story, demonstrating a situation and voicing a call to revolution. The initial phases of the novel incorporate the story of an Egyptian family. Moreover, the life of the family of Abd al- Jawad massively incorporates tragedies, disputes, hopes and intermarriages. However, this is only a brief introduction of the novel, the major concern of the novel is about the lives, beliefs and perceptions of the grandsons Abd and Ahmed that had eventually raised revolution as per the postcolonial theory.

## **Literature review**

It is very well known that religion is the most important aspect of a Muslim's life, and  
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the routine life of every Muslim is massively designed as per the religious beliefs, expressions and words. Therefore, the customs and social life of Muslims are found to be revolving around religion. Consequently, it is not astonishing to discover that religion is among the three axes that basically design Mahfouz work; however, the other two axes incorporate politics and sex. The novels of Naguib Mahfouz, particularly emphasising the social issues, massively demonstrate the political and social scenarios of Egyptian society for the respective time periods (Berriane, 2021). Therefore, Mahfouz's novels are mostly permeated by culture-specific items, including politics, customs, drinks, religion and food. Additionally, religion has been more emphasised by Mahfouz in his novels as the novels majorly include religious words and expressions (Mahmoud, 2014).

However, the majority of the existing literature considers that Sugar Street has discussed the revolution that took place from a respective time period to the end of the Second World War. Therefore, the Cairo Trilogy is considered as a series of three novels set in historical Egyptian scenarios, depicting the history of Egyptian society majorly (Mahmoud, 2019).

As per existing literature, it has been argued that Mahfouz has developed an Egyptian novel that is immensely dependent on the frequent revision of European forms and an emulsion of global and local paradigms to meet the Egyptian socio-historical perspective.

Moreover, in Sugar Street, the author has rejected the classical indigenous forms as signifiers of petrification and mimicry. Mahfouz had advocated for the electric paradigm that modifies with respect to the historical circumstances in place of the classical Arabic frameworks.

The last edition of Mahfouz's Cairo Trilogy is Sugar Street, and the respective novel is massively revolving towards the national and Egypt's negotiation of indigenous and foreign firms as they progress towards the level of self-realisation (Maḥfūz, 1993). As the novel Sugar Street largely focuses on the grandsons of the family, Ahmad and Abd al-Mun'im, their struggles towards reaching epiphany, it has been argued that the novel Sugar Street rejects the major element that serves as the fit vehicle for other's self-realisation; simultaneously, repudiating al-hubb al' udhri, unrequited, romantic love, demonstrating frameworks for flawed protagonists. Mahfouz had eventually permitted the Egyptian intellectual to design a respective framework that meets the context of socio-historical native (Oersen, 2005).

The novel had demonstrated the intellectual crisis of Kamal; in this case, the author has demonstrated his personal crisis and the crisis of his generation during the respective time period that had introduced the struggles among intellectual independence and mimicry. Additionally, the third generation of al-Jawad struggled to tackle the socio-political environment of ancient Egypt; thus, reflecting various reactions, responses and connections to the cultural and political developments of Egypt associated with the revolution of 1919. The struggles were either to withdraw into a magnificent past or for the continual by using a variety of methods. The focus of Sugar Street was majorly on two brothers, namely, Abd al-Mun'im and Ahmad; they had demonstrated the alternative from the Wafd, which was responsible for the collaboration with the alienated British majority of the Egyptians (Afridi, 2012).

The novel Sugar Street monitors the family of Abd al-Jawad from the respective time period ranging from 1935 to 1944; the waning power of the patriarch delivers a reflection of Britain that ended after a short time period of German air raids during the Second World War. Kamal, the youngest son of Abd al-Jawad, continued to search for the meaning of life and

therefore had published various articles; however, the grandchildren of AlSayyid Ahmad, nephews of Kamal, in their own ways engaged in the political life of Egypt.

Sugar Street signifies three crucial players in the novel; the three main players include; Kamal, who was following a self-discovery journey that remains uncompleted by the end of the series, and nephews of Kamal; namely, Ahmad and Abd al-Mun'im, who had demonstrated the "spiritual schism" that makes Kamal wavering among East and West, past and present.

Initially, the novel has highlighted the failure of Kamal in attaining enlightenment within the model of the typical European culture, while the remaining sections of the novel deliver argument by contrasting the national intellectualists, Ahmad and Abd al-Mun'im, hence offering unconventional Egyptian behaviour.

Moreover, Sugar Street incorporates three aspiring national intellectuals, including two male and one female; the female intellectual was Sawsan, who was Ahmad's mentor and had assisted him in reaching enlightenment that had eventually reconciled him with modernised Egypt. The fissures in Egyptian political life are best illustrated by the novel's juxtaposition of Ahmad and Abd-al-Mun'im as the national intellectuals. Ahmad, the communist and Abd as a Muslim brother, are the two aspects of the novel that are complementary to each other. The stories of the two brothers demonstrate two different kinds of the ambivalence of faith. Abd actually embraces the religion the previous generation renounces; on the contrary, right after a temporary love story of Ahmad with an aristocratic woman, Ahmad rejected al-hubb al' udhri and started falling deeply into Marxism. The flexible approach of Ahmad towards the national culture and governance had made him the protagonist of a contemporary indigenous Egyptian perspective that relates the cultural specificities of early twentieth-century Egypt to the European Enlightenment principles. Additionally, Ahmad had also exemplified the involvement of Fanon's national intellectual, who had motivated individuals to act. Contrary to Kamal, Ahmad became victorious in demonstrating Europe as the foundation of modernity and enlightenment (Gallien, 2018). Ahmad modified his thinking and realised that Marxism is no doubt helpful for classic politics and is as per the historical perspective of Egypt, which has founded the basis of the ambivalence of faith of the character in the novel Sugar Street; however, it needs to be revised to meet the new and contemporary context of Egypt. Moreover, only Ahmad had clarified his Marxist-Egyptian initiative of action to Kamal, and therefore the Mahfouz's Egyptian perspective is massively focused on Ahmad.

Moreover, the third generation, the grandsons, respectively Ahmad and Abd al-Mun'im demonstrated two specific directions that remain in the Egyptian society at that time; the two respective directions include Marxism and Islamism. In 1928, the Society of the Muslim Brothers was established; the objective of the society was calling for connecting the use of technology and science with respect to Islamic teachings in order to offer a way to modernity that assisted Egypt in reconciling historical Islamic character as per the twentieth century; however, the society was introduced as an indigenous reformative force. Moreover, the grandsons, the Muslim brothers, had empowered Egyptians to question their workplace rights in order to challenge occupations of the British government and also has empowered the public in resisting de-Islamisation in Egypt. On the contrary, leftist communism critiques capitalism due to the propensity for the generation of social justice. The respective movement was ruled by foreigners until 1928, who enjoyed British tolerance and were also permitted to design the formation of the organisation. However, the British have no doubt suppressed Egyptian communism and had mainly concerned themselves with different labour conditions.

The author Naguib Mahfouz demonstrated his portrayal of rejecting religious

nationalism as Abd al-Mun'im, who has been distanced from the novel via humour; for instance, as the narrator described Abd as entering the room headed by his beard; or by the classist declaration of his own mother that his beard changes his looks as the couscous street vendor; or when he had been asked by his colleagues if their dissenters being stoned by them. Similarly, on different other conditions, Abd al-Mun'im and his friends are often considered fanatics by other family members and oftentimes by the former's parents. Nevertheless, the role of Abd al-Mun'im in the novel was basically to serve as the testimony to the danger by using the religious discourse foundation for nationalism, the presentation of Abd is immensely puzzling by the Naguib Mahfouz as the actions taken afterwards fail to represent fanaticism. Furthermore, Abd's actions were not much different from Ahmad; the introduction of Abd's character in *Sugar Street*, Abd was enjoying clandestine meetings with the daughter of his neighbour. After, the novel had demonstrated the regret of Abd towards his deviousness, marriage before completing his education and not taking an active part in choosing his bride. Subsequently, he has demonstrated that Abd completed his graduation and got a government post, and at the end of the novel, Abd and Ahmad, both the brothers, organised meetings in their apartments with their respective supporters (Naem & Janoory, 2019).

*Sugar Street* fails to portray a clear image of Abd al-Mun'im towards the comprehension and involvement of religion in his life; moreover, this has led to delivering an antagonistic approach between religion and modernity. Sasson Somekh also agrees with the presented condition and also pointed lack of depth of Abd al-Mun'im and Ahmad and stated they did not emerge as individuals and had only become the representatives of communism and the Muslim brotherhood. The readers of *Sugar Street* tend to assume that as Abd was connected with the Muslim Brotherhood and had been portrayed by the novel as dangerous. However, this might be the prejudice of Mahfouz against the group, whose message had never been understood by the author. Moreover, Mahfouz has mainly demonstrated the group as a political power that had utilised religion for the sake of competition with the Wafd party. Mahfouz had also written any war against Wafd prior to the accomplishment of nationalist goals weakens the respective cause, as per his staunch loyalty to the party. Undoubtedly, the militancy of Muslim brothers fails to endear them to the nation. Nevertheless, it could also be said that the novel condemns any group that rationally establishes the rule of any respective religion by demonising Abd al-Mun'im in *Sugar Street*. Moreover, with the presentation of the democratic practice of the editor of Kamal, who was an Islamic scholar with different understandings incorporating the atheist voice of Kamal, the respective novel *Sugar Street* had demonstrated harmonious coexistence among modernity and religion.

Furthermore, Ahmad, whose character has represented the vision of the novel that is national intellectual post-1919, was initially directed by Sawsan, his wife, who had reformed the European paradigm that had basically entrapped Kamal for the active creation of individual thought process. Initially, in the novel, Ahmad's path was resembling the path followed by Kamal, for instance, the short-lived love story with his aristocratic classmate who had rejected him. Still, Ahmad did not harbour any of the delusions of his uncle concerning al-hubb al'udhri. Instead, Ahmad decided to move on from the woman who needs to get married to achieve material comforts (Nukhrah, 2020). Later, Ahmad met Sawsan, who was four years senior to Ahmad, at a newspaper. Sawsan had changed Ahmad's perspective from adopting to adapting. Both Sawsan and Ahmad together exemplified different segments of Egyptian society. In short, as per the novel *Sugar Street*, Sawsan guided the development of Ahmad as a thinker. *Sugar Street* had demonstrated that the marriage of Sawsan and Ahmad is like an infusion of new blood with the petit bourgeoisie, and also new ways of being and thinking and also a new life. This had regenerated Ahmad and also liberated him from bourgeois beliefs.

## Research gap

The current article that is 'The Characters' Ambivalence of Faith in Sugar Street', has assisted in bridging the gap in the existing literature concerning the novel Sugar Street written by Naguib Mahfouz. The recent research in this respective article has majorly demonstrated the role of the grandsons, the brothers Ahmad and Abd al-Mun'im, concerning their Ambivalence of Faith among religion and modernism in Egypt. The article had utilised the postcolonial theory designed by Homi Bhabha and had demonstrated how and why Ambivalence of Faith occurred among the young generation of al Jawad. To date, the existing literature had utilised Sugar Street to only demonstrate the political and social circumstances that existed between 1919 to the end of the Second World War in Egypt. And, not much emphasis has been given to the grandsons Ahmad and Abd al-Mun'im and their roles in religion and modernism in Egyptian society. Therefore, the current research is immensely significant as it has demonstrated the role of the young generation and their beliefs in early modernism in Egypt. The current article has delivered an outlook concerning the role of the grandsons in the characters' ambivalence of faith in Sugar Street. Moreover, the current article had also demonstrated the effects of colonisation on cultures and societies and their responses are often dealt with the postcolonial theory, as the rise of globalisation theory in the 1990s is accompanied with the postcolonial theory, utilising the language of postcolonial theory, particularly for studying cultural globalisation. The existing literature had never emphasised the beliefs of the Muslim Brothers in the modernisation of Egypt. Therefore, the current article had demonstrated how the young man of strong religious convictions Abd became massively radicalised and has joined the Muslim Brethren. On the contrary, why Ahmed, who is an equally committed communist, considered the traditions and beliefs of his brother and his family as backward (Rezk & Bahaa El-Deen, 2020).

## Theoretical framework

The literacy and cultural critic are Homi K. Bhabha; the person is a significant theorist of postcolonial culture, and individuals tend to advocate for the humanities. Thus, the interest range tends to mean better-characterised work in vernacular or translational cosmopolitanism. The author Bhabha significantly studies colonial, postcolonial and globalised culture. The post-colonial tends to embrace a number of aims that tend to re-examine the history of colonialism from the concept of the colonised. It effectively determines and evaluates the economic, political, and culture that significantly impacted colonialism on both colonised people and colonised power. Thus, it also evaluates and analyses the process of decolonisation (Ghaderi, 2018). Anti-imperialism in the early voices stressed the need to potentially develop or return the indigenous literacy tradition that effectively restores the cultural heritage and imperial domination. The potential scope of the postcolonial was effectively extended and dragged over the domains of gender, race, ethnicity and class. Thus, to treat the coloniser or the colonised as the homogeneous entities that are potentially imposed. Thus, the rigid decision potentially undermines the effective facts that both exploitation and gender oppression function in both the West and the colonised nations. However, a postcolonial study is effectively associated with ethnic studies of minorities such as African Americans, Native Americans (Mohammadi & Mahmudi, 2017). The reaction against the Western Mainstream of Western philosophy and ideology.

The consisting of opposing perception and dimension tends to be the idea of ambivalence. It effectively claims by the Bhabha that duality that effectively presents a split certainly in the idea of the colonised other. It tends to enhance the hybrid of the cultural identity

and the coloniser cultural identity. The potential reason why colonial powers are characterised by their belatedness is effectively contributed by Ambivalence. Colonial signifiers of the potential authority effectively acquire the effective meaning after the traumatic scenario of colonial differences and differences due to culture and race. Thus, the effective return of the eye of power to some prior archaic image or identity (Sabzehei, 2019). The research was conducted to determine the ambivalence of faith among the grandsons Abd and Ahmed and also to highlight the differences in the thought process of both the characters, respectively. The study determines that the postcolonial and the theorist is one of the significant people who tends to affect the advocate theories that represent humanity. The range of the interest is extensive. Thus, his work is tending to be considered as transactional or vernacular cosmopolitanism. The significant effect of colonisation on the culture and the societies and the potential response is significantly dealt with postcolonial theory. The research demonstrates that in the initial year of 1990, there was an intense time of the globalisation theory, and it effectively accompanied the postcolonial theory. Thus, intrinsically utilise the language of postcolonial theory and theory that give importance to cultural globalisation. The customs and social life of Muslims are found to be revolving around religion.

Consequently, it is not astonishing to discover that religion is among the three axes that design Mahfouz works; however, the other two axes incorporate politics and sex. Cultural globalisation tends to affect the change occurring within society. Therefore, the Cairo Trilogy is considered a series of three novels set in historical Egyptian scenarios, depicting the history of Egyptian society majorly (Mahmoud, 2019). The history represents the potential literature effectively linked and represents Sugar Street as a historical masterpiece of the Egyptians (Mehri et al., 2020). The detailed discussion about the revolution that effectively took place from a respective time by the end of the Second World War.

The research demonstrates the Egyptian colonisation, which effectively provides the detailed and brief impacts of the western power on the lives of the grandchildren Abd and Ahmed, as their lives transformed within the period from 1919 to the end of the Second World War. Thus, the imperialistic tendencies represent the colonialist imposition in the respective novel Sugar Street. However, since the 19 centuries, the potential overview of the Egypt–West encountered. As per the reception and effective development of the postcolonial perception in Egypt, the research demonstrates that the religion and effective political thinker in Egypt significantly highlight the role of the political Islam that affectively promoting anti-imperialism that has significantly discoursed and competent practises that leads to Egypt Islamic Revolution directed by the iconic Muslim brothers of Egypt. There is no systematic development of postcolonial studies in Egypt and the potential arrival of postcolonial theory. Since 1919, cultural studies were effectively flourishing, which has significantly aroused an extensive debate for Egyptian modernism as per the political perspective of Egypt. The early budding of Western culture in Egypt was empowered by postcolonialism that effectively deals with the current national and international issues of Early Egypt.

## **Methodology**

The study's methodology determines The Characters' Ambivalence of Faith in Sugar Street and potentially evaluates the role of the grandchildren. The research methodology is the potential procedure or technology that is significantly used to conduct the study. However, the methodology is the effective process used to identify, select, process, and analyse the detailed information about The Characters' Ambivalence of Faith in Sugar Street and especially the grandchildren's role. The research methodology is the most potential and critical section, and

it determines the overall reliability and validity of the research.

## **Research Approach**

The current research has employed the qualitative research approach to demonstrate the revolution in the Egyptian society after the changes in the perception of Abd and Ahmed, who were the most influential politicians of that respective time period. In the current research, the Qualitative research approach is effectively used to determine and evaluate the new ways to effectively represent research (Abutabenjeh & Jaradat, 2018). Thus, the qualitative research approach effectively allows past research and ideas to be effectively used to create competent content. Therefore, qualitative research is used to determine the Characters' Ambivalence of Faith in Sugar Street and mainly the case of the role of grandchildren. The changes in the grandchildren's perception of their ancestors tend to enhance the conflicts and potentially initiate the critical situation. The focus of Sugar Street was majorly on two brothers, namely, Abd al-Muni's and Ahmad. They had demonstrated the alternative from the Wafd, which was responsible for the collaboration with the alienated British majority of the Egyptians.

## **Data Analysis**

One of the most competent steps of the research is data analysis. The potential process significantly used the logical techniques used to determine, describe, and evaluate the data. A type of analysis significantly determines the specific qualitative approach used for the content analysis and biography. The most potent element of the qualitative approach is used to significantly ensure data integrity and appropriate analysis of the research finding. Thus, it effectively includes the influence of the public perceptions of research (Fletcher, 2017). Thus, the descriptive analyses are significantly used to summarise data points in the constructive way that pattern is significant for emerging that fulfilled every condition. Thus, the descriptive analysis is effectively used to determine the cultural values, perceptions, concepts, and the significant changes that are potentially arising, and the main competition is the role of the grandchildren. It is affecting the changes within the culture, concepts and tradition.

The current research had reflected internal consistency across time and different researchers representing inter-rater reliability of the novel Sugar Street. The potentiality of the characters' ambivalence of faith in Sugar Street had been effectively studied in the current research to demonstrate the aspect of postcolonial theory in Sugar Street. The reliability of the research determines the consistency of the measures used for collecting data concerning the revolution in Egypt. Three different consistencies are potentially included within the overtime; the current research has employed the up-to-date literature concerning the writing of Naguib Mahfouz during the respective time period. Thus, the current research has effectively measured a construct that potentially assumes to be content and has been found to be consistent across time through intelligence (Sovacool et al., 2020). The validity of the current significantly determines the extent concepts are potentially measured, and the ambivalence of faith of Abd and Ahmad is critically analysed in the respective research. The reliability in qualitative research concepts is the study's trustworthiness, the crucial analysis of the novel Sugar Street has been accomplished to determine the role of the ambivalence of faith of the young generation in Egypt. Thus, the reliability and validity of the characters' ambivalence of faith in Sugar Street tend to hold on to the four different criteria as credibility, authenticity, criticality, and integrity.

The changes within the perception of Abd and Ahmad, behaviour, cultural feeling and

difference within the generation tended to be intense and effectively evaluated through the novel *Sugar Street*. Qualitative research tends to be interpretive research; however, the perception of a researcher can be incorrect or biased, as in the case of *Sugar Street*. However, qualitative research might not be useful for quantitative research, but it plays a significant role in validating, and the person can effectively represent different viewpoints concerning the existing literature. The data that is significantly used within the study has been authentic and potentially extracted from the authorised research paper to help maintain the research's ethical standard and also to maintain the credibility of the research. The core competence of the current qualitative research is exploring, examining and illustrating the ambivalence of faith of Abd and Ahmad and the changes that occurred through this in the early modernisation of Egypt. In the current qualitative research, data collection has been accomplished with respect to the existing literature. However, the study tends to be controversial due to the portrayal of Abd's character in the novel. Thus, the researcher might face various dilemmas that the research plan might not anticipate. The changes within the perception of Abd and Ahmad, behaviour, cultural feeling and difference within the generation tended to be intense and effectively evaluated through the novel *Sugar Street*.

This is essential to know because Ahmad and Abd were the nephews of Kamal, and Kamal has also been involved in the Egyptian revolution. The study has not discussed the role of other characters like Yasin and his wife, as in the previous two parts of the Cairo Trilogy written by Naguib Mahfouz. The study has keenly focused on the role of Abd and Ahmad, and their ambivalence of faith that had designed base of revolution in Egypt respective qualitative research of this article is one of the most significant and dynamic types of research and unique; however, the technique of the data collector and the way that they subtly collect information. There are various limitations to the current study that includes that the interpretation of the study tends to be limited. The current research had not demonstrated if or if not Kamal found the aim of his life. However, the nature of Qualitative research being utilised in the current study tends to be more open-ended, and research has to acquire strong control over the data collection (Kumar, 2018). Thought planning is significantly requiring qualitative research, and it is difficult to ensure that the data collected is accurate and there is no difficulty; thus, in order to deliver better insight into the revolution in Egypt within a respective time period, it is essential to demonstrate the supporting characters of *Sugar Street* like Sawsan who has transformed the thought process of Ahmad.

## **Discussion**

As mentioned above, *Sugar Street* is the final edition of the Cairo trilogy written by Nobel laureate Naguib Mahfouz that had demonstrated the rise of the Abd al-Jawad family in 1935 in the early modernism of Egypt. No doubt, Mahfouz had immensely focused on the functions of genres as per the educational narratives that predict the growth of protagonists by relinquishing the identity of an individual and submitting to society.

Moreover, as per the novel, the third generation, the grandsons, respectively, Ahmad and Abd al-Mun'im, demonstrated two specific directions that remain in the Egyptian society at that time; the two respective directions include Marxism and Islamism.

Moreover, the novel *Sugar Street* had demonstrated the potential scope of the postcolonial theory that was effectively extended and dragged over the domains of gender, race, ethnicity and class. Thus, to treat the coloniser or the colonised as the homogeneous entities that are potentially imposed (Anievas & Nişancıoğlu, 2017). Therefore, with the help

of the current article, it has been demonstrated that the rigid decision potentially undermines the effective facts that both exploitation and gender oppression function in both the West and the colonised nations.

## **Conclusion**

The final novel of Naguib Mahfouz's Cairo Trilogy is *Sugar Street*; for both the al-Jawad and Egypt, change and tragedy continued. Because a new European war has initiated with the height of the great depression; however, while independence for Egypt, the terror of new weapons remains elusive. The article is also about to shed light on the postcolonial, and the theorist is Homi Bhabha. Homi Bhabha is a cultural and literary critic and is also known to be the most effective and influential theorist of postcolonial culture; moreover, he has also involved advocates for the humanities in his theories. As per the range of his interests, his work could be attributed as translational or vernacular cosmopolitanism.

Homi Bhabha was born in Bombay. He completed his education in respective British universities; subsequently, he moved to the University of Chicago and eventually moved to Harvard as a teacher in English and became the director of the Humanities Center. Bhabha has a profound original voice in globalised, colonial and postcolonial cultures; therefore, he has developed post-structuralist and psychoanalytic thinkers (Moore-Gilbert, 1997). The novels of Naguib Mahfouz, particularly emphasising the social issues, massively demonstrate Egyptian society's political and social scenarios for the respective periods (Berriane, 2021). Therefore, Mahfouz's novels are mostly permeated by culture-specific items, including politics, customs, drinks, religion and food.

Additionally, religion has been more emphasised by Mahfouz in his novels as the novels majorly include religious words and expressions. Moreover, Mahfouz does not declare *Sugar Street* as a historical novel. According to him, he had omitted various parts of the 1919 revolution as he is more focused on depicting the family and their grandsons (Mahmoud, 2014). The last edition of Mahfouz's Cairo Trilogy is *Sugar Street*, and the respective novel is massively revolving towards the national and Egypt's negotiation of indigenous and foreign firms as they progress towards the level of self-realisation (Mahfuz, 1993).

*Sugar Street* incorporates three aspiring national intellectuals, including two male and one female; the female intellectual was Sawsan, Ahmad's mentor and had assisted him in reaching enlightenment that had eventually reconciled him with modernised Egypt. The fissures in Egyptian political life are best illustrated by the novel's juxtaposition of Ahmad and Abd-al-Mun'im as the national intellectuals. Ahmad, the communist and Abd as a Muslim brother, are the two aspects of the novel that complement each other.

Colonialism from the concept of the colonised. It effectively determines and evaluates the economic, political, and culture that significantly impact the colonialism on both colonised people and colonised power. Thus it also evaluates and analyses the process of decolonisation. Anti-imperialism in the early voices stressed the need to potentially develop or return the indigenous literacy tradition that effectively restored cultural heritage and imperial domination.

This research study secondary research design is effectively used to gather all the information from the existing literature of Egyptian history. It is significantly evaluating the culture as effectively opposing perception and dimensions. This is effectively used in the current article to determine and evaluate the ambivalence of faith of the grandsons of al-Jawad. Thus is no single reality as it is the ontological assumption, but it intrinsically tends to have

multiple realities of the phenomenon. Thus, each individual effectively perceives, interprets and experiences potential situations or phenomena of the potential interest of a one-person point of view. Thus, people tend to have different experiences and different realities.

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