



**PSYCHOANALYTIC STUDY OF THE FEAR OF
DEATH IN FICTION AND FACT:
SHAKESPEARE'S MACBETH AND MOSES**

**2023
MASTER THESIS
ENGLISH LANGUAGE AND LITERATURE**

Thulfiqar Najm Salim KHIKANI

**Thesis Advisor
Assist. Prof. Dr. Nazila HEIDARZADEGAN**

**PSYCHOANALYTIC STUDY OF THE FEAR OF DEATH IN FICTION AND
FACT : SHAKESPEARE'S MACBETH AND MOSES**

Thulfiqar Najm Salim KHIKANI

Thesis Advisor

Assit. Prof. Dr. Nazila HEIDARZADEGAN

T.C

Karabuk University

Institute of Graduate Programs

Department of English Language and Literature

Prepared as

Master's Thesis

KARABUK

July /2023

TABLE OF CONTENTS

TABLE OF CONTENTS	1
THESIS APPROVAL PAGE.....	3
DECLARATION	4
FOREWORD	5
ABSTRACT.....	6
ÖZ.....	7
ARCHIVE RECORD INFORMATION	8
ARŞİV KAYIT BİLGİLER	9
SUBJECT OF RESEARCH.....	10
PURPOSE OF THE RESEARCH.....	10
METHOD OF THE RESEARCH	10
HYPOTHESIS OF THE RESEARCH/ RESEARCH PROBLEM.....	10
INTRODUCTION	12
1. PSYCHOANALYSIS THEORY	26
1.1. The Genesis of Psychoanalytic Theory	26
1.2. Psychoanalysis and Literature	30
1.3. Structural Theory of the Individual's Personality.....	32
1.4. The Inverse Relation of Anxiety and Defence Mechanisms	38
1.5. Most Common Defence Mechanisms	43
1.5.1. Suppression.....	43
1.5.2. Withdrawal or Regression.....	44
1.6. Feeling the Fear of Death Therefore Aggressive Actions	44
2. MACBETH'S LIFE	50
2.1. Macbeth's Fear of Death	50
2.2. Psychoanalytic Reading of the fear of Death of Macbeth.....	58

2.2.1.	Structural Theory of the Individual's Personality	58
2.2.2.	Macbeth's Feeling of Anxiety	66
2.2.3.	Macbeth's Use of Defence Mechanisms.....	71
2.2.3.1.	Suppression.....	71
2.2.3.2.	Withdrawal or Regression	79
3.	MOSES'S LIFE	85
3.1.	Moses's Fear of Death in the Holy Quran	85
3.2.	Moses's Fear of Death in the Story of Exodus of the Old Testament	101
3.3.	Psychoanalytic Reading of the Fear of Death of Moses in the Holy Quran and the Old Testament	109
3.3.1.	Structural Theory of the Individual's Personality	109
3.3.2.	Moses's Feeling of Anxiety	117
3.3.3.	Moses's Use of Defence Mechanisms	124
3.3.3.1.	Withdrawal	124
3.3.3.2.	Suppression.....	128
	CONCLUSION	137
	REFERENCES.....	151
	CURRICULUM VITAE.....	157

THESIS APPROVAL PAGE

I certify that in my opinion, the thesis submitted by Thulfiqar Najm Salim KHIKANI titled "PSYCHOANALYTIC STUDY OF THE FEAR OF DEATH IN FICTION AND FACT : SHAKESPEARE'S MACBETH AND MOSES" is fully educated in scope and in quality as a thesis for the degree of Master of Arts.

Assist. Prof. Dr. Nazila HEIDARZADEGAN

Thesis Advisor, Department of English Language and Literature

This thesis is accepted by the examining committee with a unanimous vote in the Department of English Language and Literature as a Master's thesis. 20/07/2023

Examining Committee Members (Institutions)Signature

Chairman : Assist. Prof. Dr. Nazila HEIDARZADEGAN (KBU)

Member : Prof. Dr. Serdar ÖZTÜRK (KBU)

Member : Assist. Prof. Dr. Zainab Abdullah HUSSEIN (TKU)

The degree of Master of Arts by the thesis submitted is approved by the Administrative Board of the Institute of Graduate Programs, Karabuk University.

Prof. Dr. Müslüm KUZU

Director of the Institute of Graduate Program

DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded by the academic rules and ethical policy specified by the institute. Besides. I declare that all the statements, results, and materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

Name Surname: Thulfiqar Najm Salim KHIKANI

Signature:

FOREWORD

He, Most Gracious and Most Merciful, the Almighty Allah, first of all, for providing me with the support and power to finish this journey with its sufferings. No words are capable to reveal and express the huge thank that lies in the deep part of my feelings towards the person who has given this priceless topic to me to be my journey in achieving the master's degree, Professor Serdar ÖZTÜRK, great thank from the deepest of my heart. Also, great thanks to my supervisor Professor Nazila HEIDARZADEGAN for her significant help. My late father, I cannot thank you since I am here because of you, your endless care and love for me. I wait for the moment to hug you again. My mother, may the Almighty Allah protects you and prolong your life, thanks a lot for your unlimited love towards me. Also, great thanks to my wife for helping me. Deep thanks to my sister and her daughters who take care of my children. Finally, great thanks to all my family and the people who always pray for me to achieve this success.

ABSTRACT

In this research, deep study and analysis are going to demonstrate the concept of fear, particularly the fear of death in two extremely different characters, Shakespeare's Macbeth and Moses in the Holy Quran and the Old Testament. The research is going to state the huge influence of fear of death on the personality of those two characters, their minds, thoughts, decisions, and their final fate. The deep study and analysis of the research are going to follow Freud's contributions to the theory of psychoanalysis. The research presents a short hint about the concept of fear in general as a major part of human life and nature. Then and in a general way, the concept of fear of death in the Holy Quran, the Old Testament, and Shakespearean drama is going to be represented. The first chapter of the research presents the theory of psychoanalysis and its contributions to the concept of fear, particularly the fear of death. The second chapter states Macbeth's whole life that has been surrounded and controlled by the fear of death. Then, this fear is going to be attributed to a psychoanalytic reading. The final chapter states Moses's whole life in two Holy Books that are the Holy Quran and the Old Testament. As well as how Moses's life has been surrounded and controlled by the fear of death. Also, this fear in these two Holy Books is going to be attributed to a psychoanalytic reading. Then and in a comparative way, the fear in these two Holy Books is going to be stated and discussed. In conclusion, the similarities and differences between Macbeth's and Moses's fear of death are going to be presented.

Keywords: Fear of Death, Moses, Macbeth, Psychoanalysis, Holy Quran, Old Testament, Shakespearean Drama, Comparative Study.

ÖZ

Bu arařtırmada, derinlemesine alıřma ve analiz, korku kavramını, zellikle de lm korkusunu son derece farklı iki karakterde gsterecek. Arařtırma, lm korkusunun bu iki karakterin kiřilikleri, zihinleri, dřnceleri, kararları ve nihai kaderleri zerindeki byk etkisini ortaya koyacak. Arařtırmanın derinlemesine incelenmesi ve analizi, Freud'un psikanaliz teorisine yaptıđı katkıları takip edecek. Arařtırma genel olarak insan yařamının ve dođanın nemli bir parası olan korku kavramına dair kısa bir ipucu sunmaktadır. Ardından genel hatlarıyla Kur'an-ı Kerim'de, Tevrat'ta ve Shakespeare tiyatrosunda geen lm korkusu kavramı gsterilecektir. Arařtırmanın ilk blmnde psikanaliz kuramı ve korku kavramına, zellikle de lm korkusuna katkıları sunulmaktadır. İkinci blm, Macbeth'in lm korkusuyla vrili ve kontrol edilen tm yařamını anlatıyor. Daha sonra bu korku psikanalitik bir okumaya atfedilecektir. Son blm, Musa'nın tm yařamını iki Kutsal Kitap olan Kur'an-ı Kerim ve Eski Ahit'te anlatır. Musa'nın hayatının lm korkusuyla nasıl kuřatıldıđı ve kontrol edildiđi gibi. Ayrıca bu iki Kutsal Kitaptaki bu korku, psikanalitik bir okumaya bađlanacaktır. Daha sonra karřılařtırmalı olarak bu iki kutsal kitaptaki korku konusuna deđinilecek ve tartiřılacaktır. Sonu olarak, Macbeth'in ve Musa'nın lm korkusu arasındaki benzerlikler ve farklılıklar ortaya konulacaktır.

Anahtar Kelimeler: lm Korkusu, Musa, Macbeth, Psikanaliz, Kur'an-ı Kerim, Eski Ahit, shakespeare draması, karřılařtırmalı alıřma.

ARCHIVE RECORD INFORMATION

Title of the Thesis	Psychoanalytic study of the Fear of Death in Fiction and Fact : Shakespeare's Macbeth and Moses
Author of the Thesis	Thulfiqar Najm Salim KHIKANI
Thesis Advisor	Assist. Prof. Dr. Nazila HEIDARZADEGAN
Status of the Thesis	Master's Degree
Date of the Thesis	20/07/2023
Field of the Thesis	English Literature
Place of the Thesis	UNIKA / IGP
Total Page Number	157
Keywords	Fear of Death, Moses, Macbeth, Psychoanalysis, Holy Quran, Old Testament, Comparative sSudy

ARŞİV KAYIT BİLGİLER

Tezin Adı	Kurgu ve Gerçekdeki Ölüm Korkusunun Psikanalitik İncelemesi: Shakespeare'in Macbeth'i ve Musa
Tezin Yazarı	Thulfiqar Najm Salim KHIKANI
Tezin Danışmanı	Dr. Öğr. Üyesi Nazila HEIDARZADEGAN
Tezin Derecesi	Yüksek Lisans
Tezin Tarihi	20/07/2023
Tezin Alanı	İngiliz Edebiyatı
Tezin Yeri	KBÜ/LEE
Tezin Sayfa Sayısı	157
Anahtar Kelimeler	Ölüm korkusu, Musa, Macbeth, Psikanaliz, Kur'an-ı Kerim, Eski Ahit, karşılaştırmalı çalışma

SUBJECT OF RESEARCH

This study has been conducted to show the excessive influence of the concept of fear, particularly fear of death on human life. This study presents how fear of death can change human life, thoughts, decisions, and final fate. Indeed, in this thesis, the two characters, Macbeth and Moses have been compared from a psychoanalytic perspective. The present research shows the huge influence of fear of death on the life of Macbeth, Shakespeare's protagonist, and Moses, one of the Prophets of the Almighty Allah, God.

PURPOSE OF THE RESEARCH

This research aims to compare two different characters, Macbeth and Moses who have been surrounded and controlled by their fear, particularly the fear of death. As well as how their fear, particularly fear of death has controlled and influenced their life, thoughts, decisions, and final fate. In this study, psychoanalysis is the theory that is going to be applied to the two characters' life. The present research aims to highlight the influences and results in the two characters' life, Macbeth and Moses, because of their fear of death.

METHOD OF THE RESEARCH

This study investigates the two characters' life, thoughts, and decisions according to psychoanalysis theory concerning fear, particularly the fear of death in which those two characters have been influenced excessively. Psychoanalysis theory has been applied to show the reasons and investigations behind the changes that have happened in Macbeth's life, thoughts, features, and fate. On the other hand, the changes that have happened in Moses's life, thoughts, features, and fate.

HYPOTHESIS OF THE RESEARCH/ RESEARCH PROBLEM

Discussing the importance of fear, particularly fear of death in each character's life, thoughts, decisions, and fate. This study is supposed to present the answers to some questions concerning the interpretation of the two characters' life. Fear, particularly fear of death has a huge impact and influence on any human in this life. Besides, humans

who cannot stop or control their fear, all of their life, features, and decisions are going to be controlled by their fear of death. Therefore, the researcher studies the problems, impacts, and influences that emerge from the control of fear, particularly fear of death on human life.

INTRODUCTION

Generally speaking, the root of the word fear comes from the English that is named the Middle English 'feer, fere'. Besides, in the old English fear has been used to reflect any situation of danger or catastrophe. Furthermore, f also has been used to mean frighten which is originally linked to the Proto-Germanic-Fera 'danger' and the Proto-Indo-European 'per' which reflects the meaning of danger (Khan, 2014). Fear and its concepts force humans to do several things without thinking if they are correct or wrong. No one can imagine what abilities the fear, particularly the fear of death has and what fear can do to a person, (Anderson, 2010). In addition, no one can expect how fear affects many people's lives. How fear can affect and change the whole life of a person. What do people say when they talk about fear? What does fear mean and look like in general life, particularly in the Shakespearean drama? How Shakespeare presents and depicts fear and its concepts. So, the paper is going to adopt this task by answering and explaining all these questions, (Appelbaum, 2018).

According to Khan (2014), fear is a passion that cannot be controlled or governed because of its huge and powerful influence on the individual physically and mentally. Fear is an emotion that can be described as uncomfortable or unpleasant because this emotion arouses from the process of thinking that somebody or something is dangerous and about to cause great pain or a threat. Fear can also refer to the huge level of anxiety and phobia that emerge when someone feels danger or threat. That is why fear possesses a huge level of influence on the lives of individuals to the extent that it causes physiological and behavioural changes like escaping, freezing, and hiding.

Fear can be subdivided into two phases, first of all, biochemical which indicates the universal fear. Also, there is emotional fear which indicates the internal emotional situation of the individual. In addition, fear can be different from one individual to another one depending on the individual as well as the situation of the risk which causes the feeling of fear. Furthermore, fear is a strong emotion that has a huge level of influence on individuals to the extent that it put the thoughts or minds of the individuals in a situation that is paranoid and unstable. This situation is because fear controls the individuals' minds or thoughts and this situation leads those individuals to commit unbelievable and irrational actions that they never do.

Indeed, all the creatures in the universe have to face, deal with, and feel different kinds of emotions during life. Fear and anxiety can be described as the most common and main emotions of all other feelings that all creatures have to experience many times throughout their life. Fear and its causes can be known and unknown, which is why fear can easily destroy the peaceful situation of the individual's mind. This notion reflects the fact that fear can easily consume the mind of the individual. That is why this individual is going to live an uncomfortable, unpleasant, and uncontrollable situation or way of living (Rehman, 2021).

At the beginning of the introduction, concepts of fear, not the concept, have been said because fear is a polysemantic word whose explanations extend from the clinical and neural to the philosophical. This result leads to the fact that there are states of mind and emotions that do not specifically mean fear, but they come or appear because of fear. Therefore, anxiety, horror, and panic have similarities to fear. They also refer to the different types of states of mind and emotions. At the same time, like fear, these terms are also polysemantic (Appelbaum, 2018).

So first, fear itself, and the different meanings which can be attributed to the root of the term fear. This clarifies that fear can be either a single concept or many concepts that are systematically connected. One of the main reasons behind this is that fear can be used as a common term for different experiences or emotions. Fear is used for experiences that can be characterized as fearful and for experiences that can be seen as fear, but they have other terms such as anxiety, panic, and terror. Indeed, all these terms imply that they can be considered the kinds of fear and genus because they can be regarded as a result of fear and developed out of fear. This can be observed when psychologists demonstrate that fear is the basic while all the other emotions, like anxiety, panic, terror, and paranoia, are described as the gradations of fear. Those psychologists have also demonstrated that humans who have never experienced these emotions are unhealthy. This indicates that fear can be described as a central part of the life of humans and nature. So, it is expected that humans have to experience, face, and feel fear and anxiety (Appelbaum, 2018).

Altaf (2017) illustrates that fear and its concepts have been considered a huge fact of the life in which humans live. So much so, fear and its concepts cannot be ignored or neglected from the notion of human life. So on, whenever there can be a life, there is

going to be fear and its concepts. This notion reflects the fact that human life is full of fear and its concepts that can be described as the inescapable and fated reality of this life. So on, fear and its concepts can influence greatly the individual's physical and psychological situation. This can occur through many phenomena that reflect the huge impacts of the concept of fear such as horrific actions, starvation, helplessness, loneliness, and the loss of protection and love.

The fear of uncertainty, known or unknown risks, as well as the individual's fear for oneself or others, are not the only kinds of fear. This notion illustrates that there are other kinds of fears that humans face, feel, and suffer throughout their life. These fears can be described as the fear of weirdness, fear of disorientation, fear of being helplessness, homelessness, loneliness, and abandonment. Indeed, children most commonly are going to face, feel, and deal with such kinds of fears (Appelbaum, 2018).

Therefore, fear and its concepts have been considered the main cause of the great physical calamities that have occurred to individuals during their life. As well as, many psychological syndromes and disturbances have aroused or emerged because of the huge impacts of fear on humans' mental, physical, and psychological sides. That is why psychologists and psychiatrists have dived into the explanation, discussion, and analysis of the concept of fear and its concepts widely and excessively (Altaf, 2017).

In psychology point of view, the idea of fear can be defined or referred to as psychological and emotional things. These things are going to arouse due to the encounter of a great risk which in turn is going to be uncomfortable and unpleasant emotions or feelings. If this situation continues, various forms of anxiety as well as the disturbances of this anxiety and a great level of phobia are going to arouse. Thus, those psychologists and psychiatrists have closely studied and examined the idea of fear and its strong link to human reactions and behaviours. They have found out that fear and its concepts are the main reason and root for all the suffering of humans as well as the negativity in human life (Altaf, 2017).

Indeed, there is a strong link or relationship between fear and anxiety, which also comes from the result of threats and dangers that cannot be controlled and avoided. Psychiatry has been taken or adopted by psychoanalysis since the beginning of the 20th century. So, Freud (1856-1939) has become one of the essential sources concerning the field of mental disorders as well as the treatment of these mental disorders. As a result,

many psychiatrists have stopped the process of searching into the brain for finding answers to the most emotional problems because those psychiatrists have adopted the Freudian philosophy and framework where fear and anxiety have or play a central role. Indeed, Freud has successfully developed the clinical syndromes concerning fear and anxiety which have been still found in main psychiatric nomenclatures (Starkstein, 2018).

According to Bloom et al. (2015), indeed, the concept of fear can be considered a universal theme that has been discussed throughout the whole history of literature. As a result, many literary works adopt fear and anxiety into their themes to explain what fear and anxiety can do to a person. Furthermore, fear and anxiety can change how a person thinks and behaves to the extent that fear and anxiety can force a person to do unimaginable, unforgettable, and irrational actions because of their ability to control and govern the mind and thoughts of a person.

A Review of Fear of Death in the Old Testament

"To fear or not to fear, that is the question" (Willis, 2015). According to the chairperson of the Religion Division at the University of Pepperdine (Willis, 2015), many Biblical writers relate the concept of fear as an unfavourable and negative thing. He also clarifies that people who are described as believers must overcome this fear. For instance, in the Old Testament, particularly the book of Genesis, Abram has been told by God "Do not be afraid, Abram, I am your shield" (Gen.15-1). Another example in which Peter addresses Christians to encourage them "Do not fear what they fear, and do not be frightened" (1 Pet. 3-14).

At the same time, many Biblical writers relate the concept of the feeling of fear as a positive thing and a good characteristic that any believer has. Surely, this kind of fear can be named fear of God, where those Biblical writers address and encourage believers to have such fear. This fact can be demonstrated when Peter addresses and encourages Christians "Show proper respect to everyone: Love the brotherhood of believers, fear God....." (1 Pet. 2-17).

Indeed, Willis (2015) illustrates that fear is a negative thing and one of the bad aspects that believers must overcome when a person feels fear of another person or

something else. Indeed, this negative fear is going to be so affected, of course, when believers do not have a great fear of the positive kind, fear of God. This clarifies the fact that when believers have a great fear of God as well as his power and authority, this positive fear is going to help and support them to overcome their fear of other people or something else. Indeed, this positive fear of God involves acknowledging God's power and authority. So on, this always reminds believers concerning the fact that the authority and power of others in which they feel fear is so weak, limited, and also nothing in front of God's power and authority. That is why believers can no longer be fearful of others because God's fear is going to support and encourage them to overcome the fear of others, negative fear. This clarifies the fact that positive fear is always connected or related to God's fear. This fear contains not only fear of what God can do to someone, but it also includes respect and reverence towards God. God's fear indicates that God is the creator of life. That is why it is customary to respect and reverence this God. Indeed, a positive understanding of God's fear leads humans to believe and trust that God is their saviour. This refers to the fact that God can use his authority and power to release people from the authority of oppression and enslavement.

Concerning the Old Testament, particularly the book of Exodus, which contains many events and characters, they demonstrate the nature of the concept of fear in this Holy book. Indeed, all the characters and events show the great challenges that so many people face where those people try hard to embrace God's fear, the positive fear since they want to overcome the feeling of others' fear, the negative fear, in their life by acquiring God's fear. Indeed, the book of Exodus demonstrates this fear which means the fear of others' forces, power, and authority that the "Israelites" have faced.

A Review of Fear of Death in the Holy Quran

According to the Islamic lecturer and researcher Yousuf (2015), in effect, fear extremely leads to unbelievable responses or reactions as well as feelings. These reactions and emotions, most of the time, force humans to behave or react in an appropriate way to the concepts or sources that are going to emerge and be aroused because of the huge impacts of fear. This notion reflects an obvious fact that the reactions and emotions that are going to emerge because of fear force humans to behave or react in a way that reflects an excessive level of angst, terror, and panic. The Holy Quran

consists of numerous images that demonstrate in an obvious way the concept of fear starting, first of all, the fear of the Almighty Allah. According to the Islamic point of view, Muslims must possess this kind of fear since this fear is a good and positive one. Also, this positive fear enables and supports Muslims to overcome as well as be free of other kinds of fear. This fact reflects the notion that when Muslims possess such kind of fear, they are going to be stronger. That is why many verses in the Holy Quran urge Muslims to possess such kind of this fear "We only fear a Day Of distressful Wrath From the side of our Lord" (76: 10). ".....for I do fear God the cherisher of the worlds" (5: 28).

The Islamic researcher Altaf (2017) points out that believers who believe and trust only in the Almighty Allah, as well as the Judgement Day, must fear only their Lord or creature. This notion reflects the fact that those believers must have only one kind of fear which is the fear of their Almighty Allah. In addition, those believers must not have any other kind of fear and this is a prime condition for their faith. Furthermore, those believers must obey the orders of their Almighty Allah as well as fear Him and His Great Day "Say: I would if I disobeyed my Lord indeed have fear of the Penalty of a Mighty Day" (6: 15). At the same time, if those believers possess such kind of fear, the positive fear, they are not going to fear anything else in this universe. On the contrary, they are going to possess a very strong power and faith to the extent that no one can hurt them. As well as they are not going to care about anything materialistic in their life. Moreover, according to the Islamic point of view fear that is linked to the fear of the Almighty Allah makes any believer free from any other kind of fear "Verily those who say, "Our Lord is God," And remain firm (in their faith), On them shall be no fear....." (46: 13).

In addition, according to the Islamic lecturer and researcher Yousuf (2015), the Holy Quran possesses another kind of fear that can be named humans' fear in which human fears one another. According to the Islamic point of view, Muslims must not possess such kind of fear since this fear is not good and it can be described as a negative fear because it makes Muslims weaker. Indeed, this fear can be described as a contradiction to the positive fear, the fear of the Almighty Allah which Muslims must possess. Therefore, believers who have strong faith and trust in the Almighty Allah must not possess such kind of fear. Furthermore, the Holy Quran depicts other kinds of fear that reflect the weakness of humans as well as the weak faith of those humans. For

example, the fear of poorness or poverty, the fear within the family such as the fear that is going to emerge because of the cutout of legacy, and finally the fear of the future or unknown things "Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits....." (2: 155).

"Every soul shall have A taste of death" (21: 35). Moreover, the Holy Quran illustrates another unavoidable, ungoverned, unimaginable, uncomfortable, and uncontrolled kind of fear that can be named the fear of death. According to the Islamic point of view, humans must test death and this issue definitely cannot be avoidable. Everything concerning death such as time or place cannot be known to humans. Thus, the fear of death can be described as the greatest and most fearful kind of fear, which is why this fear cannot be controlled and governed by humans. Furthermore, according to the Holy Quran, the fear of death cannot be avoidable because death can be described as an inevitable thing. This fact can be observed in an obvious way when the Almighty Allah says "The Death from which Ye flee will truly overtake you" (62: 8).

The Islamic lecturer and researcher Younis (2020) illustrates that the concept of fear, particularly the fear of death can be described as a constant conception in the Holy Quran. Indeed, the concept of fear reflects the notion of the reality of humans' existence on earth as well as the admitting of humans of their fear of their death. Thus, this kind of fear has been mentioned excessively in the Holy Quran. This fact can be observed when the Almighty Allah says "And serve thy Lord Until there come unto thee The Hour that is certain" (15: 99). Therefore, many Quranic verses demonstrate and confirm the concept of fear, particularly the fear of death and the huge impacts of this fear on the individual's general life. That is why it can be observed the aversion to death which can be different in its level from person to another one.

Furthermore, the Quranic verses that talk about the concept of fear, particularly the fear of death depict the concept of angst (uncontrolled, ungoverned, unbelievable level of anxiety, deep anxiety) and uncertainty. These two concepts can be used as a perfect and ideal image to depict, understand, and demonstrate what the fear of death can do to the individual. As well as, the huge impacts of this fear on the individual's personality, psychological, and mental situations which can be greatly influenced because of the huge impacts of the individual's internal conflicts. Besides, these internal

conflicts, in origin, can be emerged or be aroused because of these impacts that are strongly linked to the concept of fear, particularly the fear of death.

A Review of Fear of Death in the Shakespearean Drama

According to Khan (2014), indeed, Shakespearean drama is so rich with the conception of fear, particularly the fear of death. This fact can be easily noticed in most of Shakespeare's plays, specifically the tragedies of *Othello*, *Lear*, *Hamlet*, and *Macbeth*. Tragedy is a type of play or drama that ends very sadly. Thus, plays that are described as tragedies demonstrate and present the process of committing murders as well as sinful actions. That is why these tragedies represent and depict the concepts of fear, particularly the fear of death. Furthermore, the tragic heroes of Shakespearean tragedies can be described as very bold heroes. Those tragic heroes cannot be restricted from committing murders as well as sinful actions. Since the fear, particularly the fear of death cannot prevent or warn them to stop doing these murders or sinful actions. Therefore, the process of intending of committing murders as well as sinful actions has made the heroes of the tragedies live a life that is full of fear and its concepts. This means that those heroes have encountered and felt panic, terror, a huge level of anxiety, horror, and horrific situations. They have faced and felt fear, particularly the fear of death before the process of committing murders and sinful actions as well as after that. The process of thinking of those heroes, their minds or thoughts, is full of fears because they cannot stop or prevent their minds from thinking about their sins, immoral, and sinful actions. That is why their lives have become full of fear, particularly the fear of death.

Fear, specifically the fear of death, has consumed those tragic heroes. It also controls their minds and thoughts to the extent they cannot do or take one rational action. That is why those heroes have continued to commit their sinful actions and murders one after one. Because of the huge influence of the fear which affects the life of those heroes to which their lives have become terrifying and horrific which means full of fear. In addition, the life of those tragic heroes has become uncomfortable and unpleasant as well as it has become full of fears, particularly the fear of death. That is why this fear forces those heroes to commit sinful actions or murders one after one without teaching those heroes any moral and ideal lesson or even preventing them from committing their sinful actions. These facts can be observed and proved through Shakespeare's tragic

heroes Macbeth and Othello. They have faced and felt fear, particularly the fear of death during their life because of the sins that they have committed. Also, they have continued in the process of committing sinful actions because of the huge influence of fear and its concepts. Those Shakespearean tragic heroes, specifically Macbeth and Othello roughly refuse the calling of the pure and honest thoughts or feelings that can be within their conscience. That is why the process of insisting can be easily observed when they insist to commit their sinful actions and murders. Thus, fear has become a prominent concept in the life of those tragic heroes. Their life has become full of fears, particularly the fear of death. That is why they commit the sins one after one since they fear too much and this is a normal result because of the huge influence which fear has (Khan, 2014).

Bradley (1950) has pointed out that the tragedy plays as well as the catastrophes or calamities of these plays never occurred randomly. This reflects the fact that the catastrophes of these tragedy plays primarily have occurred because of the sinful and horrific actions that have been committed by men. At the same time, the moral and idealistic system that can be found in this world is going to fight and interact against wickedness and sinful actions. The tragic heroes have faced huge conflicts as well as calamities during their life. This is a normal result since those tragic heroes possess flaws or things that are morally, ethically, and logically unacceptable as well as they are not healthy from the psychological and mental perspective. For example, blind ambition, jealousy, and greed. All these abominations are going to lead the tragic heroes to commit sinful actions and change the hero from a good noble and fighter man to a murderer. Thus, the life of this hero is going to be a fearful and destructive life that is full of fears, particularly the fear of death. Furthermore, these abominations are going to decay the life of this hero who is going to be sent into hell.

According to Khan (2014), Shakespeare has shown and presented different kinds of characters in his plays. There are good characters who are going to be rewarded in a very well way. While the sinful and murderer characters are going to punish painfully. Shakespeare's tragic heroes, for example, Hamlet, Lear, Othello, and Macbeth have done sinful actions throughout the plays. That is why their life has become full of fears to the extent that they are so fearful to think of their sinful actions in which they have done. The villains and sinful Lady Macbeth, Lago, Edmund, Goneril, and Regan have done unbelievable sins that cannot be forgivable. That is why their life has become full of fears to the extent they fear every minute of their life. Macbeth and Lady Macbeth have

felt a huge level of fear before they murder Duncan. Othello, also, has felt a huge level of fear concerning his wife. He fears too much that she is going to trick him and select another man because he believes that she is similar to the women of the Venetian in that they cannot be faithful to their men.

Bradley (1950) demonstrates that Macbeth's dreams and thoughts have been transformed into actions. Then, these actions and the results of these actions have been transformed into the reverse direction of the main goals of the actions. Even the dreams to which Macbeth has done his sinful actions to achieve them have been transformed into the reverse direction. But there is only one dream which Macbeth gets which is the destruction of his status, nobility, goodness, and humanity. That is why he has lost his life. "Othello agonizes over an empty fiction and meaning to execute solemn justice, butchers innocence and strangulates love" (Bradley, 1950, p.20). This reflects the fact that what they have planned and thought to harm others, in the end, has been transformed to harm those heroes. This means that they have fallen into their sinful plans and machination that have been aroused to harm others by those heroes. All these catastrophes and calamities have occurred because of fear which has consumed the mind and thoughts of those heroes. They fear too much and their life has become full of fears to the extent that they cannot use their minds and take a rational and logical decision. That is why they commit sins and murder one after one because of the huge influence of fear.

Those heroes who have committed sinful actions are not going to get the advantages of their sins. On the contrary, these sins are going to be transformed into the reverse direction in which they are going to harm those heroes. That is why those heroes are going to suffer too much in their life. Macbeth has become a killer because of his blind ambition which is why the first murder has been committed. Thus, he has felt and faced a huge level of fear, particularly the fear of death after this first murder. That is why fear has consumed and influenced him in a huge way that makes him commit murders after the first one. Fear also has destroyed the life and love of Othello because he fears too much that his woman is going to trick and leave him. He has reached an unbelievable level of jealousy which makes him get rid of the beauty of life and lose his true love (Khan, 2014).

Campbell (1961) who is one of the greatest critics has demonstrated the concept of fear concerning both Othello and Macbeth. he demonstrates that Macbeth has committed his first murder because of his ambition. After that, there is no ambition because fear of death has consumed Macbeth which makes him murder one after one. This is a normal reaction because of the huge level of influence that fear of death possesses. In effect, fear terrifies its victims to the extent that it forces them to commit unbelievable and unimaginable sinful actions because the minds of those victims are going to be lost and out of control. Throughout Shakespeare's *Macbeth*, the concept of fear has been mentioned as a word forty-two times. While the word ambition has been mentioned three times. That is why it is so clear that Shakespeare's *Macbeth* can be extremely described as a drama of fear, not ambition. "Othello is the perfect choice for a study of passion and fear" (Campbell, 1961, p.104). Campbell also points out that when love or emotion reaches a strong level, the thoughts and minds are going to be out of control. That is why, here, the victim of this intense passion is going to commit unbelievable and unimaginable actions. At the same time, "the hero sins due to the command of inordinate movements of passion" (Campbell, 1961, p.100). "Othello is the most painfully exciting and the most terrible hero" (Bradley, 1950, p.143). Campbell (1961) points out that jealousy cannot be described as a natural or easy emotion. Jealousy is a mixed and complex passion that can be a kind of envy that is going to lead to a huge level of hatred. In addition, jealousy can lead to feelings of sorrow, terrified, and fear that cannot be controlled. Furthermore, this feeling of fear brings painful conflicts to the mind. That is why Othello has lost his reason or mind and murdered the life of his love, then he has committed the act of suicide. All these horrific and terrible actions have been done out of fear.

In conclusion, Shakespeare has unbelievable talent and ability in the way in which he presents his characters as well as the good and bad characteristics of those characters. That is why the audience and readers can learn lessons from his plays. Shakespeare also has an unbelievable ability to demonstrate each feature and notion that can be found in the life of humans. He possesses an unbelievable talent that supports and enables him to show as well as teach humans their weak points. Furthermore, he possesses a huge ability to depict and present every aspect concerning the psychology of humans by using his deathless writings. Moreover, he has presented the concept of fear through his tragic plays in an obvious way. This reflects the notion that his tragic

plays have been used as a way of communicating and presenting the concept of fear with its punishments. In addition, he has shown that fear makes the life of an individual as fearful and horrific as the lives of the tragic heroes that he has presented in his tragic plays (Khan, 2014).

A Review of Psychoanalysis Theory

"PSYCHOANALYSIS is a term that was fully developed by Professor Sigmund Freud and his pupils, and, etymologically, means mental analysis" (Brill, 1949, p.1). In effect, the process of taking into consideration that the main core of psychoanalysis and its uses are not only to discover the cure for the patients and the type of sickness from which those patients suffer from. But, also to discover the reasons why this sickness has aroused or emerged. Even though psychoanalysis has been used as a process to cure patients who can be described as mentally sick, the process of cure of those patients of their sickness does not rely just on the process of interaction between the patient and the therapist. But, it also depends on the circumstances and environment that surround the patients. This notion reflects the fact that the social situation of those patients can affect greatly during the period of the process of curing those patients of their mental illness and disturbance (Eagleton, 1983).

"psychoanalysis is not only a theory of the human mind but practice for curing those who are considered mentally ill or disturbed".(Eagleton,1983, P.159). According to Minderop (2016), Freud uses the process of conversation and interaction between him and the patients as a process to cure those patients. Freud's process of curing his patients can be named hypnotism. After that, Freud finds out that many of his patients' aspects, as well as their psychological problems, are related or connected to the experiences of those patients during their childhood. Furthermore, Freud finds out that the individual's experience during the period of childhood cannot be recognized by the conscious part of the mind of the individual. For example, a woman is going to be a lesbian since one day at a young age a man has attacked her sexually. Unconsciously process, this woman is going to see all the men as risk or evil, of course, because of the trauma of the process of her raping. That is why this woman is going to be psychologically comfortable and feel safe when she is with another woman.

According to Eagleton (1983), many people who suffer from suppression, willingly use the process of suppressing painful or uncomfortable thoughts and contents. This using of the process of suppression can be an ordinary thing, but if the contents which are going to be repressed are much more than the ordinary, the individual is not going to be able to stand. That is why this individual is going to be sick with neurosis as well as suffer from mental disturbance. Thus, Freud seeks to discover more and more about the influences of the process of repression on the physical and mental situations of the individual. This notion reflects the fact that Freud has built his notions concerning his psychology theory according to the experiences that he achieves through the process of curing his patients who suffer from mental disturbance and neurosis sickness.

Freud definitely can be considered the most significant theorist who has presented the theory of psychoanalysis which can be stated as the most widely used theory to analyze specifically the individual's psychological problems and society generally. Freud's psychoanalysis theory has been aroused or emerged as a process of curing the individual's mental disturbance. This process of curing is going to occur through the process of examining and analyzing the individual's mind, particularly the conscious and unconscious systems of the individual mind (Arumandari, 2018).

Freud states that the theory of psychoanalysis can be described as a picture that reflects all the contents that can be found in the internal world of the individual's unconscious system of the mind. In the beginning, indeed, the process of presenting the theory of psychoanalysis as a procedure for curing the individual's mental disturbance can represent a serious, inefficient as well as incapable to cure the psychological problems of the individual (Engler, 1985).

To sum up, what has just been stated above arouses the fact that the importance of this research does not only lay in that it is going to show the feeling of fear, particularly the fear of death of two extremely different characters Shakespeare's Macbeth and Moses in the Holy Quran and the Old Testament . Indeed, the importance of the research stems from the fact that no research talks about Macbeth's and Moses's fear, particularly fear of death in a comparative way. In addition, no research talks about Moses's fear, particularly his fear of death in the Holy Quran and the Old Testament in a comparative way.

This research is going to journey through literary and psychological studies or contributions as well as the most Holy Books in this universe to Thanatos. Indeed, humans' final destiny, Thanatos, can be observed through the way in which the writers, the Holy Books, and characters present, state, and talk about the drive of death and humans' final fate, the grave. These literary and psychological studies as well as the interpretations of the Holy Books have spent so many years trying to state death drive as well as humans's wish to avoid and control death. All these studies state the fact that lies in the nature of humans whose aspiration to avoid death drive, Thanatos, and everything that lies beyond this drive. Although, humans wish and demarch hardly to posses control over their final destiny, but there is a final and unavoidable judgement that humans, at the end, must capitulate to Thanatos (Alban, 2021).

1. PSYCHOANALYSIS THEORY

1.1. The Genesis of Psychoanalytic Theory

First of all, psychoanalysis has been discovered by the Austrian neurologist Freud (1856- 1939). The meaning of the term psychology has been driven by the word psych which is a Greek word that means mind and the word logy which means study. Psychology is a science that has been discovered by Freud and his followers at the beginning of the 20 century. This science concentrates on studying the human mind regarding it as the centre of emotions, drives, and behaviors. Psychoanalysis uses the clinical process to treat the patient during the conversation between a patient and a psychoanalyst. So on, the psychoanalyst treats the patients clinically by using psychopathology science which is the scientific study of mental disorders (Stangor et al, 2014).

It has been said by Lothane (2006), that psychoanalysis can be together with a kind of treatment, a theory, and an "investigative tool" (Lothane, 2006, p.711). So, for improving the understanding of the human mind and how it is functioning, all these three directions or parts of psychoanalysis have been used frequently by Freud. Indeed, one of the most important of Freud's perspectives concerning the human situation is the notion that states the fact of human beings are originally animals. According to Freud (1915, 1920), those animals have been controlled or operated by drives or instincts. At the same time, those animals have been subjected to the process of conrescence through universal developmental phases that can be considered psychosexual phases. As well, those phases have been affected during the period of the life of family and also the life that is related to the society that can be also named the social life.

According to Kenny (2016), indeed, Freud's notion that humans are originally animals is a huge contradiction to the idea of that time that states, that human beings are the most sacred God's creation. So on, the sacred belief concerning humans at that time is that humans are considered rational creatures who have been controlled and governed by mind and logic. A challenge to this sacred belief has been presented by Freud (1908). Freud has replaced this sacred belief with the annoying idea that human beings are controlled, governed, and driven by instincts or motives. Thus, those motives can be

described as aggressive, sexual, and irrational as well as they are always at war with the "civilized" self.

Indeed, the process of the examination and study of Hysteria by Freud and Breuer (1893) reveals the time in which psychoanalysis simultaneously has been begun as a theory and a treatment. The term Hysteria has been given to a situation that includes a group of unexplained physical syndromes such as paralysis, muscle contractures, tics, aphonia, pain, fatigue, etc. Gradually, the theory of psychoanalysis has been known during the process of planning and organizing clinical observations. So on, many concepts of the theory of psychoanalysis have entered the dictionary of the psychological. The most and main important concepts are the concept of the unconscious, the idea of hidden meaning and then the concept of repression (Kenny, 2016).

Freud's central tenet concerning his psychoanalysis theory is the notion of the unconscious. At the same time, he has derived two important concepts that are related to the idea of the unconscious. These two important concepts are the concept of repression and the concept of hidden meaning. Indeed, the concept of the unconscious describes the feelings and thoughts that are not aware of a human. At the same time, these feelings and thoughts stimulate the manner attitude and demarche of the human. The unconscious is the position where the drives, wishes, and motives are lived and established. In addition, those drives, wishes, and motives cannot be holden by reason, logic, time as well as social manners, and socially acceptable behaviours. The concept of the unconscious also includes all the painful and disturbing things, memories, and situations that have been experienced. Since they are painful and disturbing, so they must be in the unconscious because if they are in the consciousness, the individual is unhealthy. Therefore, all those feelings, events, and contents that must live in the unconscious have been experienced as forbidden and painful. That is why they have been repressed which means that they have been eliminated from the position of consciousness to avoid and reduce the level of feelings of guilt, fear, and anxiety, as well as struggles that have emerged because of the huge affection for those painful and forbidden feelings, events, thoughts, contents, etc (Kenny, 2016).

Freud (1914) points out that according to the concept of repression in which it can be considered a fundamental concept for both the understanding of the concept of

the unconscious and for the psychoanalysis theory. According to Freud, the concept of repression has been considered the "cornerstone" of the theory of psychoanalysis (Freud, 1914, p. 16). In addition, he has demonstrated the concept of repression as "the prototype of the unconscious" (Freud, 1923a). Furthermore, he has described the concept of repression as the mental procedure where the unconscious has been created. Freud (1915) demonstrates that the concept of repression is one of the most important kinds of mechanisms of defence that enables the unconscious by keeping the unconscious contents out of the position of consciousness or conscious awareness. Moreover, the unconscious contents that have been repressed still affect the individual's behaviours and feelings because these contents have been charged emotionally to the extent that they still want an expression. Therefore, the individual's repressed wishes, drives, feelings, and thoughts can be expressed in different ways like the tongue's slips, jokes, dreams, and other syndromes. According to Freud, all these different ways of expressing repressed thoughts, feelings, and drives have been considered or named "the return of the repressed" (Freud, 1915, p.148).

According to the notion of hidden meaning in which all the symptoms with their hidden meaning must be revealed. Altogether, those symptoms with their affection must be experienced again in a conscious way to produce a therapy (Kenny, 2016). At the beginning of his first and early writings, Freud demonstrates the meaning of "affect" as the power, strength, and quantity of an instinctive drive. Freud, specifically in his writings on Hysteria, has stated the term "strangled affect" that has not been released or discharged. The concept of affect includes a group of feelings and emotions such as fear, anxiety, guilt, hate, love, mourning, etc (Appelbaum, 2011). According to Holmes (2011), this process has been considered Freud's first model concerning the process of the functioning of the mind. Later on, this process has been known as the affect-trauma model. This model can exist in the present psychoanalysis programmes or approaches where an early relational trauma can be treated by a therapeutic relationship that is similar to the relationship of the mother-infant dyad.

Kenny (2016) points out that Freud's target concerning his psychoanalysis theory is to enhance and support everything concerning the affect and its expression that is associated with a traumatic memory. Later on, this procedure has been named catharsis where this process has been used to get or bring the repressed trauma to the memory of the conscious. Then, this procedure has been named abreaction. Freud's theory of

psychoanalysis has been influenced in a great way by his notices about the soldiers who have come back from the First World War. Freud has observed that those soldiers have and suffer from post-traumatic stress disorder. Before 1920, many neurotic syndromes have been linked with repressed experiences, of course by Freud, that are concerning the sexual activity of the infantile. According to Muller (2009), Freud, after 1920, has given primary attention to the experience of trauma where this process has become the central tent of the theory of psychoanalysis and its subsequent psychoanalytic theorizing and speculation. The traumas that are linked to wars and their lasting threat to be survived should be the closest to the process of repeating the feeling of the infant who is helpless as well as the anxiety that is emerged as a result of this process. The closest trauma leads to the antique anxieties of the infant and thus leads to the process or situation of traumatic neurosis. So on, all the syndromes together with the repeating nightmares have been comprehended by Freud. Furthermore, Freud has worked to relive the trauma of war as a process of controlling the psychological situation that is linked to the trauma.

Indeed, Freud has specified the notion of the "compulsion to repeat" concerning its two concepts (Freud 1893, p.105). According to Freud (1914), the first one is related to real life and the second is related to the idea of the relationship of transference, specifically with the analyst in his too early cases. This process has been considered one of the kinds of remembering. In his *Remembering, Repeating, and Working-Through*, Freud (1914) has shown a very important notion concerning his psychoanalysis that psychopathology is a "magnification of universal human phenomena" (Van Haute, Geyskens, 2007, p.33). Therefore, the notion of helplessness and dependency that the individual has faced and experienced as an infant, is going to be recalled or reactivated through the following experiences concerning fear, anxiety, loss, and threat.

Indeed, Bowlby (1958) demonstrates that the idea concerning the trauma of infantile where this trauma can be avoided or alleviated through providing good enough mothering. Freud, on the contrary, has argued that the trauma of an infant that has been described as an original trauma cannot be evaded. He has reflected on this because the feeling of helplessness that is linked to the infant, can be seen or described as helplessness concerning its drives. That is why he has suggested the idea that the traumas of infantile can be considered universal and they are just different concerning the level of their intensity among the individuals. In addition, Freud adds that these traumas

possess a huge influence on all the following development. As a result, the infant attaches to the mother because of its feeling of fear of helplessness as well as its feeling of fear of not being survived without the help of adults. Therefore, the wish for attachment and contact is going to be emerged because of this feeling of fear and so on it can be considered a secondary drive. Later on, this notion has been challenged by the theorists of attachment.

To this end, according to Freud (1893), the model of the affect trauma has suggested that the patient of hysteria and the syndromes of those patients have had hidden psychological meanings that are linked to the prime emotional trauma which has been repressed by the patient. So, Kenny (2016) points out that the conflict that has emerged to express this trauma has led to the existence of syndromes that have formed a symbolic expression of the "strangled affect" that is linked to the trauma. Indeed, Freud has stated that the procedures of catharsis or abreaction that are linked to this kind of trauma can have the ability to resolve the symptoms of patients of hysteria as well as cure and treatment of those patients.

1.2. Psychoanalysis and Literature

"Literature, like art more generally, has always been concerned with aspects of what can be called the unconscious or 'not me' or other: it is and has always been centrally concerned with dreams and fantasy, hallucinations and visions, madness, trance, and other kinds of impersonality or absences of self" (Bennett et al., 2004, p.131).

Indeed, any literary text can be considered an obvious picture which reflects the real life of the individual as well as the experiences of this individual. According to the reader who finishes the process of reading the literary text, it cannot be finished or satisfied process if this reader does not wonder about how the story of this literary text has occurred. This is why to understand any literary text deeply, the readers have to use some methods to analyse and examine the literary text from many aspects or directions. For example, Freud's theory of psychoanalysis. Freud's psychoanalysis theory demonstrates the individual as a group of desires as well as personality's structure which involves many conflicted drives, wishes, and emotions. In effect, the individual's conflicted drives, emotions, and wishes have been aroused because of the conflicts between the id, ego, and superego (Bennet et al., 2004).

"Literature shows human motives for what they are, inviting the reader to identify with or react to a fictional character" (Lukens, 1999, p.5). According to Raman et al., (1993), the notion of the relationship between Freud's psychoanalysis theory and the theory of literary criticism has spanned most of the 20th century. Furthermore, the theory of psychoanalysis has been developed by Freud and his fellows. That is why the contents and materials that have to be examined and analysed have become so different. According to Endraswara (2008), critics have shown a very important notion concerning literary texts. Through the process of writing the literary texts, the character of the author can influence unconsciously the literary work as well as all the contents and conflicts inside this literary text. For example, the process of presenting different forms of anxiety as well as imagination or fantasy. Therefore, conflicts particularly psychological ones can be discovered as well as presented through so various ways and works such as literary works.

According to Lukens (1999), the individual's impulses and emotions can be shown through literary texts. Through the literary text, the reader has been invited for identifying or reacting with a fictional personality. Therefore, by the literary texts, the reader is going to recognize and identify the individual's personality within the literary text. As well as how this personality can be developed throughout the events of this literary text. Thus, the theory of psychoanalysis and literature have a strong link. As well as they are similar in their core or object which is the process of understanding the individual's personality and nature. That is why the theory of psychoanalysis has been used for examining and analysing literary texts, particularly by using psychoanalysis criticism.

Barry (2002) demonstrates the relationship between the theory of psychoanalysis and literature. He shows that psychoanalysis criticism has been considered a kind of literary criticism. Thus, several approaches or techniques that are connected or related to the theory of psychoanalysis have been used by literary criticism. The main purpose of using these approaches or techniques is to enhance and support the process of explaining, analysing, and examining literary texts. Furthermore, literary criticism, of course, concentrates on the writer of the literary text, the literary text, the reader of the literary text, and finally the formal structure of the literary text itself. Concerning the theory of psychoanalysis that has been used for curing mental disturbance or sickness. In the process of analysing the literary text, criticism has been used for analysing the

mental disturbance or sickness within the literary text. In effect, this process of analysing or examining can be touched or occurred to a character within the literary text or even to the writer oneself.

1.3. Structural Theory of the Individual's Personality

In effect, it has been demonstrated at the beginning that the topographical theory of mind has been integrated and developed into Freud's adjusted structural model of personality that includes ego, id, and superego. According to Gramzow et al. (2004), Freud's theory of structural models of mind which he has presented in 1923, the personality of the individual can be explained as an arranged energy system which includes powers as well as counter powers. Indeed, the mission of these forces or powers is to organize and discharge energy in a socially acceptable way, particularly sexual and aggressive energy. According to Mayer (2001), Freud's structural model of the mind reconcentrated the attention on the significance of the social circumstances and environment as well as the function of relations with the prime caregivers. So on, Freud's (1923) where three structural models of mind or personality have been suggested by Freud. These structural models are the ego, id, and superego. At the phase of birth, humans are "id" which refers to a group of sexual and aggressive motives, drives, and wishes that always need to be satisfied. In reality, the id has been considered the home of the motives and instincts that are unconscious. Also, it works through the primary process that is so various from the secondary process of thinking or the process of conscious thought. In addition, the id does not have loyalty or connection to any rational and logical process of thinking as well as order. So, the id can be stated as fantasy-oriented through visual imagery.

According to Boag (2014), Freud's point of view is that the id can be considered the origin or source of all psychic energy. That is why it can be stated as the primary part or component of the personality of the individual that is present from the stage of birth. Indeed, this part of the individual's personality is extremely unconscious, as well as this unconscious part consists of many kinds of behaviours that can be stated as primitive and instinctive. Furthermore, the id operates through the principle of pleasure which seeks hardly quick satisfaction for drives, needs, desires, etc. In effect, these drives and desires must be satisfied directly because if they have not been satisfied,

anxiety is going to emerge highly. For instance, an increasing situation of thirst or hunger leads to quick and direct efforts for eating or drinking. That is why the id can be stated as a very significant stage during the early life of the infant since the id makes sure that all the drives and desires of the infant must be satisfied. For example, when infants are thirsty or hungry, they feel uncomfortable. Thus, their crying is going to be constant till the satisfaction of the id's drives and needs. This notion reflects the fact that infants have been completely controlled and ruled by the id. Therefore, infants do not have any logical and rational way of thinking whenever these drives or needs want to be satisfied. So, when the infant is hungry and has been forced to wait till the time coming of lunchtime to eat. Here, the id demands quick and direct gratification, and because of the absence of the other parts of the personality that are not present yet, that is why the infant is going to cry till the satisfaction of all the needs and drives.

Freud sees, according to Boag (2014), that anxiety or tension which has emerged because of the principle of pleasure, is going to be resolved by the id through the usage of the primary way of thinking. This way of thinking demands forming a mental image concerning the wanted object as a process of gratifying the desires or drives. Interestingly, despite the development of the individual's id with the passage of life as well as how the individual at the end knows to control all the needs or drives of the id, this component of the personality stays the same power that can be described as infantile and primal power during the whole period of life. Thus, it is only the development of the other components of the personality which are the ego and superego that supports the individual in the process of controlling all the needs or drives of the id. In addition, this process of development supports the individual, particularly the personality of this individual to behave in ways that can be stated as socially acceptable and realistic ways.

According to Pulcu (2014), Freud has demonstrated that the most important component of the personality of the individual is the ego which develops from the id. In effect, the ego makes sure that the needs or drives of the id are going to be satisfied in a way that is socially acceptable concerning the outer world. Thus, the ego operates in the conscious, preconscious, and unconscious mind. When the child grows, its ego, as well as the tester of reality and the personality with its rational part, also are going to be developed. The German word *Ich* has been used by Freud to refer to the structure of the ego concerning his structural models of mind. So on, the word *Ich* means ego in the English dictionary or translation whereas concerning its meaning, it refers to the

meaning of 'I'. This part of the self is where the individual identifies as 'me'. Indeed, the function of the Ich or ego is to organize the forbidden and primitive motives of the id. Furthermore, the ego regulates the role of the punisher and the harsh superego as well as the needs and wishes of outer reality. In effect, the ego represents the rational and realistic process of thinking. It is also responsible for regulating the process of peace and balance between the id and superego, and then for taking the right decisions. In healthy psyche people, the ego takes control and is in charge of everything which means that anything, any drive, any need, etc that the individual wants has to go through the process of balance where the ego is responsible for it. Thus, the ego should not let the id and the superego fight because there is always a huge conflict between them, that is why the ego should regulate them.

According to Bargh et al. (2008), the ego can be stated as the part of the personality that deals with reality. Thus, this part of the personality of the individual functions through the principle of reality. At the same time, the ego operates hard to gratify the needs or drives of the id through suitable ways that can be described as realistic and socially acceptable. This notion demonstrates the fact that the principle of reality where the ego operates, is going to balance the advantages and costs of an event before doing it or leaving it up. According to Boag (2014), in many situations, the needs or drives of the id are going to be gratified in a way of delayed satisfaction. In the end, the ego is going to satisfy the id's need or drive, but just in a suitable place, time, and in a realistic way as well as a socially acceptable one. That is why a comparison has been made concerning the relationship between the id and the ego where Freud's *New Introductory Lectures on Psychoanalysis* has compared the id to a horse and the ego to the horse's rider. In effect, the horse represents the force and movement, but the rider represents the guide and the orientation. If the rider (the ego) is absent, the horse (the id) is going to wish and do whatever it desires. Thus, the rider (the ego) has to supervise the horse (the id) and provides it with guidance and orders to do and go according to the instructions and directions of the rider.

According to Carhart-harris et al. (2010), the ego is responsible for the process of satisfaction and discharging or reducing the level of anxiety that has emerged because of the unsatisfied need or drive during the process of secondary thinking. This notion demonstrates that the ego operates to find something from the real world that corresponds with the mental image that has emerged from the primary process of the id.

That is why the ego should balance between the id and the superego as well as should regulate both the id's drive and the superego's drive to reduce their huge conflicts. As a result of what has just been mentioned, the situation when the ego fails to regulate the process of balance between the id and the superego and gives the seniority or preference to the id or the superego to be overactive has been described as the ego malfunction. During this process, the ego is weak, which is why it cannot control the situation and one of them the id or the superego can be overactive. This situation leads to mental disturbance and the individual who faces this situation needs a kind of therapy, of course, if this situation has continued. Furthermore, this situation reflects the fact that any lack during the process of balance between the id and the superego leads to mental disturbance, even when the superego is going to be overactive. So, if the ego cannot satisfy, control, and make the process of balance between the id and the superego, that is why the ego is going to let one of them takes control. This case happens when the individual's patience snaps because of the inability of the ego to satisfy the id or the superego and this is called a threshold. Concerning the process of threshold, there is a mild or permissible threshold during the process of malfunction of the ego. So, the individuals who face and suffer from this kind of threshold can communicate and intermingle with their social environment. This is a mild situation of neurosis and every individual faces and feels it from time to time. At the same time, this kind of mild threshold causes anxiety, fear, depression, etc.

As a result of what has just been mentioned above concerning the huge conflicts of the id and superego as well as the anxiety which emerges because of their urgent striving to gratify their drives or needs. Freud (1923) states that the ego takes care of and protects itself from the affection of the contents of the unconscious by improving and enhancing the powers that are related to the process of repression. Indeed, the repressing powers can be demonstrated as one of the most important kinds of mechanisms of defence which prevent the repressed contents and thoughts from breakthrough the conscious world. To this end, these defence mechanisms are going to be discussed and explained later in this chapter. Coming back to the conception of the ego in which Freud has defined it in two ways. First of all, the ego is such a structure which involves the process of protection from the contents and materials of the unconscious. Secondly, it is such the repressing power which holds the worrying materials at a specific bay. Thus,

because the process of repression is stated as an unconscious process, that is why the ego must have an unconscious part.

Freud (1926) believes that the process of anxiety has emerged because of the process of repression. Later on, Freud's point of view has been presented where the process of anxiety can be considered as the motivation for the process of repression. That is why the process of change has emerged in the perception of the function of anxiety. During the early period of theorizing, the notion of anxiety has been connected with the concept of the fear of emptying or discharging the instincts that are unacceptable, particularly aggressive and sexual instincts. After that, anxiety has been demonstrated by Freud as an influence sign of any kind of danger. At the same time, anxiety is the motive for the psychological defence against any realized danger. Kenny (2016) points out, in effect, Freud has suggested four circumstances that can be demonstrated as danger. First of all, the absence or lack of an important other, then the lack of love, the lack of the safety of the body, and finally the lack of confirmation of the individual's conscience which can be stated as moral anxiety. If the individual faces and feels one of these dangerous circumstances, the motive that uses for defending against the process of anxiety, is going to be aroused. In effect, this motive can be stated as a kind of defence of mechanisms that use to reduce and minimize the level of the feeling of anxiety.

According to Eagle (2011), indeed, different types of anxieties which are traumatic anxiety which can be stated as primary whereas signal anxiety can be stated as secondary have been differentiated by Freud. He has described primary anxiety as a situation of psychological inability during the encounter of the influence which is surely so painful. For example, when the individual feels and faces fear, particularly the fear of abandonment and the fear of aggression. Whereas secondary anxiety which has been described by Freud as a kind of anxiety can be characterized as anticipatory. This kind of anxiety warns the individual of the great risk when the authentic or original traumatic situation has been re-experiencing through the process of repeating in a weak shape where the means for defending and protecting versus re-trauma are going to be triggered and taken. Freud's point of view concerning what has been repressed, later on, has been reviewed. He concludes with a very significant idea that what motivates the process of repression are the struggling desires, motives, instincts, and wishes with their companion anxiety, not the memories and the traumatic experiences. Therefore, he has changed his

concentration from external trauma to the process of focusing on internal struggle because this is the main core of the theory of psychoanalysis.

According to Freud (1923), progressively, the child is going to learn how to postpone quick satisfaction as well as how to compromise and accept borders. In addition, the child learns how to face and deal with unavoidable frustration or disappointment. The superego, according to Freud's perspective, is going to develop during the years of four or six. Indeed, the superego has been composed of the morals and values that have been introjected or internalized by the parents and society or any other important caregiver. According to Kilborne (2004), so on, the superego is the part of the personality that is responsible, not about the principle of pleasure like the id, but about the ideal values and morals that have been internalized by the parents and society.

According to Freud, Boag (2014) has demonstrated that the superego represents the standards that can be described as moral as well as the ideals and values that the individuals get from the family or the society to which they belong. Thus, the superego supports the individual during the process of guidance and direction to make the right judgments. That is why the superego represents the individual's sense of what is right and wrong. According to Schalkwijk (2018), the superego has two parts that are the conscience and the ego ideal. Indeed, the part of the conscience contains general things that have been considered bad by the family or society. These general things have been considered immoral and illegal, that is why they are forbidden by the family or society because they are going to lead to bad results, punishment, feelings of guilt, and regret. On the other hand, the ego ideal contains the principles and the ideal models of behaviours that the ego desires to reach. To sum up, the superego operates for protecting and civilizing the individual's behaviour. Furthermore, the superego operates to repress all the forbidden and unacceptable needs or drives of the id. At the same time, the superego fights to support the ego to perform as well as do decisions depending on idealistic principles rather than on realistic principles. Thus, the superego can be found in the conscious, preconscious, and finally unconscious systems.

According to Kilborne (2004), the superego is going to be the conscience of the individual where the perfect and ideal ego with the standards by which someone can measure himself/ herself are going to be formed. Thus, the superego represents the angel inside the individual and it always tries to prove that the individual is higher than the id

and its drives. At the same time, the superego involves many ideals and standards such as kindness, selflessness, morality, religious values and sacrifice. So on, the superego represents the noble part of the individual. That is why the superego refers to the feeling of guilt inside the inner emotions of the individual as a reaction when the id has been given too much free space to be overactive because of the malfunction of the ego. This demonstrates the fact that there is always a strong conflict between the id and the superego. Thus, the ego should regulate both of them and never let them fight. Otherwise, during the process of the malfunction of the ego and the superego is overactive, the individual faces and feels a double size portion of anxiety as well as a huge feeling of guilt. If this situation continues, it leads to mental disturbance and the individual who faces this situation is named a neurotic patient where a kind of therapy must be given to this patient.

To sum up, according to Boag (2014), Freud's structural models of mind that the individual's personality can be stated as complex as well as it has more than one part or component. Freud, in the theory of psychoanalysis, has demonstrated that the personality of the individual consists of three parts that are the ego, the id, and finally the superego. The three parts are working altogether for creating the individual's behaviours that can be described as complex. In effect, each one of these three parts adds and influences through its contribution to the personality of the individual. At the same time, these three parts of the personality react altogether through processes that have a strong influence on humans. In addition, each part of these three parts of the personality can emerge at various stages of the life of the individual.

1.4. The Inverse Relation of Anxiety and Defence Mechanisms

According to Freud (1923), when the ego is weak and cannot satisfy or control, and balance between the id and its drives as well as the superego with its drives, thus the ego may let either the id or the superego be overactive and take the process of controlling. This situation happens when the individual's ego snaps because of the weakness of the ego to satisfy the needs or drives of the id as well as the superego and this process is called a threshold. During this process, the ego is going to malfunction in which the individuals who face this threshold are going to suffer from the huge influence of anxiety. Indeed, individuals who suffer from what is called a mild threshold can

communicate and intermingle with their society, but definitely, this threshold causes a huge level of anxiety. According to Schalkwijk (2018), the superego operates for protecting and civilizing the individual's morals values, behaviours, etc in an ideal way. That is why the superego operates to repress all the forbidden and unacceptable needs or drives of the id. Thus, this notion reflects the fact that there is always a huge conflict between the id and the superego as well as their drives or needs. So on, when the ego's ability is going to malfunction and the superego is the strongest component of the personality of the individual, the superego is going to be overactive. That is why this individual faces and feels a double size portion of anxiety as well as a huge level of the feeling of guilt.

In effect, Corey (2009) has demonstrated that this kind of anxiety can be called moral anxiety. This kind of anxiety reflects the individual's conscience. At the same time, this moral anxiety demonstrates the individual's feeling of fear of breaking the moral values and principles that are so significant to the structure and standards of any society. Concerning the process of dealing with this kind of anxiety, Freud has demonstrated that the processes of defence mechanisms are going to emerge or arouse. Indeed, the core of these processes of defence mechanisms is to help the ego part by protecting and supporting it from the huge struggles that have emerged because of the id and the superego as well as their needs or drives, and finally the reality.

Concerning the id part, according to Boag (2014), Freud has demonstrated a very significant fact that the id is part of the personality of the individual which is present from the early stage of birth. Indeed, this part of the individual's personality is entirely unconscious. In addition, it consists of many kinds of behaviours that can be described as primitive and instinctive. Thus, this notion reflects a very significant truth that the id operates through the principle of pleasure which seeks hardly quick satisfaction for all needs and drives. That is why all these needs or drives must be satisfied directly because if they have not been satisfied, anxiety at its huge level is going to emerge or arouse. That is why the id part can be stated as a very significant stage during the early life of the infant since the id makes sure that all the drives, needs, and desires of the infant must be satisfied. For example, when infants are thirsty or hungry, they are going to feel uncomfortable. Thus, their crying is going to be continued till the satisfaction of these needs or drives. So on, this idea reflects the fact that infants have been entirely controlled and ruled by the id part. Therefore, infants do not have any logical and rational way of

thinking whenever these drives or needs want to be satisfied. Thus, when the infant is hungry and has been forced to wait till the coming lunchtime to eat. Here, the id demands quick and direct gratification, and because of the absence of the other parts of the personality of the individual that are not present yet, this infant is going to cry till the satisfaction of his needs or drives.

Indeed, the ego's job throughout the process of satisfying the needs or drives of the id as well as the superego can be described as a harsh and hard job. In addition, the work of the ego is to control and balance the needs of the id and the superego as well as the anxiety which has emerged because of the huge conflict of these needs also can be described as harsh or hard work. Therefore, the ego does not need to operate alone. Thus, this idea demonstrates a very important fact that this anxiety with its different forms, is going to play a very important role during the process of supporting and enabling the ego to regulate or balance the superego and the id as well as their needs and drives. So on, when the individual faces and feels different forms of anxiety, that is why different processes of defence mechanisms are going to emerge and arouse to reduce or minimize the level of the feeling of anxiety. (Cherry, 2020)

Freud (1923) has demonstrated a very significant point of view that the ego must operate to find something which takes care of and protects the ego from the huge conflicts of the drives of the id and the superego with their companion anxiety. That is why the ego protects itself through the process of improving and enhancing the forces that are related to the repression forces. The repression forces can be stated as one of the most important kinds of defence mechanisms which prevent the repressed contents and thoughts from breakthrough the world of consciousness. That is why Freud has defined the ego in two ways, first of all, the ego is the structure which involves the process of protection from the contents and materials of the unconscious. In addition, the ego is the repression force that holds all the worrying contents and materials at a specific bay. Thus, because repression can be stated as unconscious, that is why the ego must have an unconscious part. According to Eagle (2011), furthermore, Freud has reviewed a very significant point of view concerning all the contents and materials that have been repressed. Indeed, Freud has demonstrated the idea that what motivates the process of repression with its forces are the struggling desires, drives, and wishes with their companion anxiety, not the memories or the experiences that can be described as traumatic. Therefore, he has changed his concentration from external trauma to the

process of focusing on internal struggle because this is the main core of the theory of psychoanalysis.

Freud (1926), first, has demonstrated that the process of anxiety has emerged because of the process of repression. After that, he explains his point of view that the process of anxiety can be considered the motivation for the process of repression. Thus, a process of change has emerged in the perception of the function of anxiety. During the early period of theorizing, the notion of anxiety has been connected with the concept of the fear of emptying or discharging the instincts that are unacceptable, particularly aggressive and sexual instincts. Later on, Freud has shown the notion of anxiety as an effective reference or sign of any kind of danger. At the same time, anxiety is the motive for psychologically defending against any realized danger. Indeed, Freud has demonstrated four circumstances that can be described as a danger. First of all, the absence or lack of an important other, then the lack of love, the lack of the safety of the body, and finally the lack of confirmation of the individual's conscience which can be stated as moral anxiety. Thus, if the individual faces and feels one of these dangerous circumstances, the motive that uses for defending against the process of anxiety, is going to arouse. In effect, this motive can be stated as one of the processes of defence mechanisms that have been used by the ego to reduce and minimize the level of the feeling of anxiety. So on, the ego protects oneself by using these defence mechanisms.

Indeed, Freud has demonstrated that anxiety is the internal state that can be stated as uncomfortable and unpleasant, which is why the individual aims to evade it. In addition, anxiety operates as a reference or sign to the ego concerning all the contents or materials that do not go the right way where they must. Therefore, kinds of anxiety have been emerged or created in a way that cannot be neutral or equal. Furthermore, types of anxieties are not stemming from the same origin or root. Thus, Freud has stated three kinds of anxiety that are moral anxiety, neurotic anxiety, and finally the anxiety of reality. (Waqas et al. 2015)

According to Corey (2009), moral anxiety reflects the individual's conscience. This notion demonstrates a very significant fact that moral anxiety represents the individual's feeling of fear of breaking all the moral values and principles that are so important to the structure and standards of any society. Concerning the process of dealing with this kind of anxiety, Freud has demonstrated that the processes of defence

mechanisms are going to help the ego by protecting and supporting it from the huge struggles that have emerged because the id and the superego as well as their drives or needs, and finally the reality. Then, neurotic anxiety reflects the worrying process of the system of the unconscious concerning the individual's loss of balance or control of the id's drives and needs. This situation can be led to the process of punishment as well as the feeling of guilt or regret because of, of course, the unacceptable and unsuitable behaviour or action that has aroused because of the id's demarche for quick satisfaction to all its drives. Whereas, the final kind of anxiety which can be named the anxiety of reality reflects the notion of fear from the events that can be found in the real world. The reason behind emerging this kind of anxiety can be easily specified. For example, someone normally feels a huge fear of a terrifying tiger when this person is near this tiger. So on, the only way to avoid this form of anxiety is to avoid the dangerous object that causes threats.

Resulting, processes of defence mechanisms are going to be used by the ego. Indeed, these defence mechanisms can shield the ego because they prevent the process of malfunction of the ego. This idea can be observed when these processes of defence mechanisms reduce and minimize the huge conflicts as well as the level of feeling of anxiety which both have emerged because of the id and superego with their drives or needs that demarche for urgent and quick satisfaction. (Waqas et al. 2015)

According to Cramer (2015), the processes of defence mechanisms can be stated as psychological reactions or responses that are unconscious. At the same time, these defence mechanisms support and protect the individuals by preventing or reducing the feeling of anxiety, fear, and threat. In addition, they help the individuals' mental health where these mechanisms prevent unpleasant, unwanted, and uncomfortable contents or materials that any individual does not want to have, face, think, and deal with such kind of feelings.

Concerning what Corey (2009) has shown, although the processes of defence mechanisms can be seen or stated as negative processes or reactions, but indeed they can serve and play a very significant role when they protect and keep the mental situation of the individual to be healthier. This notion reflects the fact that the individual needs these processes of defence mechanisms to reduce the level of the feeling of anxiety and stress. That is why defence mechanisms can enable the individual during the process of

concentration to decide what is important and necessary at a particular moment. So on, defence mechanisms provide very significant protection to the individual's ego when they protect the ego from anxiety and stress. As well, defence mechanisms can provide a healthy discharge to these feelings of anxiety and stress. On the other side, defence mechanisms can be an obstacle that prevents the individual to face reality. That is why these mechanisms can serve as a kind of self-deception. To sum up, many different forms of defence mechanisms can be used to support and protect the individual's ego from the different types of anxieties by reducing the level of the feeling of these anxieties. Thus, Freud's daughter, Anna has summarised the most important types of defence mechanisms that can be used by the ego to shield oneself against the drives or needs of the id and superego with the huge conflicts and anxiety that have aroused because of these drives or needs involve urgent and quick satisfaction (Corey, 2009).

1.5. Most Common Defence Mechanisms

1.5.1. Suppression

Anderson et al. (2011) demonstrate that individuals sometimes use the process of blocking painful or unwanted feelings and memories voluntarily or willingly. This notion refers that the individuals consciously blocking or preventing uncomfortable and painful thoughts or memories from breakthrough their conscious awareness. So, those individuals, in a conscious way, force all the uncomfortable and unwanted contents to be away from their conscious awareness. Indeed, this process can be described or named suppression. If truth be told, the process of suppression is extremely can be described as a voluntary and willing process of suppressing all painful or hard thoughts, feelings, emotions, etc away from the individual's conscious thinking. Thus, by using this process of suppression the individuals try deliberately to block or prevent the process of thinking about all their uncomfortable and painful memories or emotions.

Thus, those individuals who do the process of suppressing their painful thoughts and memories repetitively, are going to exhaust their mental activity as well as resources. This reflects the fact that those individuals are not going to succeed in the end with the process of suppressing their painful thoughts and feelings. That is why those individuals

are going to face difficulty to suppress their painful, uncomfortable, and unwanted thoughts or feelings since their mental activity and resources have been exhausted (Lambert et al. 2014).

1.5.2. Withdrawal or Regression

Withdrawal or regression is one of the influential and effective defence mechanisms that have been used by the reality principle, the ego, to reduce and minimize the huge level of feelings of fear, threat, danger, and anxiety. Indeed, the ego uses this defence mechanism as a normal reaction to an uncontrollable situation which includes rough risk and fear. Thus, this defence mechanism arouses or emerges when an individual regresses or withdraws from a situation which includes a huge feeling of threat and fear. So, the individual regresses from the outer world that threatens him when he does not feel comfortable. Thus, the psychological shape of regression or withdrawing represents the process of withdrawing the individual from the reality of the environment that surrounds him (Sam,2018).

The defence mechanism of withdrawal differs according to its form and degree. But physical withdrawal is the most common one that has been experienced by individuals. Indeed, physical withdrawal can be described as a basic and normal reaction or response to any condition that contains fear, danger, tension, frustration, and a huge level of anxiety. This process of physical withdrawal can happen in a parallel way with the orientation to aggressive attack to achieve another way of gratification and compromise (Sam, 2018).

1.6. Feeling the Fear of Death Therefore Aggressive Actions

In *Introduction to Psychology- 1st Canadian Edition*, Stangor et al. (2014) have shown that Fromm (1900-1980) has demonstrated that reminding or feeling the fear of death is the main human impulse that results in the process of escaping. Moreover, contemporary studies have presented and demonstrated the individuals' fears concerning their death as well as how the notion of their death can extremely influence their actions and behaviours. During these contemporary studies or researches, the individuals who are participants in the study have encountered their death or have been reminded of it

through the process of writing about their death. Ultimately, it has been discovered how just this process of reminding the death of those individuals influences greatly those individuals' actions or behaviours which can be easily noticed.

Interestingly, during one of these contemporary studies, McGregor (1998) and his fellows have shown that individuals who have been provoked, are going to be very aggressive, specifically when those individuals are going to be reminded of the potential of their dying. The individuals who are going to participate in this study have been chosen according to the perspectives of politically liberal or the perspectives of politically conservative. Thus, those participants have been required to state their views concerning politics within the United States of America by writing one paragraph.

At the same time, some of the individuals who have participated in this study have been required to state their feelings and thoughts which are going to emerge or arouse because of the notion of their death. Particularly, those individuals have been required to write down what is going to occur to them when they are dead physically. Other individuals have been required to demonstrate their thoughts or emotions concerning a negative action, but this action is not linked or connected with the notion of the fear of death. Indeed, those participants have been required to describe their feelings and emotions that are going to arouse because of the process of their thinking concerning their next exam which is so significant. Those individuals, specifically have to write down what they think that is going to occur to them physically when they have taken this significant exam. (McGregor, 1998)

After that, those participants have seen and read an essay where they think that the essay has been written by a particular participant. Indeed, this essay has been written by an expert who has been required to write very negative perspectives towards either the perspectives of liberal political or the political conservative perspectives. In effect, the participants have no idea that this negative essay has been written by an expert, not by one of the participants till the end of this study. So on, some of the participants have been insulted and provoked when they have seen and read the essay which contains negative perspectives as well as it is against their political faiths. While other participants have read essay that encourages or supports their political perspectives and their faiths. (McGregor, 1998)

The next step is in which the participants have been transferred to another different study as they believe. Indeed, this step is strongly linked or connected to the previous step of the study. This step reflects the huge influence of the previous step of the study on the behaviours and actions of the participants who, yet, have believed that this step is not related to the previous one or the study as a whole. On the contrary, this step is one of the steps of the whole study. So, the participants have been required to have some sort of food and give their opinion. Also, those participants have been required to give samples of food to each other. During the process of tasting these samples of food, the participants discover that these samples contain very hot sauce which they are going to give to the person who has written the essay which has just been read. (McGregor, 1998)

Furthermore, the participants discover a very important fact about the person who has written the essay which shows that this person hates spicy meals. Thus, those participants have given very hot sauce. They have been asked to put an amount of the very hot sauce into a cup which is going to be tasted by the writer of the essay. In addition, those participants have been informed that this person should eat all the very hot sauce. (McGregor, 1998)

"Aggression as a Function of Mortality Salience and Provocation", McGregor (1998) and his fellows have discovered a very important real fact. They have uncovered that those participants who have been provoked and insulted by the writer of the essay and have not been reminded of their death, therefore have not done any aggressive action by giving the writer of the essay a huge quantity of the very hot sauce to eat. On the contrary, those participants who have been insulted, provoked as well as reminded of their death, have done the most aggressive action. They have put into the cup of the writer of the essay a very big quantity of the very hot sauce more than all the other participants of the other conditions.

If truth be told, McGregor (1998) and his fellows demonstrate that individuals during the process of thinking of their death are going to have a strong interest in everything related to their faiths as well as maintaining these faiths no matter what the cost is. That is why when those individuals in the study have felt and faced the anxiety of thinking of their death, they have changed to be more aggressive. Indeed, this aggressive action enables those individuals in this study during the process of defending

their significant faith from any external risk. Thus, for defending against the risk that has been discovered in this study, those individuals have used aggressive action with very hot sauce.

1.7 Freud's Perspective on the Fear of Death

Blass's article which is titled *On the Fear of Death as the Primary Anxiety* explains the notion of fear and anxiety with their strong link. Blass, at the same time, demonstrates the relationship between fear and anxiety and how they work altogether by saying ".....Freud does not deny that the death instinct makes Important contributions to anxiety..... The fear of death is not the same as the death instinct. The death instinct seeks death; the fear of death hopes to avoid it." (Blass, 2013). "They do not logically exclude each other.....but neither do they necessarily imply each other" (Kyrle, 1955, p. 501).

In *Inhibitions, Symptoms, and Anxiety*, Freud (1926) has shown his perspectives concerning the contents of psychic as well as the relational nature of these contents. He has shown the contents of psychic which include different risk cases. For example, the physical helplessness, object loss, castration, and fear that is caused by the superego. Besides, he has demonstrated the notion of the trauma of birth and with this separation how the love of the object has been lost. The castration with fear that is going to be aroused because of the influence of this castration can be explained as a source of the fear of loss as well as separation. The fear of loss and separation indicates, not only that the infant is going to lose part of the body, but also reflects what links this infant to its mother. This notion reflects the fact that the process of separation from someone's genitals can be principally considered a great risk since "That organ is a guarantee to its owner that he can be once more united to his mother" (Freud, 1926, p.139). The notion of the fear of death has been aroused or emerged in *Inhibition Symptoms and Anxiety* directly when Freud concludes and presents his perspective that anxiety can be considered a response to any case of risk. According to Freud, the conception of the fear of death can exist and it possesses a huge influence, but as he states, fear of death cannot exist on the deeper unconscious levels. That is why the fear of death cannot be interpreted concerning the experience of neuroticism (Freud, 1926).

Indeed, Freud is so interested in concerning the levels of mind that can be described as the deepest. In order a fear can create a situation of danger or risk and be a

source for creating anxiety, fear must be a principally unconscious part. Thus, for Freud, all emotional situations must be principally unconscious, which is why they can distort and pervert the process of thinking as well as the comprehension or understanding of reality. Particularly, if this emotional situation during an early period in infancy directly has been experienced, it cannot be described as a conscious thing that has been learned about life subsequently. "Nothing resembling death can ever have been experienced" (Freud, 1926, p.130). Here, Freud demonstrates that death cannot be experienced at all as well as there cannot be anything that resembles death to be experienced. Simply, humans cannot experience their non-existence because any experience, to be experienced, involves or needs the existence of the individual to be there and this is an obvious contrast. That is why Freud demonstrates that the experience that can be the closest to death is the experience of the faint. So on, the unconscious part of the individual's mind can give nothing concerning the conception of life's annihilation. (Blass, 2013)

Furthermore, Freud demonstrates and compares his perspective concerning the notion of the fear of death with the notion of anxiety of castration. The notion of anxiety of castration is something that can be known to humans during their experiences "On the basis of losing the mother's breast at weaning" as a prominent example. (Freud, 1926, pp. 129). Freud states that the deeper psychic sense of the apparent fear of death can be stated and understood through the fear which can be aroused or emerged because of castration as well as the experience of the ego of "being abandoned by the protecting super-ego" (Freud, 1926, p.130). This idea indicates that the risk or danger which can be aroused because of the loss of the object, as well as the loss of the love and protection of this object, is going to be experienced. During the early experience of this danger which can be described as an imaginable danger by an experience, this danger is going to operate like the determinant of the fear of death. This determinant can be considered unconsciously (Blass, 2013).

Interestingly, in *Inhibition, Symptoms, and Anxiety*, Freud (1926) demonstrates the notion of the early experience of the infant, particularly when this infant encounters a real danger that threatens its life. For example, the early danger which can be aroused because of the process of birth, the danger of the loss of an object as well as the love and protection of this object. Also, the danger in which the infant is going to experience because of the notion of being abandoned, specifically when this object provides love

and protection is going to abandon this infant at weaning. Therefore, Freud states that this infant is going to experience and suffer from a situation of helplessness in the process of confronting great stimulation. Thus, the economic account of the fear of death matches with the account in which Freud has given for the experience of early loss. This situation reflects the situation of the mind which is going to be aroused when this object has been lost. So on, both can be referred to as actions that have been directly and early experienced, which is why they supply the deep unconscious psychic foundations of the fear of death.

2. MACBETH'S LIFE

2.1. Macbeth's Fear of Death

If truth be told, to demonstrate fear, particularly the fear of death in Shakespearean drama, different concepts of fear must be shown. This notion reflects that fear includes various kinds of concepts that demonstrate the process of depicting or presenting fear in Shakespeare's plays. These concepts are anxiety, phobia, paranoia, obsessive compulsion, panic, dread, terror, horror, I am afraid of, awe, I dare not, and I fear that. These concepts are not similar systematically, but they show the huge impacts of fear. This notion means that all these concepts come out as well as develop because of the great influence of fear on the individual. Therefore, fear in Shakespearean drama can be described as "an umbrella term". Fear can be used to demonstrate various forms of experiences which can be described as fearful. At the same time, fear can be used to demonstrate experiences that are comparable to the notion of the concept of fear. But these experiences are going to be described by other concepts that come out or develop because of the impacts of fear such as anxiety, terror, panic, horror, etc. Thus, fear can be described as a prime as well as basic emotion where all other concepts are going to arouse or emerge because of the huge influence of fear. So on, fear, in Shakespearean drama can be described as "the general term for all degrees of the emotion" (Appelbaum, 2018, p.5).

So on, Shakespeare has used the term fear to reflect any situation which includes an ordinary risk to a painful and fearful one. Furthermore, Shakespeare in most of his plays depicts a wide range of concepts of fear which means various emotions that can be aroused because of the great influence of fear. This notion reflects the fact that Shakespeare does not only depicts fear that can be aroused because of known and unknown risks as well as the individual's fear for oneself and others. On the contrary, Shakespeare depicts other kinds of fear such as fear of disorientation, fear of strangeness, and the fear that is going to arouse because of the feelings of homeless, loneliness, and abandonment. Indeed, infants are commonly and particularly going to face and feel such kinds of feelings of fear. In effect, all these various kinds of feelings of the concepts of fear have been depicted and presented by Shakespeare through his plays, particularly the tragedies ".....in the experience of Shakespearean characters, there are many kinds of

fear, many objects, many imaginary objects and many absences feared as if they were objects. There are even several different kinds of fear that can be experienced together" (Appelbaum, 2018).

Fear makes humans do unbelievable and unimaginable actions. It does not matter if these actions are legal or illegal, moral or immoral, and right or wrong. This fact can be proved in *Macbeth* in which fear can be described as the greatest force. Fear, in *Macbeth*, is the prime motive agent that changes the results of the whole play. That is why fear in *Macbeth*, particularly the fear of death has influenced the whole play, the characters, their fates, and the results of the play (Anderson, 2010).

Macbeth has just met the witches in which he has been told that he is going to be named the "Thane of Cawdor" as well as the new king of Scotland. In addition, they have told him that Banquo's children are going to be kings after him. After that, Ross and Angus inform Macbeth that king Duncan has chosen him to be "Thane of Cawdor". Just after hearing this, Macbeth freezes and he is unable to utter anything because he tries to understand what is happening. Macbeth's fears can be easily noticed when he says "why I do yield to that suggestion whose horrid image..... against the use of nature" (I iii 134-137). Macbeth has blind ambition and he knows that the process to achieve his ambition is illegal, immoral, and unnatural. That is why what he tempts to do is so fearful to the extent that it makes his hair stand as well as his heart beats so quickly. Indeed, Macbeth is going to "yield" to the temptation which he feels. Because of the blind ambition which he possesses cannot be controlled or governed. This notion can be observed when he says "present fears are less than horrible imaginings" (I iii 137-138). Here, Macbeth tries to convince himself to reduce or minimize the level of his fears because he now fears too much. That is why he states that what he fears is fear that can be named an imaginary one. This fear is so fearful than the actual fear of "present fear" when somebody faces and actual danger. In effect, he tries to convince himself that the process of the killing that he is going to commit, is not as fearful as the fear to which he feels now (Weller, 1998).

Indeed, the point to which Macbeth has lost his mind and control is the moment when king Duncan has set up his son Malcolm to be the heir to the throne. Here, Macbeth has reached an unbelievable and uncontrollable situation to the extent that he says "Stars, hide your fires, let not light see my black and deep desire: The eye wink yet let

that be, which the eye fears" (I iiiii 50-53). Here, Macbeth in principle agrees with the notion of committing the murder. He does not reject the notion of murdering the king, but he is a bit hesitated. Indeed, Macbeth's hesitation is a normal reaction to his fears. This notion reflects that Macbeth wants to commit the murder, but he fears too much. He fears the action of murder as well as the image of blood. Macbeth's fears because of the notion of murdering the king have reached an unbelievable level to the extent that he wishes his eyes to "wink" at the moment of committing the murder. Because he fears too much and cannot see any more when he commits the murder. Thus, Macbeth wishes to commit the murder and achieve the throne because this is what he has called "black and deep desires" despite his huge fears. Macbeth's fears do not only stem because the bloody atmosphere of the process of murdering the king as well as the terrifying situation whenever the word death comes to his mind (Weller, 1998). If truth be told, Macbeth's fears also stem from the notion of being arrested and punished because of the sinful actions in which he is going to do. That is why the notion of punishment can be observed in Macbeth's words when he says "we still have judgment here..... Bloody instructions which being taught return to plague the inventor" (I vii 8-10).

Lady Macbeth can be considered one of the main causes that force Macbeth to murder Duncan. From the beginning of her appearance, she describes her husband as a coward and she does this many times through their conversations. This notion reflects the fact that whenever Macbeth's hesitation appears, Lady Macbeth describes him as a coward. If truth be told, she uses this word because she surely knows that he hates to be characterized or described as a coward. That is why she uses this word from the beginning of her appearance on the stage. Till the time when she has succeeded to convince her husband to murder the king (Sukic, 2018).

When Macbeth's letter has been received by Lady Macbeth in which he informs her about the prophecies of the witches, she says "Thou wouldst be great Art not without ambition, but without, the illness should attend it" (I v 21-22). The second word beside "coward" which Lady Macbeth uses during the conversation with her husband Macbeth is the word "ambition". Indeed, she uses this word deliberately because she is sure of Macbeth's blind ambition. This notion means that she knows Macbeth's weak points, which is why she always uses them to convince him to commit the murder. She uses these words to push him to do the murder as well as to overcome his fears. His fears, of course, are because she knows that they are going to prevent Macbeth to do the murder

and achieve the throne. That is why she tells him that he must come back in a hurry. So, she is going to blame him because of his cowardice. Thus, he is going to feel shameful of being so afraid to commit a murder which prevents him from his ambition (Weller, 1998).

Frankly speaking, Macbeth's fear has increased and reached its climax. That is why he tells his wife that he decides not to commit the murder. Thus, she uses her usual words like "poor", "coward", and "ambition". She knows that these are Macbeth's weak points which is why she uses them whenever he rejects the notion of murder. Again, she wins to convince Macbeth to do the murder and this is clear when he says "I dare do all that may become a man who dares do more is none" (I vii 61). But even though, he says "I dare" Macbeth's fear never leaves him. That is why he asks his wife about the condition if they fail and they are going to be arrested and killed. Indeed, a society, like Macbeth's, can be described as a warrior society. There are going to be members of family and friends who are going to take the action of revenge for the killing of anyone of them even if this person is not a king. As a result, she asks him to use his courage instead of his doubts, so they are not going to fail. Again and again, she has succeeded to convince Macbeth to murder despite his great fears (Weller, 1998).

When Macbeth has killed Duncan, he returns to Lady Macbeth. she has seen Macbeth's hands are full of blood. As well as the bloody dagger that resembles the imagined dagger which Macbeth has seen as a reaction to what can be called obsession. She tells him to come back and put the bloody dagger in the hands of the servants of Duncan. Macbeth is so terrified because he has murdered the king to the extent that he cannot walk. Macbeth's fear of what he has done makes him freeze to the extent that he cannot look into it as well as think about it "I will go no more. I am afraid to think what I have done. Look on't again I dare not" (II ii 47-49). When Macbeth hears from Macduff that the king has been killed, without any hesitation, he has murdered the two sleepy servants of the king. Macbeth's fear forces him to kill the two poor servants who are sleepy to hide the remains of the murder. This notion means that Macbeth has accused the two sleepy servants of murder, which is why he has murdered them. As well as Duncan's son Malcolm because he has fled to England (Weller, 1998).

After the process of murdering Duncan, Macbeth has succeeded to blame the murder on Duncan's son Malcolm. That is why he has become the new king. Then, he

has remembered the prophecies of the witches who have said that he is going to be "thane of Cawdor", the new king, and Banquo's children are going to take the throne after Macbeth. This notion demonstrates that Macbeth has been consumed and controlled by his fears, particularly his fear of being arrested and killed for his sinful actions "we still have judgement here". He also fears that his murders and disloyalty to the throne can be revealed by anyone, particularly Banquo because they first have seen the witches. This means that Banquo knows everything about the prophecies of the witches. Thus, Macbeth is going to lose his new position as a king as well as his blind ambition which he has done unbelievable murders to achieve them. So, he recognizes that if he does not do anything to his friend Banquo, after that, Banquo's children are going to take the throne. This notion of losing everything and his sinful actions can be revealed has increased Macbeth's fear (Anderson, 2010). "To be thus is nothing But to be safely thus Our fears in Banquo stick deep" (III i 47-49).

Therefore, Macbeth has taken the decision, so he is going to get rid of Banquo. He wants to feel comfortable and to be safe in his new position. That is why he has chosen to murder his close friend Banquo to comfort his fears. Banquo, then, has been killed but his son Fleance has succeeded to run away. When Macbeth receives the news that Banquo's son escapes, he has lost his mind and control. He behaves as if he has become a madman who has lost his mind. This is the result of the huge impact of his fears that seem they are not going to leave him. This notion reflects the fact that Macbeth's fears begin to control his mind and thoughts. To the extent that he cannot take one rational action or decision. Furthermore, Macbeth has been consumed by his fears. Thus, he cannot eat and sleep comfortably. Of course, because of the huge influence of the obsessions as well as the terrifying dreams which he sees every night. In effect, Macbeth's constant obsessions and terrifying dreams demonstrate Macbeth's fear has increased excessively. It has reached an unbelievable and uncontrollable level. That is why he has been surrounded and consumed by his obsessions as well as his "nightly" terrifying dreams (Anderson, 2010). "eat our meal in fear and sleep. In the affliction of these terrible dreams. That shake us nightly" (III iii 17-19).

Coming back to the witches' prophecies from which Macbeth has known everything. Those witches with their prophecies have played a major and important role throughout the events of *Macbeth*. In addition, the characters of the witches with their prophecies have influenced the whole of *Macbeth* as well as the results of it.

Furthermore, those characters with their prophecies are the main cause of Macbeth's fears. Because Macbeth's sinful actions have been done due to the prophecies of those witches. Moreover, during their first encounter, Macbeth is so fearful of the witches. Because he fears that they know everything about his blind ambition and deep desires. But he does not reject either them or their prophecies. That is why it can be said that he is so thankful for them (Bloom et al., 2015).

After each encounter with the witches Macbeth's fear increases more and more. Till this fear reaches an unbelievable and uncontrollable level which can easily destroy any power. Whenever the witches tell Macbeth a prophecy, he goes into a situation that is full of fear and evil. The witches' prophecies are the main cause of Macbeth's fear. Because all his sinful actions have been done due to their predictions. Those witches have succeeded to regenerate or recall Macbeth's deepest instinct and desire which is his blind ambition for power and authority. As the first prediction of the witches has come true so, according to Macbeth, everything that successfully is said by the witches must be the truth. This notion shows the fact Macbeth has lost his mind and the process of thinking rationally and logically. That is why he has put all his power and belief in the prophecies of the characters of the witches. The same characters in which they can be described as the main source and root of Macbeth's fear (Anderson, 2010). "Good sir, why do you start and seem to fear things that do sound so fair?" (I iii 54-55).

Macbeth wants to suppress all his fears, painful thoughts, and uncomfortable feelings that disturb his comfort and safety. He wants to suppress all these painful feelings because he can no longer sleep. So because of the constant process of thought suppression, Macbeth has reached an unbelievable and uncontrollable level of obsession. Macbeth's feeling of panic can be described as unbelievable and uncontrollable when the bloody ghost of Banquo appears. Macbeth's feeling of a huge level of panic makes him lose his mind and control when he talks to Banquo's ghost. Indeed, no one of the guests can see it, only Macbeth. Here, Lady Macbeth talks to Macbeth cynically and tells him "This is the very painting of your fear. This is the ear-drawn dagger which you said led you to Duncan" (III iv 59-62). In effect, Macbeth does not believe that he is the only one who can see Banquo's ghost. That is why he is questioning why he is the only person who is so fearful. So, Macbeth states his panic by saying that anyone is going to feel fear in front of such a view (Weller, 1998). "You can

behold such sights. And keep the natural ruby of your cheeks. When mine is blanched with fear" (III iv 113-115).

More and more, fear consumes and controls Macbeth's mind and thoughts because he fears anything that threatens him as well as his throne. Now, the circle of fear into which Macbeth has fallen into it refers to Macduff. The process of rejecting Macbeth as a new king by Macduff makes the notion of killing Macduff comes to Macbeth's mind. As a result, Macbeth feels that he must go to the witches and learn from them. This notion has already been demonstrated that the witches have begun to control Macbeth's mind and thoughts. Macbeth cannot take any rational decision or action without coming back to them (Anderson, 2010).

In effect, those witches know everything concerning Macbeth's weak points. They know Macbeth's blind ambition for power and authority, which is why they have chosen him. In addition, they know Macbeth has an unbelievable and uncontrollable level of fear. Thus, he fears losing the position to which he has done all his sinful actions. As well as he fears that those sinful actions can be revealed by someone. That is why he kills anyone who can do such a thing as well as who threatens his position or throne. Thus, those witches use Macbeth's fear to play with his mind and thoughts as well as control them. When he sees the witches they inform him "Macbeth! beware Macduff. Beware the thane of Fife" (IV i 71-72). Since they know everything concerning his deep desires, their prophecy exactly represents what Macbeth wants to hear from them. After hearing this prophecy, Macbeth decides to do what there has already been in his mind. Despite he has been informed by the witches that he cannot be murdered by someone who has been born by a woman. But he decides to kill Macduff because he does not feel comfort and safety unless he kills him. Indeed, this can be attributed to the huge impact of Macbeth's fear and how this fear has begun to control his mind and thoughts. However, when Macbeth knows that Macduff has run away to England, he loses his mind. Macbeth again falls deeper and deeper into the circle of fear and panic. That is why he kills all of Macduff's family, even the children (Anderson, 2010).

Macbeth has learnt from a servant who is so frightened that the English army of ten thousand is near. So, he is waiting for Malcolm's army and trying to convince himself that there is no need to fear "Till Birnam wood removes to Dunsinane. I cannot taint with fear" (V iii 2-3). In addition, he does not feel fear of Malcolm who, according to

Macbeth, has been born by a woman. Macbeth's speech demonstrates what has already been mentioned that he has put all his faith in the witches' prophecies. The prophecies which extremely can be described as the main source and root to which Macbeth has done all his sinful actions. Also, they are the main source of Macbeth's fears since after each encounter with them Macbeth falls deep and deep into the circle of his fear (Weller, 1998).

Macbeth, in an unbelievable way, denies his huge fear, particularly his fear of death. He tries to convince himself that he never feels fear, particularly the fear of death. Also, he is not afraid of any creature since no one can kill him "Till Birnam forest come to Dunsinane" (V iii 60). Indeed, Macbeth denies all these things because he wants to minimize the level of his fear as a process for comforting his exhausted mind. As soon Macbeth knows that "Birnam wood" has moved, he loses his mind and becomes out of control. He also feels that his courage is fading. Macbeth's soldiers refuse to fight against Malcolm's soldiers. Thus, Macbeth has to fight alone. After all that has happened, Macbeth still puts his faith in the witches' prophecies, particularly the second one. That is why he says "what's he? That was not born of a woman? Such a one" (V vii 2-4). Indeed, Macbeth saying states that he, including his mind, has become captivated by the witches' prophecies. This situation continues till the last scene of *Macbeth* when Macbeth knows the hidden and horrific fact. This fact is "Macduff was from his mother's womb. Untimely rapp'd" (V viii 15-16). After knowing this horrific fact, Macbeth curses both Macduff and the witches. Because those witches have lied to him (Weller, 1998).

In *Macbeth*, the tragic hero has been forced to encounter the process of changing from one situation to another completely different one. From a situation in which fear cannot be found as well as full of heroism, to another situation that can be described as a world full of fear, panic, obsessions, and images of death. If truth be told, this is one of the most important aspects that characterize Shakespearean drama. In *Macbeth*, Shakespeare presents a hero, a man of war, and a noble fighter. Shakespeare presents a hero who does not know a word such as fear as well as he never feels fear, particularly the fear of death on the battlefield. Shakespeare presents Macbeth as a brave man. This man cannot be affected by anything which is in front of his eyes even if this thing is an image of death. Then, Shakespeare presents the process of shifting that characterizes the Shakespearean drama. This process of shifting can be described as a world in which fear, panic, obsessions, and anxiety cannot exist. As well as, there is nothing that can make

the character of the hero feels fear, even if it is an image of death. To another world which does not have anything only fear, particularly the fear of death and the huge impact of this fear. If Macbeth never feels and knows a word such as fear on the battlefield. But after he has murdered King Duncan, fear and the fear of death never leave Macbeth. to the extent that Macbeth's life has been consumed, controlled, and captivated by fear, particularly the fear of death. Thus, Macbeth's whole life has been changed upside down by the huge impact of fear. As well as, Macbeth's final fate has been influenced and changed because of fear, particularly the fear of death. (Sukic, 2018). "I am afraid to think what I have done" (II ii 50).

2.2. Psychoanalytic Reading of the fear of Death of Macbeth

2.2.1. Structural Theory of the Individual's Personality

"Literature shows human motives for what they are, inviting the reader to identify with or react to a fictional character" (Bennett et al., 2004, p.131). If truth be told, *Macbeth* is a play that depicts the harsh and huge conflict. This conflict is between the instincts or drives and the forces of these drives within the mind or mental activity of humans. The play also depicts the huge, unbelievable, and uncontrollable impact of these drives with their forces on the mind, thoughts, behaviours, and the rational process of humans. Furthermore, the play demonstrates how these mental powers can easily manage the life of individuals and decide the final fate of those individuals. Moreover, these mental forces with their drives can easily play and change the fate of a whole society like what has occurred by the huge influence of these forces on the warrior society of Shakespeare's *Macbeth*. *Macbeth* has been opened with the appearance of the witches on the stage. Those three witches plan to encounter Macbeth. Indeed, the result of this meeting hugely is going to influence the whole society of Scotland as well as the character of the hero and his final fate. Indeed, the witches' outside appearance reflects the strangeness, ambiguity, and confusion as well as arouses the feeling of fear, anxiety, pomp, and disturbance (Keini, 2020). In addition, their speech and phrases are extremely full of opacities or ambiguities and can be described as hints or illogical "Fair is foul, and foul is fair" (I i 11).

Therefore, as has already been shown, Shakespeare has chosen to start *Macbeth* with the appearance of the three witches on the stage and this keeps with the perspective of the theory of psychoanalysis. Again, this reflects the fact of the preference of the id's forces in forming the personality of the individuals. In addition, the truth is that the id's forces shape the basic role of the development of the individual's personality. Furthermore, the id's forces can work as the main origin of energy which plays a major role to build and maintain the other parts of the personality of the individuals, the ego and the superego (Keini, 2020).

In the beginning, the plot of Shakespeare's *Macbeth* does not demonstrate anything, only promises have been given to the protagonist. However, this atmosphere changes with the appearance of Macbeth on the stage. Here, Macbeth states his experience and feelings during the battle day as well as their victory in this renegade war. He says "So foul and fair a day I have not seen" (I iii 38). Indeed, Macbeth's saying reflects the same notion of the witches' voices when they first appear to tell Macbeth about their prophecies "Fair is foul, and foul is fair...." (I i 11). This notion needs to be examined carefully since it shows the similarity between Macbeth's statement and the witches'. The similarity of Macbeth's and the witches' statements demonstrates their emotional as well as conceptual relation. As well as, the strong link between them, the noble and brave fighter Macbeth and the physical form of the id's forces that represent gloom and devastation, the three witches (Waith, 1977).

In effect, through analyzing or explaining Macbeth's words and actions, according to the psychoanalysis perspective. It can be noticed that Macbeth's speeches or words represent the attitudes of the id as well as its drives, processes, and forces. Also, Macbeth's words reflect Macbeth's internal world which is full of harsh and uneasy struggles that cannot be solved "fair is foul.....". This situation of Macbeth's inner conflicts increases in its intensity while Shakespeare's *Macbeth* plot is developing. During their first encounter, Macbeth has been informed by the three witches that he is going to be "Thane of Cawdor", and the new king of Scotland. Banquo, Macbeth's companion on the battlefield and his close friend has noticed Macbeth's facial expression and reaction. That is why Banquo presents his notion concerning this horrific sight by saying "Good sir why do you start and seem to fear. Things that are do sound so fair" (I iii 51-52). If truth be told, Banquo's saying shows the fact that what the witches have said is not a strange idea to Macbeth and his inner thoughts. This is exactly Macbeth's

deepest desires or instincts and Macbeth feels fear that they can be revealed by someone. That is why he is incapable to control his reaction in front of his close friend, Banquo. Frankly speaking, these prophecies of the three witches have fallen into Macbeth's mind like the wild seed that has been fallen by someone on rich soil. When Macbeth, later on, knows that the first prophecy of the witches has come true, so Macbeth's deepest wishes or drives, according to the psychoanalysis perspective, are beginning to be satisfied (Kristova, 2017). "Two truths are told, As happy prologues to the swelling act/ Of the imperial theme" (I iii 128-129).

After the first prophecy of the witches has come true, the audience from now on is going to see and notice a progressive or dynamic process in the different sights of the character of the hero. The constant development or change is going to be in the psychological, mental, nervous, and emotional sides of the personality of the hero. The protagonist's unstable personality is due to his deepest drives and desires for authority and the throne. These deepest drives or desires start to consume and control the conscious part of the mind of the protagonist. As well as these drives begin to restrict his movements and thus the orientation of the mental activity has become only cares about the process of satisfaction of these deepest drives or desires. The audience also is going to observe the huge and harsh conflict that takes place inside the mind of the protagonist. Macbeth's urgent drives or desires are thirsty which means that they seek urgent satisfaction whatever the means of satisfaction is. This notion reflects Macbeth's thirst to achieve the throne to which he ultimately gives in to the urgent drives and desires of the id (Kristova, 2017).

It is necessary to refer to the fact that Macbeth still has the other components of the personality which are the reality principle, the ego and the morality principle, the superego. Thus, these two components are still refusing the notion of achieving the throne through unethical and dangerous processes as the act of murder. The audience, through the passage of *Macbeth's* plot, can observe that Macbeth's inner struggle increases extremely. In effect, Macbeth's huge inner struggle occurs between the forces that belong to Macbeth's urgent drives that reflect the id's forces. And the needs that reflect the logical part of the personality, the ego as well as the part of the personality that reflects the ethical values, the superego. Indeed, the conflict between the part that reflects Macbeth's drives and the parts of reality as well as morality cannot be measured or determined and is thus uncontrolled. So, Therefore, it can be observed how the two

parts of reality and morality give free space to Macbeth's urgent drives to take the main part of the personality and to be the overactive part (Kristova, 2017). Thus, this fact can be shown in Macbeth's following words "Stars, hide your fires; Let not light see my black and deep desires. The eye wink at the hand, yet let that be. Which the eye fears, when it is done, to see" (I iv 50-53).

The constant development of Macbeth's thoughts and mind reflects how these urgent and rough drives influence hugely the personality of Macbeth. Indeed, Macbeth's personality possesses a great sublimation and this fact can be proved during Macbeth's actions on the battlefield. As a result, Macbeth's urgent and rough drives have become uncontrollable. In addition, these drives have turned to destructive forces which operate in contradiction to all ethical values and social beliefs (Sarge, 2019). The huge conflict between Macbeth's disagreeing forces is going to be determined by his wife, Lady Macbeth. When Macbeth has informed her in a letter about the witches' prophecies, her reaction reflects the huge and uncontrollable force of her id. So, Macbeth's letter has lighted all the rough, destructive and uncontrollable drives of her id as well as her thirst for authority. Lady Macbeth never gives any attention or consideration to her morality, the superego and the logic as well as reality, the ego. She knows well that Macbeth's personality is neurotic and dynamic. That is why she fears that he is not going to gratify his greedy ambition because of the huge impact of the forces of reality and morality. By the arrival of Macbeth, his wife has succeeded to convince him to satisfy their thirst for power and authority by killing their guest, King Duncan (Keini, 2020).

So, from now on, it can be seen the painful and huge conflict that Macbeth faces and feels. Macbeth's forces that are linked to the reality principle and the morality principle aim to reduce or minimize the huge influence of the id's forces and its instincts. Thus, Macbeth has reached an unbelievable and uncontrollable level of fear and anxiety because of these opposing and conflicting forces. This situation influences Macbeth so much that his mind and thoughts are also opposing and conflicting to the extent that Macbeth has lost control of his mind, which is why he cannot take rational and logical decisions. Thus, Macbeth's forces that belong to the principle of reality and morality have been weakened by the huge power and influence of the id's forces and its huge urgent drives. Therefore, Macbeth's principle of reality, the ego gives in to the id's forces and its urgent instincts that are so thirst to be satisfied "If it were done when 'tis done, then 'twere well It were done quickly..... the be-all and the end-all here, But here,...." (I

vii 1-6). The process of controlling Macbeth's mind and thoughts by the destructive forces of the id with its urgent instincts on the one hand and the principles of morality that have been neglected by Macbeth's decision, on the other hand, depict the huge conflict and anxiety which Macbeth feels. This notion demonstrates that many psychological and emotional concepts have been experienced excessively by Macbeth. Before he commits the murder as well as after it such as fear, particularly the fear of death, anxiety, mental disturbance, and thus even obsessions (Keini, 2020).

"I will go no more. I am afraid to think what I have done. Look on't again I dare not" (II ii 47-49). If truth be told, the process of murdering Duncan has resulted in a huge disturbance and shock to Macbeth's mental activity. As well as it destroys the little balance that can be found in his mental activity. That is why Macbeth's experience with different psychological and emotional concepts is going to be constant or dynamic throughout what is coming in the play. For example, Macbeth's feeling of a huge level of fear, threat, and anxiety because of his murder can be revealed at any time, so he can be arrested and killed. This notion upsets and discomfort Macbeth's mind and thoughts. Thus, he experiences and feels different neurotic syndromes such as panic, fear, and a huge level of various forms of anxiety. "What hands are here? Ha! They pluck out mine eyes. Will all great Neptune's ocean wash this blood clean from my hand? No" (II ii 56-58). Macbeth's neurotic mental has increased excessively because of his feeling of fear of others. Indeed, Macbeth's constant feeling of fear, threat, and anxiety has consumed and controlled all his mental activities, including the process of thinking, behaviours, and his internal emotions.

Thus, Macbeth's constant feeling of fear of others permits the destructive forces of the id and its instincts to take control over Macbeth's mind and mental activity. That is why all of Macbeth's decisions and actions have been done in consideration of the id's forces and instincts. From now on, the audience is going to experience, face, feel, and hear Macbeth's id voices excessively "To be thus is nothing, But to be safely thus. Our fears in Banquo stick deep" (III i 47-49). Macbeth's disturbance and neurotic mental activity because of his feeling of fear and threat from others, is not going to let him possess a comfortable and stable mind, thoughts, and feelings. Thus, Macbeth sees that his feeling of fear and anxiety because of Banquo and the idea of his children is going to be constant. But Macbeth wants to get rid of his fears and comfort or relieve his inner psychological conflict because this fear disturbs his mind. That is why Macbeth's

decision to kill Banquo and his son has been taken. Macbeth's huge level of fear and neurotic anxiety makes him give in to the destructive forces of the id. As well as he slowly loses control of his decisions and actions. Macbeth's fear and neurotic anxiety have consumed and controlled his mind and mental activity to the extent that his thoughts are full of fear. Macbeth discovers that all his painful and sinful actions are unable to relieve his fear, anxiety, and mental disturbance. Therefore, he is going to live, eat, and sleep with his constant fear. Macbeth's fear influences excessively each psychological aspect of Macbeth as a human to the extent that his daily life has become full of fear and anxiety. Furthermore, even Macbeth's dreams discomfort and terrify his mental activity and mind because these dreams are full of fear (Kristova, 2017).

"both the worlds suffer, Ere we will eat our meal in fear, and sleep. In the affliction of these terrible dreams. That shake us nightly" (III ii 16-19). Indeed, Macbeth lives an excessive mental ordeal, which is why many psychological syndromes have been faced and experienced by Macbeth. For example, an increasing level of mental as well as physical fatigue (insomnia), tension, desperation, and the mental images of obsession. Macbeth has experienced all these neurotic syndromes that can be aroused or emerged because of the excessive level of his constant feeling of fear and anxiety. It can easily be observed the way that Macbeth has received encouraging words and support from his Lady Macbeth for the sake of committing the first murder. But now and after she has forced him to commit it, she does not appear any sympathy for Macbeth's deplorable situation. The only thing to which she has done for supporting and helping Macbeth's disturbing mental situation is when she asks him to suppress and deny all his thoughts concerning his sinful actions. Thus, she advises him to use these mental processes to relieve his excessive feeling of constant fear and anxiety "These deeds must not be thought. After these ways. So, it will make us mad" (II ii 31). Frankly speaking, this way is not going to succeed to comfort and relieving Macbeth's psychological ordeal and neurotic syndromes such as fear, anxiety, obsessions, and mental as well as physical fatigue. Thus, Macbeth's situation goes further and further. This notion means that Macbeth's ego disintegrates because of the huge stress and influence of the id's forces and its urgent instincts, on the one hand. Also, the moral principles of the superego on another hand. Therefore, Macbeth's constant psychological ordeal as well as neurotic syndromes have given him a free space to experience more and more psychological concepts. These concepts or syndromes can be stated or described as mental images of

obsessions or illusions. This fact can be proved when Macbeth sees the fearful and bloody ghost of Banquo (Kristova, 2017). "Thou canst not say I did it: Never shake Thy gory locks at me" (III iv 49-50).

Macbeth's constant feeling of fear influences excessively his psychological and mental conditions. That is why he begins to lose control over his mind and thoughts. This fact can be proved when Macbeth talks to Banquo's ghost who cannot be seen by anyone only Macbeth. but Macbeth does not know that he is the only one who can see and talk to Banquo's ghost. That is why Lady Macbeth addresses him cynically demonstrating that Macbeth psychologically has been destroyed by the huge level of his fear "This is the very painting of your fear. This is the air-drawn dagger which you said led you to Duncan" (III iv 59-62). Macbeth's excessive level of fear has consumed and controlled his mind to the extent that he cannot take one rational and logical decision that is why he again decides to go and meet the three witches to hear some words that comfort his fears and give him trust, power, and control to face his mental disorder and psychological ordeal. Three visions have been seen by Macbeth during his encounter with the witches. According to a psychoanalytic perspective, these visions represent psychotic images of illusion and obsessions as well as unreal voices. Indeed, these psychological concepts arouse because of the process of breakdown the principle of reality, the ego. This part of the personality of the individual, according to the psychoanalytic perspective, is responsible for the process of balance between the destructive forces of the id and the demands of morality, the superego. According to Macbeth's psychological condition, his ego is malfunctioning because it cannot stand and be patient any more in front of the destructive forces of the id and its urgent drives as well as the superego with its moral demands or needs (Kristova, 2017).

Coming back to the witches who are the main source of Macbeth's sinful actions and fears. Those witches use Macbeth's fear to possess control over his mind and thoughts "Macbeth: beware Macduff. Beware the Thane of Fife" (IV i 71-72). Since the witches know everything concerning Macbeth's blind ambition and deep desires, they inform Macbeth that he must be aware of Macduff. Indeed, this prophecy represents what Macbeth has wanted to hear exactly. After hearing this prophecy, Macbeth decides to do what there has already been in his mind. when he knows that Macduff has run away to England, Macbeth's out-of-control situation forces him to kill all of Macduff's family even the children (Anderson, 2010).

Indeed, the action of murdering Macduff's family even the children represents or reflects that the moral values and humanity that still can be found within Macbeth have been vanished and smashed by this unforgivable action. Also, this murder reflects the total collapse as well as the final decay of the ego and the superego. It also reflects the process of losing control over the id forces which become the overactive and dominant forces that control and influence negatively Macbeth's psychological personality "The very firstlings of my heart shall be. The firstlings of my hand. And even now, To crown, my thoughts with acts, be it thought and done..... (IV i 147-149). This notion reflects that, from now on, Macbeth extremely has turned and become an unrestricted tyrant who has been surrounded, consumed, and controlled by his fears. That is why he rationalizes and interprets his murders, sinful actions, and tyranny as rational, lawful, and legal actions or processes for keeping and protecting the throne of Scotland. As well as for the sake of the safety of the king from traitors and disloyal leaders (Keini, 2020).

In the final period of his status as a king of Scotland, Macbeth acknowledges that his blind ambition for empire and glory has not been achieved by getting the crown. Now, Macbeth gives in to the condition that surrounds him. He recognizes that his status as the king of Scotland and life, in general, have reached an end. That is why he refers to this notion when he regresses or withdraws "I have lived long enough. My way of life. Is fall'n into the sear, the yellow leaf" (V iii 22-23). When he knows about the death of his wife, Macbeth is unable to express one aspect of humanism. This notion reflects that Macbeth's constant situation of his feeling of constant fear, anxiety, and threat make him unable to show the emotion of sadness or sorrow for the loss of his wife. He can no longer have the feeling of human sympathy. This notion reflects that Macbeth's mental and psychological situation has been excessively influenced by the huge level of fear, particularly his fear of death. Because this fear has consumed Macbeth's mind and thoughts to the extent that he cannot use his mental activity just to think (Keini, 2020).

Indeed, in *Macbeth*, it can be easily discovered and observed the huge war and conflict among the three parts of the personality of the individual which are the id, the ego, and the superego. Macbeth's personality part of reality, the ego, has been governed, consumed, and controlled by the demands of morality, the superego. These demands have influenced Macbeth because they force Macbeth to feel an excessive level of various forms of anxiety. Macbeth's constant feeling of guilt forces the superego to be in a huge constant conflict with the destructive force of the id and its urgent instincts.

Thus, the principle of reality, Macbeth's ego has been weakened and slowly smashed by this conflicting world. That is why Macbeth's ego has become unable to balance between the moral values of the superego and the instinctual motives of the id. Because the process of balancing between these two forces cannot be achieved by the ego. Macbeth's life has been filled with fear and threat, and thus a huge level of anxiety has been experienced by Macbeth. According to a psychoanalysis perspective, whenever the individual undergoes a situation of risk or danger, the concepts of fear and anxiety are going to arouse. Therefore, the part of the personality of the individual that is the id, going to be overactive or the dominant part. This uncontrollable situation has given Macbeth the ability to commit murders and thus he is going to experience a deep and huge feeling of guilt, at the same time (Kristova, 2017).

In effect, Freud (1906) has added a very significant fact concerning Macbeth's psychological disturbance when he states that the character of Macbeth has a huge and uncontrollable id. Macbeth's id represents the dark part of humans' nature and their minds. In addition, Macbeth's uncontrollable id leads him to commit unbelievable and unimaginable murders "O; full of scorpions is my mind" (III ii 36). Therefore, Macbeth's id which is full of his blind ambition is in constant conflict and war with the principles of morality and values, the superego. Macbeth's superego suffers so much so since it is full of fear and allegiance. That is why Macbeth struggles because he fears too much to commit the first murder. But Macbeth's blind ambition forces him to do it horribly. Thus, Macbeth has been consumed, controlled, and conflicted between his blind ambition "id" and his moral values "the superego" (Freud, 1906). "I have no spur. To prick the sides of my intent, but only vaulting ambition, which o'erleaps itself. And falls on the other" (I vii 25-28).

2.2.2. Macbeth's Feeling of Anxiety

In the tragedy of *Macbeth*, the tragic events, different images of fear, particularly the fear of death and the constant huge conflict between the different components of the personality of the individual the id, the ego, and the superego, arouse various kinds of anxiety. Indeed, no event arouses different kinds of fear as well as a huge level of anxiety than the fear of death does. Throughout tracing Shakespeare's *Macbeth*, the notion of fear, particularly the fear of death can be easily observed. That is why various kinds of

anxiety are going to arouse, face, and feel excessive. This notion states the fact that the protagonist faces and feels various kinds of anxiety as people do in real life. Because of the huge influence of his fear, particularly the fear of death. The notion that states that humans are mortal and they must face their death one day and the huge influence of this notion arouses in their feeling the anxiety of death psychologically can be named as neurotic anxiety (Akgun, 2020).

According to Freud, the anxiety that arouses because of the fear of death does not only refer to a kind of syndrome concerning psychopathology. But it also refers to a huge and primary emotional threat which "human beings deal with by impeding awareness of the threat from entering consciousness, excluding horror, dread, and despair" (Piven, 2004, p.4). Furthermore, Piven states, according to Freud relates the notion of the feeling of fear, particularly the fear of death with the fear of unknown things or objects, the fear of stranger things or objects, the fear of weakness, and the fear of being alone (Piven, 2004). In Shakespeare's *Macbeth*, the most horrific image is the image of domination and prevalence of death excessively on the stage. That is why the character of the hero has been surrounded by a huge level of fear, particularly the fear of death. Thus, the central and prime emotional reaction to this excessive feeling of fear is various kinds of anxiety. In addition, the notion that states that humans are mortal and they are going to face their death one day arouses an excessive level of neurotic anxiety. Macbeth, like any human, is surely aware of and knows about this notion, which is why arouses in him the fear of his death and thus the neurotic anxiety as a normal reaction to his fear of death (Az, 2014).

Keini (2020) points out that after hearing the prophecies of the three witches, Macbeth undergoes excessive and huge stress from his Lady Macbeth to kill the king. She knows that this is the only way to achieve the throne, and that is why she deliberately makes excessive pressure on Macbeth. Thus, being under this excessive stress, an excessive level of neurotic and moral anxiety has been experienced and felt by Macbeth. Indeed, this huge and excessive feeling of various kinds of anxiety leads to the malfunction of Macbeth's mental activity and sources. That is why the conflict inside Macbeth cannot be controllable. Before the murder of Duncan, Macbeth's moral and neurotic anxiety can be observed when he strongly struggles with his blind ambition "Why do I yield to that suggestion whose horrid image doth unfix my hair. And make my seated heart knock at my ribs, Against the use of nature" (I iii 134-137). He surely

knows that the process to achieve his blind ambition is illegal, immoral, and unnatural. It is against all the religious, social, and moral values or principles "against the use of nature". This situation arouses Macbeth's good side to be noticed on the stage again when his feeling of moral anxiety speaks "We still have judgment here.....Bloody instructions which being taught return to plague the inventor" (I vii 8-10). Macbeth's imaginary fear cannot be controllable because it has reached an excessive level to the extent it makes Macbeth's hair stand and his heart beats so quickly. That is why he tries to relieve the level of his feeling of neurotic anxiety when he says "present fears are less than horrible imagings " (I iii 137-138). He wants to convince himself that the murder in which he is going to commit is not as fearful as he feels now. Because he wants to reduce the level of his neurotic anxiety. Being under huge stress from his wife who is, as her husband, so eager for the throne and also the idea of his blind ambition make Macbeth undergoes an excessive level of pressure "Thou wouldst be great. Art not without ambition" (I v 21).

At the beginning of act two, Macbeth's moral and neurotic anxiety again is going to be observed on the stage through the dagger scene. In this scene, the conflict between the destructive forces of the id and Macbeth's conscience, the superego has reached an unbelievable and uncontrollable level. Interestingly, the dagger represents Macbeth's means by which he is going to achieve his ambition. While the blood on the dagger refers to the consequences of the murder that he intends to commit. The horrific image of this act reflects Macbeth's huge feeling of fear, particularly the fear of death. Indeed, this fear arouses increases Macbeth's neurotic and moral anxiety. So, the image of blood on the dagger can be considered a significant reference to Macbeth about the consequences of murder. Symbolically, it can be the voice of Macbeth's conscience. Thus, Macbeth's moral and neurotic anxiety has been faced and felt by Macbeth excessively in this horrific act. This situation leads to the malfunction of Macbeth's mental activity. That is why his ego is incapable to balance between his urgent desires or instincts, the id and the voice of his moral conscience, the superego. In cases like Macbeth's, the destructive forces of the id's desires are going to be the dominant part over other parts of the individual's personality. Therefore, the process of Macbeth's id domination leads to Duncan's murder (Keini, 2020).

The action of murdering Duncan can be described as a huge and real shock to Macbeth's mind. Because, except in war, this is the first time in which Macbeth faces a

real threat or danger, that is why his fears cannot be determined "I will go no more. I am afraid to think what I have done. Look on't again I dare not" (II ii 47-49). This notion states that he faces and feels what is named reality anxiety when he has murdered Duncan. This real danger which Macbeth faces does not only arouse Macbeth's feeling of reality anxiety. But it also destroys the little and remaining average of the process of balance in Macbeth's mind. Therefore, fear is going to be Macbeth's companion, particularly the fear of his death till his downfall. Since Macbeth's feeling of fear, particularly the fear of death is going to be felt by Macbeth till his downfall, he thus is going to face and feel excessively neurotic anxiety on one hand. As well as the moral anxiety due to his sinful actions on the other hand "What hands are here? Ha! They pluck out mine eyes. Will all great Neptune's ocean wash this blood Clean from my hand? No, this my hand will rather.... (II ii 56-58). "To know my deed, 'twere best not know myself" (II ii 70). Indeed, Macbeth's speech shows the fact that Macbeth's psychological and mental activity and his neurotic situation progressively have been controlled and consumed by his fear, particularly the fear of his death (Keini, 2020).

Bradley (1955) states Macbeth's situation, particularly after the first murder. He says that Macbeth no longer has any manners. He adds that Macbeth has only his huge fear of being arrested and killed due to his murder. This excessive level of fear forces him to commit the murder one after one for the sake of his safety as a person and for protecting his throne from his enemies. Thus, he has done all these murders to relieve his fear, neurotic fear. He adds that all of Macbeth's murders can be described as a process of suppressing his sense of guilt (moral anxiety) which arouses and increases his feeling of fear (neurotic fear).

Macbeth's lack of children increases his fear because it is the prophecy that states that Banquo's sons are going to take the throne after him. This fear arouses again Macbeth's neurotic anxiety and leads him to commit another murder just to protect his throne from his imaginary fear. Macbeth believes that anyone who threatens his throne must be killed (Akgun, 2020). Therefore, Macbeth "Kills another man, destroys that is, another piece of human nature. But,

In doing so, he destroys the human nature in himself." (Bradley, 1955, p.182). Roughly and unbelievably, Macbeth's conscience strikes Macbeth's consciousness again when Banquo's ghost appears in front of him at the banquet. Thus, Macbeth's moral

anxiety arouses excessively in front of the lords. His situation cannot be controlled, and that is why all the lords at the banquet are shocked. His situation represents that his internal peace of mind has been shattered and destroyed by the excessive level of his fear and guilt altogether. In this situation, Macbeth is totally out of control and he speaks out of his mind. It certainly seems that the notion of Fleaence survival "stick deep" and disturbs Macbeth's mind and internal peace. That is why he can no longer manage his neurotic fear or anxiety because Banquo is going to live forever through his children (Edwards, 1963).

By the end of the banquet, Macbeth's fear has turned to Macduff because of his absence at the banquet. Now, Macbeth's neurotic anxiety and fear need to relieve, which is why he decides to meet the three witches again. Macbeth, in a despairing way, goes to the witches who, of course, are not going to relieve Macbeth's feelings of fear, anxiety, and guilt. Because their prophecies have influenced hugely and negatively Macbeth's conscience and increased his feelings of fear and anxiety. By this encounter, Macbeth's neurotic anxiety and fear have been increased again and again by the witches "Macbeth! beware Macduff. Beware the Thane of Fife" (IV i 71-72). Their prophecies have played a major role in changing the whole life of Macbeth and his final fate. After each encounter with Macbeth, the witches make him fall deep and deep into the circle of his fears. Thus, they increase his neurotic anxiety and make him kill more innocence. His excessive and huge feeling of fear as well as the neurotic anxiety that arouses because of this fear force him to murder even the children of Macduff's family (Edwards, 1963).

After Macbeth has succeeded to kill Duncan and become the new king, he has achieved, not only the throne but also unlimited power that stems from the throne. Thus, this unlimited power has provided unlimited freedom to Macbeth to do whatever he wants. Because Macbeth has achieved the throne in a way that is "against the use of nature". And also because of the wrong way of using his unlimited power and freedom, an excessive level and various forms of anxiety have been felt and faced by Macbeth. Surely, he has succeeded to achieve his ambition and be the new king, but he extremely has failed to relieve the feelings of fear and anxiety that arouse because of his unbelievable and unforgivable actions (AZ, 2014).

2.2.3. Macbeth's Use of Defence Mechanisms

2.2.3.1. Suppression

Indeed, the process of tracing and analysing the character of Macbeth according to a psychoanalysis perspective reveals the huge influence of the conflicts. These conflicts occur in the internal world of the individual's psychological condition. The process also reveals how these conflicts negatively influence the mental condition of the individuals. As well as the process reveals the huge influence of the individual's feelings of fear, particularly the fear of death which arouses because of the individual's feelings of his sinful and guilty actions. Thus and due to the huge level of feelings of fear and its concepts several forms of anxiety are going to arouse. These various forms of anxiety increase the conflicts within the internal world of the individual's psychological personality and then disturb the mental activity of this individual. That is why several processes of defence mechanisms are going to be used by the ego to relieve this internal war (Bloom, 2010).

The violent and horrific murders increase Macbeth's feelings of fear, particularly his fear of death as well as his feelings of anxiety and guilt that have become excessive after each murder. He kills because he wants to expand his authority as well as power and thus protects his throne as a process to relieve and comfort his feelings of anxiety and fear, particularly his fear of death. He surely knows that his actions are unfair, and that is why he feels a huge level of fear and guilt. Thus, he slowly destroys himself and falls into a circle that is full of fear, anxiety, panic, obsessions, and guilt. A circle of which he is incapable to get out of it till his withdrawal or regression when he falls as a dead body (Bloom, 2010).

Therefore, Macbeth always seeking ways to suppress all his feelings of fear, anxiety, and guilt. As well as he always wants to suppress his conscience out of his conscious awareness to be put into his subconscious part to be used only in the case of his need. Thus, he uses the process of displaced aggression to discharge his feelings of rage and fear towards other people who are less power or authority. Then, he reacts or behaves with those people in a way that is completely different from his true inner feelings. So, he uses the process of reaction formation because he wants to achieve his blind ambition which is the throne, even if it needs to kill others. Because he rationalizes

and denies the process of killing for different purposes including ambition, disloyalty to the throne, and his safety as a king (Edwards, 1963).

According to Anderson et al. (2011), individuals sometimes use the process of blocking painful or unwanted feelings or memories voluntarily or willingly. This notion refers that the individuals consciously blocking or preventing the uncomfortable and painful thoughts or memories from breakthrough their conscious awareness. So, those individuals, in a conscious way, force the uncomfortable and unwanted materials or contents to be a way of their conscious awareness. Indeed, this process can be described or named suppression. If truth be told, the process of suppression is extremely can be happened in a voluntary and willingly process. Thus, by using the process of suppression the individuals try deliberately to block or prevent their thinking about all their uncomfortable and painful memories or emotions.

Bloom (2010), through the process of tracing Macbeth, it can be observed that he has been controlled and consumed by his huge mental efforts to suppress his conscious awareness. After he has usurped the throne by committing a horrific murder, his constant use of the process of thought suppression has consumed and damaged his mental activity. Indeed, the process or image of murdering King Duncan, not only arouses a new bloody image of Scotland, but it also arouses a completely different Macbeth who fits this bloody image. This sinful action of murdering the king makes Macbeth suffers a lot, not only physically, but also mentally. Thus, he roughly and hardly wants to suppress this sinful action because he is incapable to control or deal with his painful thoughts. Macbeth's painful feelings and thoughts have consumed his mind, which is why he intends not to think or remember them. These painful feelings and thoughts must be suppressed by Macbeth and if he remembers them, he wishes not to know who he is.

"To know my deed, 'twere best not to know myself" (II ii 70). "I'll go no more: I am afraid to think what I have done; Look on't again I dare not" (II ii 48-49). In the process of murdering King Duncan, Macbeth has suppressed or ignored his conscience as well as his conscious awareness of what is moral and immoral. Indeed, Macbeth's efforts to suppress his conscience and eliminate every moral aspect a way out of his conscious awareness have failed because of the moral demands or needs of his superego as well as the huge influence of his superego on his inner conflict. Macbeth's effort to

suppress his conscience as well as the painful image which reflects the process of murdering King Duncan can be stated through his speech "If it were done..... It were done quickly: If th' assassination could trammel up the consequence, and catch..... But in these cases. We still have judgement here, that we but teach....." (I vii 1-8). In this soliloquy, Macbeth deliberately intends to suppress his conscience and eliminate all his moral values. This means that Macbeth does not reject the notion of murdering King Duncan and achieving the throne which is, indeed, his deep desire. But his conscience has been revealed again when he thinks about all the results that can be aroused after he commits the murder. It appears that Macbeth can suppress his conscience, but Macbeth cannot suppress his fears of the murder, particularly his fear of being caught and killed for his sinful deed. That is why he reminds himself about the results of his sinful action if he is going to commit it. If truth be told, the soliloquies in the first act demonstrate the process of domination of Macbeth's conscience on the horrible thoughts that make Macbeth so fearful. That is why he intends to suppress these horrific thoughts that make his mind and mental activity exhausted.

Macbeth's thoughts are unbelievable and unimaginable to the extent that he is so fearful to express them or think of them consciously. That is why he roughly and hardly wants not to think of these horrific thoughts that stick deep in his heart. Thus, he wants to suppress them because his conscience knows that these desires are unnatural, immoral, and injustice "Why do I yield to that suggestion? Whose horrid image doth unfix my hair. And make my seated heart knock at my ribs, Against the use of nature" (I iii 134-137). Through tracing Macbeth's fears soliloquy, one can be observed the power and domination of Macbeth's conscience voice over the voice of his blind ambition and desires. Indeed, Macbeth's conscience and the domination or power of his conscience enable Macbeth to suppress the idea of achieving the throne unnaturally. In addition, the process of domination of Macbeth's conscience over his ambition enables Macbeth to suppress the uncomfortable and horrific thoughts that come to Macbeth's mind whenever he thinks of the murder. Because the notion of murdering King Duncan creates terrifying images and thoughts in Macbeth's mind. That is why he suppresses this notion and leaves it to be determined by fate "If chance will have me king, why, Chance me. Crown me,/ without my stir" (I iii 143-144).

Then, the process of thought suppression takes another completely different direction. Macbeth's voice concerning his blind ambition and deep desires has been

revealed again and increased. This notion states the fact that his ambition and deep desires are stronger than the voice of his conscience. In addition, Macbeth's blind ambition enables him to suppress the voice of his conscience. As well as it enables Macbeth to suppress all thoughts that make him uncomfortable and so fearful whenever he thinks about the murder. This reflects that the process of domination has been changed due to many factors such as his blind ambition, deep desires, and the huge influence of his wife. Thus, the process of domination has changed and become with the side of his ambition. This notion refers to the absence of his conscience voice "Stars, hide your fires; Let not light see my black and Deep desires: The eye wink at the hand; yet let that be, Which the eye fears; when it is done, to see" (I iv 50-53). It can be observed through Macbeth's soliloquies how he lives huge and rough conflict and how he demarches hardly to suppress and relieve the uncomfortable and horrific thoughts that increase the level of his inner conflict excessively. Thus, he has been surrounded by two voices which are the voice of conscience and the voice of his blind ambition. Throughout his huge and rough internal conflict, he tries hard to suppress one of them. he wants to suppress his fears to do the deed and satisfy his greedy ambition. That is why he says "present fears are less than horrible imagings" (I iii 137-138). But the voice of his conscience arouses him each time and makes him think of the results that are going to emerge if he continues to function the deed. This struggle creates a terrifying image within his mind and thus he suppresses the idea of murdering King Duncan. But then, his wife with her huge influence forces him and recalls again his blind ambition ".....yet do I fear thy nature; It is too full O' the milk of human kindness.... Thou wouldst be great Art not without ambition, but without, the illness should attend it" (I v 16-20).

"I dare do all that may become a man; Who dares wasn't then, do more is none. What beast wasn't then, When you durst do it, then you were a man" (I vii 46-50). Macbeth is under the huge influence of Lady Macbeth who knows that Macbeth's weak point is his blind ambition and the idea of the throne that "stick deep". This increases the domination of Macbeth's desires and his ambition over the voice of his conscience that now is absent because, indeed, Macbeth has suppressed it deliberately and consciously.

"As a woman more manly in character than her husband, Lady Macbeth raises the standard of manliness above static concern with honour and reputation, grading it on the endodynamic scale of ambition, competitiveness, and the ability to suppress 'unmanly' 'scruples'" (Bloom, 2010, p. 164).

Indeed, the huge level of fear and anxiety as well as the rough conflict which Macbeth has faced and felt many times in the play can be described as the result and impact of his sinful action. He involves himself in an unimaginable and uncontrollable dilemma which has changed his life upside down. Macbeth has committed an action, even when this action has been acknowledged by him "against the use of nature". An evil action that has changed Macbeth's life and it makes this life full of fear, particularly the fear of death. An action which demands a huge and strong process of thoughts and conscience suppression. Thus, to commit a deed like a murder, Macbeth deliberately and consciously must make a strong process of suppressing his nature to which Lady Macbeth feels fear of this kind of nature. Because Macbeth's kind of nature is full of "milk of human kindness" that is why Lady Macbeth feels fear of Macbeth's nature. Furthermore, Macbeth must suppress all his painful and uncomfortable feelings concerning his sinful deed and eliminate them away out of his conscious awareness. By committing an evil, unnatural, and sinful action, Macbeth has created for himself a fearful and painful image and path that makes him suffer a lot. That is why Macbeth wants to separate himself from the fearful image and thoughts that hurt and exhaust his mental activity roughly. He wants to suppress this horrific image that has been aroused by his sinful deed, an action that makes Macbeth unable and so fearful to look or think of it anymore "I'll go no more. I am afraid to think what I have done Look on't again I dare not" (II ii 47-49).

Therefore, Macbeth is going to face and experience a huge level of fear, particularly his fear of death and thus his inner conflict forces him to suppress all that uncomfortable emotions that disturb him. Thus, Macbeth is going to continue using the process of thought suppression a lot. So, Macbeth's mental condition is going to be consumed and exhausted because of the constant use of the process of thought suppression. That is why he is suffering psychologically and morally (Bloom, 2010).".....after the murder Macbeth has no morality but only bad dreams of being assassinated, which drive him on from crime to crime but it is the suppressed feeling of guilt, surely, which emerges as a Neurotic Fear" (Bradley, 1955, p. 279).

Indeed, after the murder of Duncan, Macbeth does an excessive effort to suppress the voice of his conscience which increases his fears to the extent he has begun to fear everything in his life. Macbeth's fear, particularly the fear of death has begun to control and consume all the aspects that are linked to Macbeth's psychological mental and

emotional conditions. Macbeth's fear has aroused an unbelievable and uncontrollable level of conflict in Macbeth's whole life. Thus, Macbeth wants to reduce and relieve his feeling of fear which begins to control and govern each aspect of his life. That is why he does huge efforts to suppress the voice of his conscience and keep it in the subconscious part of his mind. From now on, it can be observed the excessive level of using the process of thought suppression by the character of the hero. Macbeth is not only going to suppress the voice of his conscience, but he is also going to do a huge mental effort to suppress the uncomfortable feelings that disturb him mentally, morally, and psychologically. He wants to sleep comfortably, thus he must suppress all his fears that control and consume his mind, particularly his fear of being assassinated. Macbeth's constant suppression of his huge fear reflects his huge feeling of guilt and this results in him suffering a lot from the "neurotic fear" (Bradley, 1955).

In effect, it seems that Macbeth's whole life depends on the process of thought suppression because this is the only way in which he believes that he can achieve comfort and relieve his feelings of fear and guilt. Thus, Macbeth suppresses all the following murders, after the first one and considers them unlinked to his conscience. Because he relates the murders to his safety as a king, to keep or sustain the throne from the disloyal leaders, and his deserved ambition. This notion reflects the fact that Macbeth keeps suppressing the voice of his conscience to the end of the play as he continues to suppress his feeling of guilt and fear due to his sinful actions. That is why he is going to be plagued and tortured by the "scorpions" that torture him mentally and psychologically.

"We have scotch'ed the snake, not kill'd it: she'll close and be herself, whilst our poor malice. Remains in danger of her former tooth" (III ii 13-15). It appears obvious that despite Macbeth has killed the king to achieve what he calls "gain our peace", Macbeth now has surrounded by an unbelievable level of fear and anxiety. This feeling of fear influences Macbeth excessively to the extent that he can no longer sleep. Here, Macbeth wants to suppress his fear and get rid of everything that can threaten his safety and throne as he claims (Edwards, 1963). Macbeth's fears stem from his idea that he has wounded "the snake", not killed it. Thus, he has not finished the work yet. According to Macbeth's fear, "the snake" represents any object that can threaten Macbeth as well as the throne and his ambition. Thus, Macbeth wants to suppress this object (snake) because it increases his fears and keeps them "in danger". But what a snake which Macbeth talks

about, feels so fearful of it, and thus he decides to kill it without giving into consideration the results and costs. This reflects the fact that what Macbeth cares about is how he is going to suppress his fears, so he can relieve the huge inner conflict which disturbs his mental activity. Indeed, "the snake" that causes this huge level of fear to Macbeth and makes him sleepless, represents his close friend Banquo (Weller, 1998).

"To be thus is nothing But to be safely thus Our fears in Banquo stick deep" (III i 47-49). Therefore, Edwards (1963) states that Macbeth has blamed his fears on his close friend Banquo who, for the moment, represents the main cause of Macbeth's fear. That is why Banquo's murder decision must go on to be done to achieve what Macbeth calls "gane our peace", an instinct that seems impossible to be gained anymore. According to Macbeth, his sleeplessness is going to ease and solve when he suppresses the fears that disturb him mentally and psychologically. "Our fears in Banquo", thus Macbeth has murdered another innocent man "He kills another man, destroys, that is, another piece of human nature. But, in doing so, he destroys the human nature in himself" (Bradley, 1955, p. 182).

Roughly and unbelievably, Macbeth's suppressed conscience strikes Macbeth's conscious awareness again when Banquo's ghost appears in front of him at the banquet. Indeed, no one can see Banquo's ghost except him. This represents that Macbeth's internal peace of mind has been shattered and destroyed by the huge level of feeling of fear, anxiety, and guilt that he feels now because, of course, of his sinful and evil actions. This situation demonstrates that the murder of Banquo has woken up and hurt Macbeth's suppressed conscience. That is why Macbeth wants to smash his conscience to not feel any guilt because he cannot bear this horrific sight. This can be seen through this speech "Thou canst not say I did it: never shake/ Thy gory locks at me" (III iv 50). Macbeth's speech states that he is so fearful and he feels that his mind is out of control because of the constant use of thought suppression that he uses more and more. To the extent that he wants to suppress even the idea of his responsibility for Banquo's murder. This is the huge impact of his fear which consumes and controls him more and more with time. Macbeth's feeling of panic can be stated as unbelievable and uncontrollable through his encounter with Banquo's ghost. Macbeth's situation is out of control because he completely speaks out of his mind when he talks to the ghost (Edwards, 1963). Hence, his wife talks to him cynically "This is the very painting of your fears. This is the air-drawn dagger which you said led you to Duncan" (III iv 113-115).

Macbeth now seeks a way that can comfort his conflict and suppress his feelings of fear as well as guilt. Thus, in a despairing way, he goes to the witches who are not going to do anything concerning his feeling of fear, guilt, and conscience. Because their prophecies have influenced greatly and negatively on his conscience as well as increased his fears. Thus, their prophecies have had and played a major role in changing the whole future of Macbeth and his fate (Edwards, 1963).

"After his meeting with the Witches, he suppresses his conscience altogether, closing the gap between the heart's evil impulse and the hand's blind execution. He now seems perfect tyrant, a murderous reflex action" (Bloom, 2010, p.22). "From this moment the very firstlings of my heart shall be the firstlings of my hand. And even now, to crown my thoughts with acts, be it thought and done" (IV i 146-149).

Therefore, Macbeth completely has turned into a man who has no inner voice of conscience. He suppresses all the ways that can wake up his conscience and thus he has become an unrestricted tyrant. The life of this tyrant has been surrounded and consumed by all concepts that fear contains. As he has succeeded to suppress the voice of his conscience, he wants to suppress his fears that "stick deep" as "scorpions" in his mind. This fear causes a huge pain for him and makes him deny his responsibility concerning the murders. This notion states that he rationalizes his evil, sinful, and tyrannical actions as a rational and legal process for keeping and protecting the throne of Scotland and his safety as a king from what he calls traitors and disloyal leaders. Indeed, he uses this process of denying the truth of his crimes as a deliberate and willing use of the process of suppressing his fears (Keini, 2020).

Macbeth's feeling of fear has reached an excessive and unbelievable level to the extent he wants to suppress the word of fear from all his world, not only from his inner feelings and mind. Even though Macbeth has been informed by the witches that no man has been born by a woman can hurt Macbeth. But Macbeth's fears still "stick deep" in his mind making him sleepless. Thus, being informed by the witches is not enough for suppressing his huge fears. This notion reflects that Macbeth wants to do a double confirming because he is so eager to achieve "gane our peace", to sleep in peace and suppress his fears. Hence, due to the absence of the voice of his conscience since "he suppresses conscience altogether" (Bloom, 2010, p.22), Macbeth keeps murdering. This notion states that Macbeth finds a way that enables him to suppress his huge fears and makes him again able to sleep comfortably. This way means that Macbeth must keep on the process of murdering any object that can cause fear, threat, and pain to Macbeth

(Edwards, 1963). "But yet I'll make a sureness double sure, And take a bond of fate: thou shalt not live" (IV i 83-84).

The moment when Macbeth has been informed by the soldier about the huge number of the English army makes the concept of the fear of death strikes Macbeth's deep mental condition. Macbeth now falls deep and deep into the circle of fears, particularly his fear of death. Thus, he now thinks of his death and the consequence that he is going to gain when he dies because his actions that are unlinked to the human conscience. Resulting, Macbeth is no longer able to bear his fears, think of his fears, or even hear anyone who talks about fear. Thus, again and again, to suppress his fears from all his world he orders his soldier "Bring me no more reports" (V iii 1). " Send out moe horses; Skirr the country around; Hang those that talk of fear" (V iii 35-36). Despite the huge effort that Macbeth has done to suppress his huge level of feeling fear, he never seems to win this battle with the fear at all. Macbeth's order to his soldier, not to bring any news about the English army and his punishment to anyone who speaks about fear refers to Macbeth's unbelievable and uncontrollable level of fear. It also refers that Macbeth lives a constant conflict with his fear that seems that it is going to "stick deep" to the end of his life (Edwards, 1963).

In the final period of his status as a king of Scotland, Macbeth acknowledges that his blind ambition for empire and glory has not been achieved by getting the throne. This notion reflects the fact that he now gives in to the fearful condition that surrounds him. He also recognizes that his status as a king of Scotland and his life, in general, have reached an end. It can be observed in Macbeth's reference to his withdrawal or regression when he says "I have lived long enough. My way of life. Is fall'n into the sear, the yellow leaf" (V iii 22-23).

2.2.3.2. Withdrawal or Regression

Withdrawal or regression is one of the influential and effective defence mechanisms that have been used by the reality principle, the ego, to reduce and minimize the huge level of feelings of fear, threat, danger, and anxiety. Indeed, the ego uses this defence mechanism as a normal reaction to an uncontrollable situation which includes rough risk and fear. Thus, this defence mechanism arouses or emerges when an individual regresses or withdraws from a situation which includes a huge feeling of

threat and fear. So, the individual regresses from the outer world that threatens him when he does not feel comfortable. Thus, the psychological shape of regression or withdrawing represents the process of withdrawing the individual from the reality of the environment that surrounds him. The defence mechanism of withdrawal differs according to its form and degree. But physical withdrawal is the most common one that has been experienced by individuals. Indeed, physical withdrawal can be described as a basic and normal reaction or response to any condition that contains fear, danger, tension, frustration, and a huge level of anxiety. This process of physical withdrawal can happen in a parallelism way with the orientation to aggressive attack to achieve another way of gratification and compromise (Sam, 2018).

Indeed, the psychological syndromes of the individuals during their use of this defensive process are various in way and degree. Those individuals reject to share their speech, ideas, and opinion with any person around them. They even do not care about anything, which is why they neglect or ignore and even lower the level of their ambition. In addition, they are going to make their life so simple as a way of avoiding calamities. Furthermore, those individuals also can be influenced by the process of their withdrawal excessively. Their reaction to any process of failure and defeat to which they experience or face can be by reducing their efforts. As well as by frustrating or preventing their drives, motives, and wishes as much as they can. Thus, those individuals are more prepared to be so despair, frustrated, and fearful than at other times. That is why they are going to be consumed or controlled with feelings of hatred and hostility toward other people as a response or reaction to their frustration (Sam, 2018).

Indeed, it is a huge and unbelievable irony when someone sees or notices how Macbeth slowly regresses or withdraws, particularly at the end of the play. As well as how he has become so despaired and isolated himself from the outside world and environment that surrounds him while he has achieved his blind ambition or deepest desire and become the new king. How an individual who has achieved the thing that aspires him, feels with a huge and constant frustration while his deepest desire has been fulfilled or satisfied. What a huge, strong, and uncomfortable power that forces a brave war man to withdraw or regress and isolate himself from the outer reality that surrounds him, particularly and ironically after he has gained what he always dreams of, the crown (Az, 2014). If truth be told and interestingly, Camus (1955) states that humans are going to face the feeling of despair because of the process of sinning. As well as and ironically,

they are going to face and feel constant frustration, even if they achieve what they desire or wish. This notion can be demonstrated when Camus imputes and states this interesting notion when he says: "Sin is the obstacle to the human fulfilment-a reason of despair" (Camus, 1955, p.18).

Resulting and after killing Duncan, Macbeth's feelings of fear loneliness despair, anxiety nothingness, and even his withdrawal can be seen and observed clearly on the stage. "How now my Lord! Why do you keep alone;/ Of sorriest fancies your companions making" (III ii 8-9). All these uncontrollable and uncomfortable feelings have been faced and felt by Macbeth because of his unforgivable sin. Macbeth's sin arouses a huge level of despair, frustration, and fear, particularly his fear of death within Macbeth's inner conflicts. That is why he can no longer sleep, or pray, and thus the uncomfortable obsessions that he sees, all can be considered a normal consequence of his unforgivable sin (Az, 2014).

Macbeth has been controlled by Satan, which is why he slowly falls and sinks into the deepest part of the circle of his sinful actions. Macbeth's "I am in Blood" states that he has ignored all the social and religious instructions and values to achieve his blind and greedy ambition. Thus, he must accept and encounter all the consequences that are going to arouse because of his unforgivable sin. At the end of the play, Macbeth's withdrawal depicts that he is incapable to communicate with others. As well as he cannot depend on others to help him because he no longer trusts anyone. This notion reflects Macbeth's deep feeling of loneliness to the extent that he cannot depend on any person asking for advice, guidance, and also for protection from Malcolm's army. The unbelievable and harsh tragedy in *Macbeth* is that when Malcolm's army becomes near Macbeth's castle, Macbeth is extremely alone. This huge level of withdrawal shows that Macbeth has reached an uncontrollable and huge level of despair. Macbeth's distrust of any source of support and help forces him to depend only on his actions. This sense and feelings have increased the level of Macbeth's regression from the reality that surrounds him and forced him to be alone (Az, 2014).

Macbeth in the end becomes alone while his remaining and the only process of communication with his outer world that surrounds him is Seyton. Macbeth's realization of the fact that he is about to lose the thing which forces him to commit murders increases the level of his feeling of withdrawal. He tries to convince himself to accept the idea of

withdrawal when he says: "I have lived long enough: my way of life. Is fall'n into the sea, the yellow leaf....." (V iii 22-24). Macbeth's speech shows his huge feeling of loneliness and despair. It seems that he extremely accepts the idea of his regression and being alone. Because he has created more enemies for achieving his blind ambition as well as establishing this blind ambition. Whenever he achieves more and more power, he regresses more and more from everything or anyone that surrounds him. By the end of the play, Macbeth, except Seyton, does not have friends or a family, thus he excessively feels loneliness since he is completely alone. This situation makes Macbeth does only one thing which is giving the orders of murdering friends, their families, and even the children. It seems obvious that he does not have any idea or feeling about the meaning and purpose of his existence. He, furthermore, does not know what he needs, wants, and even satisfies his deep desires. Macbeth's uncontrollable feeling of regression and confusion makes him try to end his whole life and psychological anguish (Az, 2014).

Throughout Shakespeare's *Macbeth*, it can easily be observed the unbelievable, rough, and huge influence of fear, particularly the fear of death. If truth be told, Macbeth's fear of death plays a major role in the process of Macbeth's withdrawal and isolation from the outside world that surrounds him. The fear of death influences Macbeth excessively to the extent that he regresses from all the people who surround him. Because he can no longer trust them and he believes that they constitute a huge threat to him, particularly his throne. Macbeth's fear of death does not only force him to regress and isolate himself in Dunasine. It also makes him out of control and it forces him to behave and order his soldiers irrationally and uncontrollably "Bring me no more reports" (V iii 1). " Send out moe horses; Skirr the country around; Hang those that talk of fear" (V iii 35-36). Indeed and through tracing *Macbeth*, it can be observed how the notion and image of death control and surround Macbeth from the first scene till the end of the play when Macbeth himself dies. But the death that can be described as a strong hint to Macbeth's upcoming death is the death of his Lady who represents Macbeth's whole family (Az, 2014). The notion of the family of the two Macbeths can be stated and named as Jacobs (2008) says "The way in which two people act together in a way that either one would be unlikely to do on their own" (Jacobs, 2008, p.132).

By the death of Lady Macbeth, the image of Macbeth's regression and loneliness can be easily seen by the audience. Indeed, the most tragic image in *Macbeth* besides the images of death and blood, is the tragedy of the two Macbeths' relationship. After

Macbeth and his wife have succeeded to finish their plan successfully, their love, communication, and sharing of everything start to vanish. Even their bond as a couple who have already been married starts to vanish. At the beginning of the play and in an inborn way, they understand as well as realize the thoughts of each other which reflects the fact that they understand each other easily. To the extent they guide as well as advice each other and also they finish each others' thoughts and ideas before one of them finishes the thought or idea. In act three, particularly at the end of this act, they rarely or hardly talk, communicate, as well as share thoughts and ideas. Hopelessly, Macbeth is withdrawing from Lady Macbeth. He does not reveal the secrets to her and share his ideas or thoughts with her. Macbeth's relationship with his wife has been replaced with the unbelievable and horrific relationship, of the three witches. Macbeth, in a despairing way, has fallen deep and deep into this relationship, which is why he withdraws from the bond of his marriage with Lady Macbeth. Therefore, Macbeth's physical and mental withdrawal from his Lady not only destroys her inner feelings and heart deeply, but it smashes Lady Macbeth's health mental activity and her mind as a whole (Az, 2014).

Indeed, life drive (Eros) and death drive (Thanatos) can be considered a huge reflection of the contributions of the theory of psychoanalysis. Whatever, through the process of tracing particular Shakespearean male characters such as Macbeth and Othello, humans' final and unavoidable destiny, Thanatos can be seen clearly. Through observing those two characters, it can clearly be noticed how the drive of life (Eros) is going to lead to the destructive and unavoidable drive which is the drive of death (Thanatos). This notion arouses the fact that at the beginning desire or drive that is linked to life is going to arouse or emerge. Then, to achieve and fulfil this drive, an action is going to be committed. Resulting in and eventually, this drive is going to be died and thus it arouses the destructive and unavoidable drive which is death drive, Thanatos.

If truth be told, life drive (Eros) can also be born out of death drive (Thanatos). In act one, Macbeth has just returned from a destructive war and thus his life drive is born out of death drive, Thanatos. At the beginning of the play, it can be clearly observed the strong voices of life drive (Eros) that seeks urgent satisfaction. And thus, these voices must increase and become stronger to achieve the process of satisfaction of life drive, Eros. "Stars hide your fires" (I iv 50-53), "If it were done.....it were done quickly" (I vii 1-6), "present fears are less than horrible imaginings" (I iii 137-138). These voices represent the huge desire for blind and uncontrollable ambition which reflects life desire

(Eros). And this in turn leads to the destructive and unavoidable death drive (Thanatos) which leads to Macbeth's tragic downfall (Fitzgerald, 2005).

3. MOSES'S LIFE

3.1. Moses's Fear of Death in the Holy Quran

Indeed, through tracing the Holy Quran, it can be noticed that fear and its concepts such as sorrow, anxiety, phobia, depression, and sadness have been shown and presented extensively. So, the Almighty Allah informs Muslims in so many Quranic verses that their life is a place where fear and its concepts can be found along with their feelings of happiness and peace. In addition, Muslims know that this condition is one of the Almighty Allah's procedures to test His believers. And how those believers have strong faith in the Almighty Allah: "Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits but give glad tidings to those who patiently persevere who say when afflicted with calamity: "To God, we belong and to Him is our return" (2: 155-156). Thus, the individuals who have weak or have no faith in the Almighty Allah and His plans are going to feel fear and anxiety in any situation. Those individuals are going to fall deep into the circle of fear. And they also are going to feel fear of many things such as the fear of the future or unknown things. That is why they can no longer control their process of thinking and rationally use their mind because of the huge impact of the feelings of fear. Thus, their decisions and actions are going to be irrational (Altaf, 2017).

On the other side, the individuals who have strong faith in the Almighty Allah and His plans. And they fear nothing in this world only Allah, those "on them shall be no fear nor shall they grieve" (2: 277). Because they believe that there is nothing that can hurt them and they fear only Him, they do not fear anything in their life. This strong belief is because they completely have put all their faith and trust in the Almighty Allah and His plans. Thus, their hearts have become free from fear and its concepts. That is why when they face a calamity or a huge ordeal in their life, they surely know that this is a test from him. And they must be patient because this is one of the great features of believers "O ye who believe! Seek help with patient perseverance and prayer: for God is with those who patiently persevere" (2: 153). This notion shows that the Almighty Allah has made a therapy which enables the believers to face their feelings of fear and sadness. Indeed, fear, sadness, pain, and sorrow all can be described as a natural result of a calamity which any individual is going to face and experience in this life. So, those

believers have been told by the Almighty Allah Himself to be patient when they face and experience fear and its concepts. Patience has been chosen by the Almighty Allah as the best therapy for feelings of fear, sorrow, and pain. If truth be told, patience does not only help the individual to face and deal with a calamity, but it also can play a major role and result in as well as enhance or support the psychological health of any individual (Altaf, 2017).

Indeed, fear has been considered an innate drive or instinct of the individual who has been created on it. Besides, this innate drive or instinct plays a major role in the life of any Muslim as well as the fate of this Muslim. In addition, fear can play a huge influence on the Muslim's behaviours and actions. Fear also can influence hugely on the whole community. That is why the Holy Quran through so many Quranic verses has demonstrated and depicted various stories that talk about the subject of fear. Also, these stories explain and depict the process of behaving or dealing with fear whenever Muslim faces it. One of the Quranic stories that highlights and explains the subject of fear and its concepts as well as the huge and unbelievable impact of fear on Muslims' life and fate is the story of Moses (Issa, 2020). As it has been said, believers must have faith and trust in the Almighty Allah and His plans because His plans have unbelievable subtlety and wisdom. So, Muslims must put all their faith and believe in His plans even if they do not know or understand anything about His plans. If truth be told, the story of Moses is one of the stories that depict the unbelievable and strong belief in the Almighty Allah and His plans. Starting from his birth, the huge and unbelievable fear, particularly the fear of death that surrounds Moses as well as how his mother's faith has been tested by the Almighty Allah (Rashid, 2013).

The first image of fear, particularly the fear of death that surrounds Moses from an early period of his birth can be observed clearly when the Almighty Allah says "So We sent this inspiration To the mother of Moses: "Suckle (thy Child), but when Thou hast fears about him, Cast him into the river...." (28: 7). From here Moses's journey of fear, particularly his fear of death starts, from an early period of his birth. When his mother has been inspired by the Almighty Allah to breastfeed Moses. Then, she must hide him as possible as she can because Pharaoh's soldiers are going to kill him. But if she fears Moses in the case that he is going to be killed, she must put him into the sea. Here, it can be observed that fear, particularly the fear of death that stems from Pharaoh and his soldiers has surrounded Moses from the early period of his birth (Issa, 2020).

Moses's mother wants to protect her infant from Pharaoh's soldiers who want to kill him. That is why she has been inspired by the Almighty Allah to do a process which seems opposite to the process of protecting Moses. She has to put her infant son in a basket and then put him into the river. Then, Moses is going to be taken and adopted by an enemy. This process is so hard and unbelievable to be done by any person, but when this person is a mother how she feels. Indeed, no one can believe or imagine how Moses's mother lives in a painful situation and how she struggles with this huge and unbelievable fear. She is going to send her infant to the arm of the enemy who wants to kill Moses. That is why the Almighty Allah says "But fear not nor grieve: For We shall restore him To thee, and We shall make Him one of Our apostles" (28: 7). Here, the Almighty Allah has given a promise to Moses's mother that her infant is going to return to her. That is why she has not felt fear or sadness. So, by doing this plan, her infant is going to be one of the Almighty Allah's prophets. Indeed, the fear and the huge conflict that Moses's mother lives in cannot be felt or measured by any one, even when she gets the process of supporting from the Almighty Allah. Since she has strong faith in the Almighty Allah and His plans. And since the Almighty Allah has made her a strong believer, she puts her infant into the river. If truth be told, the Almighty Allah intends just things that are good for her and her infant, and that is why the Almighty Allah has given a strong faith to her to trust in His plan. And also, the Almighty Allah has given strength to her to face this horrific test (Rashid, 2013). "had We Not strengthened her heart (With faith)....." (28: 10).

It has been said that the Almighty Allah's plans have had unbelievable subtlety and wisdom, Moses has been taken by Pharaoh's wife. Here, Moses faces another image of fear, particularly the fear of death. Pharaoh has ordered his soldiers to kill Moses but his wife has another opinion which reflects the strong impact of the Almighty Allah's plan when she says to him "The wife of Pharaoh said: "(Here is) a joy of the eye, For me and for thee: Slay him not It may be That he will be of use To us, or we may adopt Him as a son" (28: 9). Since it is the Almighty Allah's plan, that is why it must come true. Thus, Moses has been taken as an adopted infant by Pharaoh's wife who ultimately succeeds to convince Pharaoh not to kill Moses. At the same time, Moses refuses to suck from all other women of course as a process of His plan, Moses's sister has been sent by the mother to watch Moses. That is why the sister says to the family of Pharaoh ".....Shall I point out to you the people Of a house that will nourish....." (28: 12). The

Almighty Allah has promised Moses's mother that her infant is going to return to her. So, whatever the promise it must come true. That is why Moses has returned to his mother and she is now his nurse in front of the family of Pharaoh (Rashid, 2013).

Indeed, the most fascinating and unbelievable thing that can be observed through tracing so many Quranic verses is that whenever Moses has been mentioned in the Holy Quran, the word fear also has been mentioned. This notion depicts and explains the huge impact of fear, particularly the fear of death on Moses. Not only during the early period of his life when he is just an infant. On the contrary, fear hugely influences Moses's whole life, and changes his whole life, and his final fate. Indeed, fear, particularly the fear of death is not going to leave Moses because he is going to feel and face so many situations that include unbelievable levels of fear. Fear, particularly the fear of death has a huge and unbelievable power to the extent that there is no one can stand in front of this emotion. Also, fear can destroy anything as well as arouse, emerge, and create other things. Indeed, Moses's fear creates another completely different life for Moses and made him another person. This notion can be examined or trusted by tracing the upcoming Quranic verses. Moses, as the Holy Quran depicts, has grown up in Pharaoh's Palace and he has become a young man. Then, the Holy Quran states that all the aspects of perfect and good manhood, wisdom, and deep knowledge in the field of religion have been given by the Almighty Allah to Moses (28: 14). Despite all this support that Moses has received from the Almighty Allah, but fear still influences excessively on Moses's life, behaviours, and actions. Moses still struggles with his inner fear during his early experience in his life. Fear, particularly the fear of death has not left Moses when he is just an infant. As well as it is not going to leave Moses when he becomes a young man. And it seems obvious that fear is not going to leave Moses even when he encounters the tyranny of Pharaoh and his magicians (Adam, 2013).

Therefore, the second stage of fear, particularly the fear of death in the life of Moses, has been aroused or emerged when Moses kills an Egyptian man, one of Pharaoh's people. Thus, this is the first situation when Moses faces and feels fear, particularly the fear of death in a conscious way (Issa, 2020). Here, Moses fears too much because he knows that Pharaoh and his people are going to take the action of revenge on him. This notion means that Moses surely and suddenly expects to be murdered by those people, which is why his fears, particularly the fear of death have reached an excessive level (Rashid, 2013). ".....and he Found there two men fighting,

One of his own religion, And the other, of his foes. Now the man of his own Religion appealed to Him Against his foe, and Moses struck him with his fist And made an end of him" (28: 15).

In effect, after killing the Egyptian man, Moses does not only feel huge fear of being killed by Pharaoh and his people, but he also feels that he has done an evil deed that belongs to Satan's deeds. Thus, Moses feels remorse and deep regret, which is why he asks the Almighty Allah for His forgiveness. During this period, Moses lives an unbelievable situation of different and mixed feelings of fear, anxiety, sadness, and remorse. This situation increases Moses's inner conflict and makes him seek or ask the Almighty Allah's support and help (Rashid, 2013). "...O my Lord! Truly am I In (desperate) need Of any good That thou dost send me!" (28: 24).

Indeed, Moses's fear after he kills the Egyptian man has become a constant fear. If truth be told, Moses's feelings of fear and anxiety do not deny Moses's faith or trust in the Almighty Allah. Because it is an ordinary and natural thing for any person to feel fear and anxiety in a situation like Moses's. In addition, Moses's fear stems from the fact that he surely knows if the Egyptians know that he is the person who has murdered their man, they are going to kill him directly. Thus, Moses fears too much that the secret of his murdering the Egyptian man can be revealed by someone. That is why Moses's fear increases with time and becomes a constant fear which reflects Moses's excessive level of neurotic fear. "So he saw the morning In the City, looking about, In a state of fear" (28: 18). This situation of waiting shows that Moses can no longer live in this fearful situation. He has become so fearful to the extent that he turns around when he goes outside. Because he expects to be killed by someone at every moment. So, Moses is so apprehensive and he expects evil at any time. These are the most common aspects of the individual who feels an excessive level of fear, particularly the fear of death as well as a huge level of neurotic fear or anxiety. Thus, Moses is not going to wait until the secret of his murdering the Egyptian man can be revealed at any time by someone and as a result, he has to pay his life to Pharaoh's people in turn (Issa, 2020).

Abbas (2006) points out that during this scary waiting and again Moses has seen the same man in which he has murdered the Egyptian man because of, fights with another Egyptian man again. Indeed the excessive level of fear and anxiety makes Moses answer this man who is one of his people nervously when this man calls again Moses's

help. Because, in effect, this man can be considered one of the main causes of Moses's new condition which is full of fear and anxiety. This fact has been proved by the Holy Quran: "...the man who had, The day before, sought his help Called aloud for his help (Again). Moses said to him: "Thou art truly, it is clear, A quarrelsome fellow!" (28: 18). So, Moses's fellow has observed the rage and intensity through Moses's facial expressions, answers, and behaviour towards him. As well as Moses has called him "A quarrelsome fellow" which means a person who deliberately intends to start fighting against other people. Thus, this fellow believes that Moses is going to kill him, not, as usual, to help and support him against the Egyptian man. Therefore, Moses's murder of the Egyptian man has been revealed by this fellow. Because this fellow feels fear of Moses believing that Moses is going to kill him. That is why this fellow addresses Moses by saying: "O Moses! Is it thy intention to slay me As thou slewest a man yesterday" (28: 19).

Indeed, what Moses intends to do, is not like what his fellow has thought. On the contrary, Moses again wants to "lay Hold" which means to fight against and hit violently the Egyptian man and to, again, help and support the same man who is one of his people (Al-Alusi, 1994). This notion reflects the excessive level of Moses's rage and nervousness that cannot be governed or controlled by him whenever he faces a situation that contains a risk or ordeal. One can say that this misunderstanding between Moses and his fellow never happens. This results in that Moses may kill another Egyptian man and this fact can be proved by the Holy Quran "Then, when he decided to lay Hold of the man who was An enemy to both of them, That man said: ..." (28: 19). In other words, the moment when Moses's fellow reveals the secret of Moses's murder of the Egyptian man, Moses neither fights the Egyptian nor kills him. Because everything has been stopped and frozen, of course, by the huge impact of the revealed secret. The secret makes the Egyptian man runs fast to inform his people. When the Egyptians tell Pharaoh about the murder, he orders that Moses must be killed.

Again, Moses becomes very close to his death, particularly when the Egyptians have gathered to chase Moses to end his life. Because they believe that Moses must be punished and the best punishment for Moses is killing. That is why Moses's fear, particularly the fear of death controls Moses's mind and thoughts. Moses's fear of death has increased excessively because it surrounds Moses from all directions. Thus, Moses expects his death at any moment. Therefore, psychologically, Moses's fear of death

cannot be controlled or reduced by anything, only by following the process of withdrawal, particularly when the good man advises Moses to regress or escape. Because his death becomes so close (Abbas, 2006).

Therefore, Moses has decided to escape from Egypt, particularly when the good man has informed him that Pharaoh's people have gathered to kill him (Rashid, 2013). In effect, the Holy Quran depicts Moses's situation as full of fear and anxiety, particularly the neurotic anxiety "He, therefore, got away therefrom, Looking about, in a state Of fear" (28: 21). Moses has lived an excessive level of fear and anxiety during the process of waiting, but he fears that his secret can be revealed. That is why he chooses to escape and even the process of his escaping to Madyan is full of fear. This notion states the fact that Moses has been surrounded by fear, particularly the fear of death from all directions. Even the process of his escaping is full of fear because it reflects the fear of unknown things, the fear of the future, and the fear of his final fate (Issa, 2020). This huge level of fear and anxiety which Moses feels can be observed when he asks the Almighty Allah: "O my Lord! save me From people given to wrong-doing" (28: 21).

Therefore, Moses's second journey, if anyone considers his journey in the river when he has been put by his mother into a basket considers a journey, has begun. In this second journey, Moses consciously knows or awareness of everything that happens to him. He consciously knows that he has no idea where he is going to go and what is going to occur to him through this journey. This second journey is full of unknown things and it has no orientation. Thus, Moses, during this second journey, has been surrounded by an excessive level of fear and anxiety, particularly the fear of the unknown. Besides, there is nothing that can reduce or calm Moses's feelings of fear and anxiety. Only to turn to the Almighty Allah and ask him to support and help him to face and overcome this calamity and his fears (Rashid, 2013). "...O my Lord! Truly am I In (desperate) need Of any good That thou dost send me!" (28: 24).

Moses's second journey ends up in Madyan as a result of the plan that the Almighty Allah has already had, put, and prepared for Moses since his born. This fact can be proved when the Almighty Allah addresses Moses: "And I have prepared thee For Myself (for service)" (20: 41). Thus, since the plan has been prepared by the Almighty Allah, so it must be a successful plan as well as it must come true. Therefore, Moses in Madyan has met the Prophet Shuayb where the second stage of Moses's life

has begun (Rashid, 2013). There in Madyan, Moses has a conversation with the Prophet Shuayb in which Moses has stated his fearful story and all the fearful things that have occurred to him in Egypt. During this conversation, Moses's feelings of fear and anxiety can easily be observed through the Prophet Shuayb's reply to Moses: "He came to him and narrated The story, he said: "Fear thou not: (well) hast thou Escaped from unjust people" (28: 25). It can be observed through this Quranic verse that the Prophet Shuayb notices the huge level of Moses's fear. That is why he tries to calm Moses and reduce his fears by saying: "Fear thou not". Because Moses now is in a safe place which reflects the notion that he survives the unjust people and the tyranny of Pharaoh and his soldiers (Issa, 2020).

As part of the Almighty Allah's plan, Moses has lived in Madyan for ten years. There, he has been married to the daughter of the Prophet Shuayb. During this period, Moses is just an ordinary person who has escaped from people who have wanted to murder him because he has slew one of them. This means that Moses, throughout this period, has not had any Divin mission. There, Moses finishes this period as a loyal, good, and righteous son to his father-in-law. Through tracing the events that have occurred for and to Moses starting from Egypt, his escape, and the second stage of his life in Madyan, one can observe and say that it is all about the Almighty Allah's plan. The plan that the Almighty Allah has prepared for Moses since his born. Throughout this second stage of Moses's life, he always seeks and asks the Almighty Allah's forgiveness as well as guidance. Moses always intends and wishes to be guided because he feels a huge attractiveness and eagerness to go further and further with the unknown things as well as knowledge. Moses as long as has desired and wanted to widen his knowledge of all things that have occurred and are going to occur to him. Therefore and at a particular period of his life, Moses has been given another journey as a part of the Almighty Allah's plan for Moses. Here, Moses has been informed by Him to go to a specific place to get the knowledge and to reveal the unknown which is beyond the level of his thinking and knowledge. Thus, he has decided and resolved to go on a new journey as the Holy Quran states in Surah Al-Kahf (Rashid, 2013).

A journey of knowledge can be attributed to Moses's journey which has been mentioned in Surah Al-Kahf. If truth be told, this journey is extremely different from the first two journies in the life of Moses. Because this journey is not a journey of fear or because of fear, particularly the fear of death like the first two journies. It is a journey

of interest, novelty, discovery, and what cannot be reached by Moses's thinking and mind. As well as this journey deals with ideas and reflects the process of using mental activity or thinking through an extraordinary and unbelievable way to discover or reveal unknown things. These unknown things cannot be reached by any ordinary human being because they are beyond the individual's awareness and knowledge. Again and again, as a part of the Almighty Allah's plan, Maoses has taken his young boy whose name is Yusha to be his companion in this journey. Indeed, as the Holy Quran states in Surah Al-Kahf that the young boy has a very important role in Moses's journey. As for Moses, he has learnt a very significant lesson through accompanying this young boy in which he must not react or behave with rage or anger toward others. So, Moses must get rid of his anger and react happily and calmly toward others when he faces problems, difficulties, and ordeal. This can be proved when the Holy Quran mentions the accident of the fish (Rashid, 2013).

Thus, through Moses's looking for knowledge, the Almighty Allah supports and provides him with the experience that Moses needs to enable him to get rid of his anger and arrogance. Therefore, the process of accompanying those who only wish and look for the Almighty Allah's satisfaction, is going to bring all the great, good things, and benefits. Because they are extremely pure and observant of the Almighty Allah's instructions. Thus, it can be observed how nature, the good as well as pure people, and everything in the universe, at the call and order of the Almighty Allah, are ready to serve and support the Prophets. That is why Moses, as a part of the Almighty Allah's plan, is going to meet one of the Almighty Allah's righteous servants whose name is Al-Khidr. Here, Moses is going to learn many lessons, particularly how to be patient and to control his fear, rage, and anxiety whenever he faces a fearful situation and a difficult ordeal. Moreover, Moses is going to get a huge knowledge which is beyond the level of his thinking and awareness (Rashid, 2013).

Through tracing and observing the events that have occurred in this journey, it can be stated that Moses cannot be patient and obey. Particularly when AL-Khidr has done different deeds that seem unnatural and wrong. As well as Moses does not control his rage and fear in this journey, particularly when AL-Khidr has killed a young boy "Then they proceeded: Until, when they met A young man, he Slew him. Moses said: "Hast thou Slain an innocent person who had Slain none? Truly a foul (unheard-of) thing Hast thou done!" (18: 74). During this journey and as can be seen in this Quranic verse,

Moses has lived in a fearful situation and his anxiety has reached an excessive level. Because Moses has faced another image of death. Thus, he cannot be patient and control his fear because he has had a painful and fearful experience of fear, particularly the fear of death when he has killed the Egyptian man. That is why one can say that this journey can be named a journey of test where the Almighty Allah wants to learn Moses more and more about how to control his fear, anxiety, rage, and be patient. Here Moses has failed three times to be patient as well as control his fear, anxiety, and rage (Rashid, 2013).

After Moses has completed ten years with his father-in-law in Madyan, Moses's other journey is going to begin. This journey is similar to the first two ones because it contains several situations of fear. Thus, this journey can also be named a journey of fear and thus Moses is going to face and feel fear so many times. In this journey, Moses does not know that he is going to transfer or change to another completely different person, from an ordinary person to an extraordinary person and from a man to one of the Almighty Allah's Prophets. During this journey, when Moses and his family become near Mount Sinai, the Almighty Allah changes Moses's life and personality to the Prophet Moses (Rashid, 2013). There, when a fire has been observed by Moses and when he becomes near this fire, the Almighty Allah has called Moses "O Moses! Verily I am God, the Lord Of the World" (28: 30).

Throughout Moses's encounter with the Almighty Allah, Moses has been controlled and surrounded by an excessive level of fear and anxiety so many times. Here, Moses's excessive feeling of fear can be considered a normal reaction to what Moses has seen in front of his eyes. Moses's fear can be stated through different Quranic verses, starting when the Almighty Allah addresses Moses:

"Now do thou throw thy rod!" But when he saw it Moving As if it had been a snake, He turned back in retreat..... "O Moses! Draw near, and fear not....." (28: 31). ".....and draw thy hand Close to thy side (To guard) against fear...." (28: 32). "He threw it, and behold! It was a snake..... (God) said Seize it, And fear not....." (20: 20-21). "O Moses! Fear not: truly, in My presence, Those called as apostles Have no fear," (27: 10).

Frankly speaking, any person is going to wonder why there are so many Quranic verses that show and talk about Moses's fear, particularly the fear of death. As well as the reason that makes the Almighty Allah Himself undergoes Moses to different images of fear during their encounter at Mount Sinai. Indeed, Moses faces and feels fearful events at the beginning of his encounter with the Almighty Allah. Thus, Moses's fear

and anxiety after seeing these different images of fear cannot be measured. Here, the fear that makes Moses escape can be described as a normal reaction that can be felt by all human beings. If truth be told, what has occurred here can be attributed to the Almighty Allah's plan. Here, the Almighty Allah wants to prepare Moses for what is going to occur when Moses faces Pharaoh and his soldiers and magicians. That is why a part of the Almighty Allah's plan who already knows everything, Moses has to encounter all these different images of fear and horrific events. Thus, Moses is not going to feel fear and anxiety when he sees these events during his encounter with Pharaoh and his magicians (Issa, 2020).

During this encounter and as it shows through the Holy Quran, it becomes truly clear that the Almighty Allah wants Moses to go willingly to face his fear, particularly his fear of death. Indeed, what the Almighty Allah wants from Moses can be a fearful event for Moses. An event that is full of fear, particularly the fear of death as well as an excessive level of anxiety and panic. Indeed, Pharaoh does many sinful and unforgivable actions. He has oppressed and killed the people of bani-Israel who are the people of Moses. Pharaoh has "slew" all the sons of bani-Israel while their women have been raped by Pharaoh's soldiers and people. Furthermore, Pharaoh has become a tyrant in an excessive way to the extent that he has been set up by himself as God. "Saying "I am your Lord, Most High" (79: 24). That is why and as a part of the Almighty Allah's plan, Moses must obey and go to Pharaoh and give him the Almighty Allah's message (28: 4).

"He said: O my Lord! I have slain a man Among them, and I fear Lest they slay me" (28: 33).
"O my Lord! I do fear that they Will charge me with falsehood: My breast will be straitened.
And my speech may not go....." (26: 12-13)."And (further), they have A charge of crime
against me; And I fear they may Slay me" (26: 14). ".....So send him With me as a helper,
To confirm (and strengthen) me: For I fear that they may Accuse me of falsehood" (28: 34).

Again and again, Moses must encounter his fears, particularly his fear of death. Through tracing the above conversation between the Almighty Allah and Moses, different and huge levels of fear and anxiety can be observed. This notion reflects the fact that Moses shows different forms of fear. In the beginning, he says that he is going to be killed by Pharaoh and his people, the Egyptians because Moses has murdered one of them. That is why and here, the fear of death has controlled Moses's mind and thoughts. Indeed, the Holy Quran depicts Moses's fear of death so many times and through different Quranic verses that have been mentioned throughout this subsection. Then and after Moses has achieved the Almighty Allah's words to not be fear of

anything, particularly his fear of death. Because he is going to be supported and protected by the Almighty Allah. Moses declares and shows another kind of fear to which he struggles, suffers, and fears when he encounters the tyrant Pharaoh and his people. Here, Moses presents his fear of being a liar and they, Pharaoh and his people, do not believe him. He also fears that they are going to charge him with "falsehood" and they deny him. Indeed, Moses demonstrates and shows different forms or situations in that he is going to face fear because he fears too much. In effect, Moses lives extremely fearful situation, which is why he cannot control his inner anxiety and conflict. Furthermore, fear, particularly the fear of death influences and controls Moses's mind and thoughts to the extent that Moses says that he fears that he is not going to be able to breathe. And thus, he cannot say a word because of this huge level of fear, panic, and anxiety (Issa, 2020).

Indeed, it has already been said that Moaes cannot control his feelings, behaviours, reaction, and rage. This notion reflects the fact that irritability and restlessness or nervousness can be attributed to the most common features of Moses's personality. This fact can be proved and observed when the Holy Quran states the accident when Moses, later on, has thrown the Holy Boards. Then, Moses pulls forcefully the head of his brother, Aaron who is extremely different from Moses. Because he is so calm and also possesses a fluent tongue more than Moses. That is why Moses asks the Almighty Allah to relieve his excessive fear and anxiety as well as support him by sending his brother Aaron with him when they encounter Pharaoh and his people. Since Moses also fears that they are going to deny him as well as not believe him which makes Moses loses his calmness, control, and his ability to speak fluently. If truth be told, Moses's huge level of fear as well as its different kinds demonstrates the tyranny of Pharaoh and his people (Issa, 2020). Even the Holy Quran demonstrates how this Pharaoh is a killer and merciless tyrant who oppresses the people of Bani-Israel through different Quranic verses. That is why the Almighty Allah's order has been given to Moses and his brother Aaron to "Go thou to Pharaoh, For he has indeed Transgressed all bounds" (20: 24). "They (Moses and Aaron) said: "Our Lord! We fear lest He hastens with insolence Against us..." (20: 45)."He said: "Fear not: For I am with you: I hear and see (everything)" (20: 46).

It is obvious through tracing the above Quranic verses that the feeling of fear, particularly the fear of death influences hugely not only Moses but also his brother

Aaron. Honestly speaking, despite the Almighty Allah's support and words to Moses. As well as all the evidence or lessons that have been given and taught to Moses by the Almighty Allah. But, indeed, Moses's feeling of fear, particularly his fear of death is still controlling his mind and thoughts and it influences him excessively. His fear of death and fear in general still arouses in Moses a huge level of anxiety and panic as well as increases his inner conflict. Despite all things that have been given, shown, prepared, and taught to Moses by the Almighty Allah. But Moses's feeling of fear, particularly the fear of death still lives inside him and controls his inner feelings, thoughts, and mind. Their fears stem from their knowledge of everything that is going to occur to them. Because they have already known everything concerning the tyranny of Pharaoh as well as they surely know that Pharaoh is going to kill them mercilessly and without any hesitation. That is why they express their fear to the Almighty Allah who knows that Pharaoh is a merciless and tyrant ruler and this fact can be proved when the Holy Quran presents it several times. Therefore, the Almighty Allah again informing them not to feel fear of everything because He is going to be with them all their journey. Thus, they are going to be safe from the tyranny of Pharaoh who cannot kill or even harm them as long as He with them sees and hears everything (Issa, 2020).

From now on, Moses is one of the Prophets of the Almighty Allah which means that Moses has resolved to go and encounter Pharaoh and his tyranny. Now, Moses's other journey has begun as a messenger of the Almighty Allah. A messenger who has received the Almighty Allah's instructions concerning all the events of this journey and his encounter with the tyrant Pharaoh. From now on, Moses is not only one of the Almighty Allah's Prophets but also the leader of his people who have been oppressed excessively for a long time by Pharaoh and his people. Thus, the Prophet Moses has taken his brother Aaron with him to encounter Pharaoh as they have been ordered by the Almighty Allah. Through several Quranic verses, particularly in Surah Ta Ha. The Holy Quran presents a marvellous way of the confrontation as well as discussion that occurs between the Prophet Moses and his brother Aaron against Pharaoh and his people. If truth be told, it can be known to any person that Pharaoh never listens and believes. Because simply and as it has already been said that he has set up himself as God. So, it is a natural thing that a tyrant ruler like Pharaoh to reject Moses's message and his God as well as everything that has been said by Moses (Rashid, 2013).

Through tracing the Quranic verses that depict and state the confrontation and discussion between the Prophet Moses and Pharaoh, it can be observed the huge level of Pharaoh's rage. Indeed, this rage can be attributed not only because the Prophet Moses had killed one of them. But also because the Prophet has grown up in the palace of Pharaoh for years as an adopted son. That is why Pharaoh reminds the Prophet Moses that he has spent so many years of his life among them in his palace as an adopted son. After that, Pharaoh reminds the Prophet Moses about his murder of the Egyptian man in which the Prophet Moses does not deny this fearful event which makes him escape fearfully to Madyan (26: 18-20). Thus, through their confrontation, the Prophet Moses neither denies his responsibility for the murder nor hides his fearful situation because of this murder. This fact which reflects the Prophet Moses's feeling of fear, particularly his fear of being killed by Pharaoh and his soldiers can be proved when the Prophet addresses Pharaoh by saying "So I fled from you (all) When I feared you...." (26: 21).

"So Moses conceived In his mind A (sort of) fear. We said: "Fear not! For thou hast indeed The upper hand" (20: 67-68). Again, the Prophet Moses is going to face and feel another image of fear. Through tracing the above Quranic verses, it can be stated that the Prophet Moses is with an appointment with the great confrontation with Pharaoh's magicians. Indeed, since the Prophet Moses has grown up for years in Pharaoh's palace as an adopted son, he knows very well the huge or great level and experience of Pharaoh's magicians. In addition, the Prophet Moses's fear during this great confrontation also stems from the significance of this great confrontation because it is a very fateful one. As it has already been said that a part of the Almighty Allah's plan, the Prophet Moses has already been prepared and taught by the Almighty Allah for the upcoming events, particularly for this confrontation with Pharaoh's magicians. Thus, the Prophet Moses's fear when he has thrown his "rod" and turned into a snake during his encounter with the Almighty Allah can be considered a huge level of fear. Because there, the Prophet Moses "turned back in retreat" which means runs away quickly. But when Pharaoh's magicians have thrown their "rods" and turned into a snake. The Prophet Moses never feels the same level of fear as his feeling of fear in the first time with the Almighty Allah. During this confrontation, the Prophet Moses's level of fear is not too much or huge because he does not show any expression of fear. This notion means that the Prophet's fear is internal that cannot be seen by any person since this action of the snake is no longer a fearful action to Moses any more. This means that the Prophet

overcomes his huge and excessive fear that he as long as has struggled with as well as influenced him hugely. This ability can be attributed to the process of preparation and configuration which the Prophet Moses undergoes, of course, by the Almighty Allah, particularly during their encounter in Mount Sinai (Issa, 2020). Because of this and with the Almighty Allah's support, the Prophet Moses succeed to defeat Pharaoh's magicians who "Thrown down to prostration: " They said, "We believe In the Lord of Aaron and Moses" (20: 70).

Indeed, it is so marvellous and unbelievable event that those magicians directly and without any hesitation have believed in the Almighty Allah. Thus, after the Prophet, by Allah willing, has defeated them, they "Thrown down to prostration" and believe in the Almighty Allah and His Prophet without any hesitation. Although Pharaoh has threatened them that he is going to kill them mercilessly. But they have resolved and decided faithfully to follow and obey the Almighty Allah and His Prophet. To be honest, the most marvellous and unbelievable action is that they (magicians) never give any attention and interest to the process of threatening by Pharaoh and his soldiers. Even when he (Pharaoh) has threatened them by killing mercilessly "Be sure I will cut off Your hands and feet On opposite sides....." (20: 71). This notion reflects the fact those magicians never possess within their internal feelings any feeling of fear of Pharaoh and his soldiers. Despite they (magicians) know everything about Pharaoh's brutality and tyranny, they never feel fear of Pharaoh as well as his merciless soldiers. Again, it has already been said that it is all about the Almighty Allah's plan and thus if He wants something, it means that it comes true directly (Issa, 2020).

"We sent an inspiration To Moses: "Travel by night With My servants, and strike A dry path for them Through the sea, without fear Of being overtaken (by Pharaoh) And without (any other) fear" (20: 77). Interestingly, throughout tracing the whole stages and periods of fear, particularly the fear of death that surrounds the Prophet Moses, he always and at first shows his different fears to the Almighty Allah. Besides, he, first of all, asks the Almighty Allah's support to face and overcome his fears. But in the Prophet Moses's next journey as it is shown by the above Quranic verse, the situation is extremely different. In this journey, the Almighty Allah Himself, first of all, states the Prophet Moses's upcoming fearful situation and journey. Here, the Almighty Allah knows that this journey is completely different from all journies that the Prophet Moses has already had and experienced. Indeed, during this journey, the Prophet Moses is going to face an

unbelievable level of fear which is extremely not different from his fear of death that he has experienced several times. Thus, this journey has been characterised by a unique aspect that the Almighty Allah Himself, at first, has started and said to the Prophet Moses to not be fear. (Issa, 2020).

Indeed, this journey can be considered a huge test of the Prophet Moses and his people. Just, if one can imagine that the Almighty Allah wants the Prophet Moses to escape from Egypt during the night. Of course, because the Almighty Allah knows that Moses is going to be killed by Pharaoh. Then, the Prophet Moses has been informed by the Almighty Allah to escape by taking the path of the sea. In effect, the huge level of fear of this journey can be easily observed and felt just by reading the above Quranic verse. That is why no one can imagine or feel the excessive level of fear that the Prophet Moses and his people are going to live in this fearful situation emotionally and physically. Again, just imagine that the Prophet Moses and his people are going to be surrounded by the sea which is in front of them and Pharaoh with his soldiers behind them. That is why the Almighty Allah says to the Prophet Moses to not feel fear from Pharaoh and any other fear. Here, the Prophet Moses has no choice only to put all his faith in the Almighty Allah and His plan as well as words. Therefore, the Prophet Moses answers his people by saying: "My Lord is With me! Soon will He guide me!" (26: 62). The Prophet Moses does exactly what he has been inspired by his Lord who has divided the sea into two parts. Thus, the Prophet Moses and his people, by Allah's will, succeed to escape from Pharaoh and his soldiers who have been drowned in the sea (Issa, 2020).

Again and as it has already been stated that it is all about the Almighty Allah's plan. In the Holy Quran, the unbelievable juxtaposition of the two images of Moses's fear can be observed. Moses who lives a fearful life, faces fear of death several times because of Pharaoh and his people and then feels an excessive level of anxiety and panic. Also, Moses fears too much because of his people, the Israelites are not going to believe him and thus leave him alone to face all the fearful situations. Thus, Moses must trust in the Almighty Allah and His plan. And so, Moses is not going to feel fear, particularly the fear of death as well as the fear of others. Therefore, Moses is going to acquire only one image of fear which is the fear of the Almighty Allah. Indeed, this fear is going to enable Moses to face and defeat the first image of Moses's fear. Thus, Moses must acquire the fear of the Almighty Allah. And this cannot be achieved unless Moses faithfully put all his trust and faith in the Almighty Allah's plan. The same plan that has

chosen Moses when he has just been an infant. The same plan that has already been prepared by the Almighty Allah for Moses. "And I have prepared thee For Myself (for service)" (20: 41). If truth be told, Moses has felt a huge level of fear as well as suffered a lot and encountered excessive levels of hardship while he goes further and further with this plan. But, indeed, it is the same plan that gives Moses his freedom and enables him to face and defeat his fears, particularly the fear of the tyranny of Pharaoh whom the entire nation fears excessively. It is the plan that enables Moses to experience and feel the real meaning of a free life. A marvellous plan in which Moses can lead himself and his people to another extremely different life. A life that contains only one image of fear that is the fear of the Almighty Allah. A marvellous plan that has freed Moses from all his fears, particularly his fear of death. It is the plan that enables Moses to face all the difficult and fearful situations after his journey through the sea till he faces his death fearless (Rashid, 2013).

Indeed, this means that Moses willingly and without any hesitation faces his death without any feeling of fear of death that has always disturbed and feared Moses psychologically, physically, and mentally. This fact can be proved by tracing the interpretation of Imam Al-Baghawi. He states that one day Moses has seen angels who dig a grave. Indeed, this grave has attracted Moses too much, which is why Moses asks them about it. Those angels answer Moses that this grave is for one of the good servants of the Almighty Allah. Thus, Moses asks them to this servant because he believes that this servant possesses a high position according to the Almighty Allah. Moses and the angels agree that Moses is going to be the servant and this results in the death of Moses (Imam Al-Baghawi, 1999).

3.2. Moses's Fear of Death in the Story of Exodus of the Old Testament

The story of Exodus states that a new ruler has reached and taken authority in Egypt. The name of this ruler is Pharaoh who feels and lives a fearful as well as panicked situation because the number of the Israelites is increasing. This notion refers to the fact that the Israelites have become more than Pharaoh's people, the Egyptians. Thus, he is so fearful because the Israelites have become a huge power that can threaten his authority, power, and his people, the Egyptians. That is why he describes the Israelites as enemies because he believes that they are going to join his enemies in war to fight

against him. Therefore, he believes that the Israelites must be oppressed as well as their newborn infant boys must be killed immediately after their birth by the midwives. So, these are the orders of Pharaoh to his people, the Egyptians as well as to his soldiers and the midwives. Surely, everyone in Egypt knows that any person who is going to disobey these orders is going to be killed mercilessly (Exod 1. 8-14. P. 89). "When you help the Hebrew in childbirth.....if it is a boy, kill him...." (Exod 1. 16. P. 89).

Therefore, the first image of fear, particularly the fear of death that can be observed in the story of Exodus is when Moses is going to be killed immediately after his born. Because this is the order of the new king and every person must obey and do it or this person is going to be killed. Indeed, nobody can use his mind just to imagine this situation because it simply considers a huge level of fear and panic and thus, it prevents any person to use his mind in the process of thinking. Throughout this period which is full of fear, panic, anxiety, and excessive struggle, thus Moses's mother feels and lives a fearful as well as terrifying life all the period of her pregnancy. Because, of course, she knows that she cannot change the order of Pharaoh. At the same time, mentally, her mind cannot accept the idea that her newborn boy is going to be killed immediately after he comes to life. Simply, because she is a mother and as it has already been said, this situation is so hard just to be imagined by any person since it is a fearful and terrifying situation. But here, God has had a plan for Moses's life and a part of this plan is that the midwives have felt a huge and positive fear that is fear of God. That is why the midwives have not informed Pharaoh anything about the Hebrew women when they give birth to a boy (Exod 1. 15-19. P. 89). Indeed, the midwives clarify this situation to Pharaoh by saying "Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive" (Exod 1. 19. P. 89). Resulting, Pharaoh orders his soldiers and people, the Egyptians to throw all the boys of the Israelites into the river of the Nile. If truth be told, what has already been stated demonstrates a very significant fact concerning Moses's fear, particularly the fear of death. It states that Moses has been surrounded by an excessive and unbelievable level of fear from so an early age of his life when he is just a newborn infant (Exod 1. 20. P. 90).

Three months after Moses's birth, his mother can no longer hide Moses from Pharaoh's people and his soldiers. Thus, a part of God's plan that has been prepared by Him, Moses is going to be put into a basket by his mother and then, she has to put it on the bank of the river. Then, Moses is going to be taken by Pharaoh's family. After that,

it is all about God's plan, Moses is going to return to his mother again in which she plays the role of the nurse. Again, Moses's mother and her newborn infant have been tested by God with this huge level of fear, particularly the fear of death that surrounds Moses from so an early stage of his life. Here, Moses has been about to be killed either by Pharaoh's soldiers and people or through his fearful journey through the river that is full of dangerous things. But by God's plan, Moses has returned to his mother who has been taken by Pharaoh's family as a nurse for Moses, in effect he is her infant, but no one except his sister knows this fact (Exod 2, 2-10. P. 90).

The second image of fear, particularly the fear of death in which Moses has been surrounded, is when he has grown up and become a young man. It has occurred one day Moses kills an Egyptian man because this man has beaten a Hebrew man, one of Moses's people. Moses has experienced and felt a huge level of fear, particularly his fear of being killed by Pharaoh and his soldiers as well as people. Indeed, Moses intends before he kills the Egyptian man that he cannot be seen by anyone. But, after Moses has murdered the man and hidden him in the sand, Moses does not know that he has been observed by someone (Exod₂. 11-12. P. 133). So, Moses has known this the next day when he has seen two men fight each other. Thus, Moses "ask the one in the wrong, "Why are you hitting your fellow Hebrew?" (Exod₂. 13. P. 90). The man who is on the wrong side answers Moses that he does not have the right to ask and judge between them because Moses is not a ruler. Then, Moses has been shocked fearfully when the man on the wrong side says to Moses "... Are you thinking of killing me as you killed the Egyptian?" (Exod₂.14. P. 90-91).

Hearing these fearful words, Moses's fear, particularly his fear of death as well as his anxiety and panic has reached an excessive level. Because he is sure that he is going to be killed by Pharaoh when this tyrant receives the news of Moses's crime. Thus, Moses's fear of death controls his mind and thoughts. To the extent that he feels and experiences all kinds of anxiety that stem from the huge impact of the feeling of fear, particularly the fear of death. So, Moses's murder of the Egyptian man has been received by Pharaoh who in turn has ordered his soldiers to kill Moses. Thus, Moses can no longer be patient and wait till he may be is going to be caught (Exod₂. 13-15. P. 90-91). That is why when Moses knows that all people know that he is the person who is responsible for the murder of the Egyptian man. Moses has escaped to Midian. Moses has succeeded to be safe from Pharaoh and his soldiers who want to kill him. If truth be told, even

Moses's escaping from Egypt is described as a fearful thing because he does not know if he is going to survive or not. Thus, it has been a very fearful experience for Moses who has been married to one of the daughters of the Midian Priest (Exod 2. 11-21. P. 90-91).

After many years have passed, Moses's life has become extremely different life from his life when he has been there in Pharaoh's palace as an adopted son. In Midian, Moses has become a shepherd for his father-in-law, the Priest of Midian. Moses has no idea that this stage of his life as a shepherd is a part of the plan that has already been prepared by God. This notion reflects the fact that God undergoes Moses to the life of a shepherd man because God wants this as a part of His plan for Moses. Since Moses is going to know everything about the life of people who are going to be led by him. But, indeed, Moses has no idea that God has already prepared this for him (Exod 3. 1. P. 134). One day, Moses and the flock have reached "Horeb, the Mountain of God" and there he has seen a burning bush that brings Moses's attention. When he has become so close, God has called "Moses! Moses!..... Do not come any closer,....." (Exod 3. 4-5. P. 9). During this encounter Moses has hidden his face which means he has turned his face to another side or put his arm on his face. This notion reflects the fact that Moses fears too much when he has seen this fearful sight. Moses has lived a situation which is full of fear, particularly his fear of death. That is why he hides his face because he thinks that if he sees God, he is going to die. During this encounter, God orders Moses to go to Egypt and free his people, the Israelites because they have been oppressed excessively by Pharaoh and his people, the Egyptians to the extent that their crying has been heard by Him to save them from Pharaoh and his tyranny (Exod 3. 1-9. P. 91-92).

Indeed, through his encounter with God, Moses presents another image of fear when he says to God that he fears that the people of Egypt are not going to believe him to which God has appeared to him. And he has had an encounter with God, which is why Moses's fear stems from his knowledge of his people. He knows them very well and thus he is sure that they are not going to believe all things that Moses states. This kind of fear can be described as a natural fear that stems or arouses when someone knows his society very well. Thus, Moses feels a huge level of anxiety about the fact that they are going to deny him as well as charge him as a liar (Exod 4. 1. P. 136).

Therefore, God is going to show Moses what He can do and what is the power as well as the authority of God can make. Here, God wants to show Moses His power to calm or reduce Moses's fear of others by supporting him with His power and ability. When God shows Moses His unlimited and unbelievable power, Moses's fear of others is going to be removed. Because Moses is going to know everything concerning God's power and thus he is going to be confident that God's unlimited power supports him. Furthermore, another image of fear is going to be felt and faced by Moses who is going to see unbelievable and unimaginable things as well as power. This notion reflects the accident in which God uses Moses's "staff" and orders Moses to throw it. when this "staff" has turned into a snake, Moses has felt a huge fear which is why he escapes. If truth be told, God has prepared this event for Moses to make him not feel fear when he encounters such an event. As well as God undergoes Moses to many fearful events because He wants to support Moses to overcome his fear, particularly his fear of others. In addition, this event is going to be Moses's evidence to the Egyptians that he, indeed, has encountered God (Exod 4. 2-5. P. 93).

Again and again, Moses shows God another image of fear that makes him so fearful of God's mission, and that is why he hesitates to accept this Divine mission. Moses presents to God another image of fear in which he is not going to be able to speak fluently in front of Pharaoh and his people, the Egyptians. "I am slow of speech and tongue" (Exod 4. 10. P. 93). If truth be told, this notion reflects the excessive level of fear and anxiety which Moses feels, which is why he depicts to God his inability to speak fluently and this demonstrates his excessive feelings of fear and anxiety. Thus, Moses wants God to remove this excessive level of fear and anxiety from him. That is why he asks God to send someone with him on this mission. Therefore, God is going to send Moses's brother Aaron with him because God surely knows that Aaron has a very fluent tongue and also he speaks very well. Furthermore, God is going to support Moses with everything that can reduce and remove Moses's excessive level of fear and anxiety (Exod 4. 10-14. P. 93-94).

Indeed, till Moses's encounter with God, Moses feels and experiences two kinds of fear. These two kinds of fear state the process of the natural and fundamental development of fear that can be described as a normal and common thing in human life and experience. The first kind of fear which Moses feels can be described as negative fear. This negative fear arouses from the process of thinking of the consequences which

surely are so harmful. This negative fear arouses an excessive level of anxiety that can be either neurotic anxiety or reality anxiety. Then, the process of feeling fear develops and arouses an extremely different form of fear which Moses has faced and felt. This kind of fear can be named as the positive fear that has emerged within Moses's internal feelings as well as his external expressions. In the first image of fear in which Moses consciously faces and feels when he has killed the Egyptian man. Here, Moses has been informed by someone that the Egyptians know about his murder of the Egyptian man. Thus, Moses's feeling of fear, particularly his fear of death (being killed) forces Moses to escape from Egypt to Midian. Here, Moses's reaction states the huge level of fear and panic to which he feels. Besides, Moses's reaction is a normal result of his fears about what the Egyptian people are going to do with him. This is the negative fear that has been surrounded and felt by Moses (Willis, 2015).

After many years have passed, Moses demonstrates an extremely another kind of fear which is the positive fear. This kind of fear has been experienced and felt by Moses during his encounter with God on Mount Sinai. Here, Moses has experienced and felt an unbelievable and unimaginable level of fear. This can be proved when Moses has hidden his face by his arm because this image of fear cannot be faced, controlled, and believed by anyone. This positive fear reflects several contributions to Moses's feeling of fear. One of these contributions is that Moses fears God too much because he fears the unlimited power of God and what this God can do to him. Besides, Moses's huge level of fear, the positive fear, reflects his huge respect for God regarding this God the creator and the only one who can save him and his people from the tyrant Pharaoh (Willis, 2015).

Therefore, Moses has been ordered to take his brother Aaron and go to inform Pharaoh to let the Israelites go out of Egypt. Indeed, God knows everything that is going to happen during this encounter. That is why God has prepared and taught Moses as well as Aaron very well. Here, Moses and Aaron are going to encounter Pharaoh's magicians because Pharaoh has called them to face and defeat Moses and his brother Aaron. When the magicians of Pharaoh have thrown their "Staff", they turn into snakes. Also, Moses's "Staff" has turned into a snake and then it swallows all the other "Staffs" that are related to Pharaoh's magicians. But, as Moses and Aaron have already been informed by God, Pharaoh is not going to believe in God as well as listen to them. In addition, Pharaoh is not going to let Moses take the Israelites out of Egypt to be free from him and his

tyranny (Exod₇. 1-13. P. 98). Therefore, God saying to Moses "Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites" (Exod₇. 4. P. 98). Indeed because the promise that has been given to Moses is God's promise, so it must come true. This notion reflects the fact that when Pharaoh and his people, the Egyptians have been punished by God several times. Because God wants to show Pharaoh as well as all the people His unlimited power and makes Pharaoh agrees to let Moses takes the Israelites out of Egypt. Thus, Pharaoh calls Moses during the night to inform him to go out of Egypt and now they are free to take everything that they want and need. As a result, Moses is going to start another new journey to free his people and take them out of Egypt as he has already been ordered by God (Exod₁₂. 31-32. P. 109).

Indeed, the journey of Moses and his people the Israelites from Egypt shows another image of fear, particularly the fear of death that surrounds Moses and his people. This image of fear cannot be controlled by Moses's people, the Israelites who fear excessively because they know the merciless heart of Pharaoh very well. When Moses and his people have seen Pharaoh and his army behind them and the sea is in front of them, they say to Moses "What have you done to us by bringing us out of Egypt?" (Exod₁₄. 11. P. 112).

One of the unbelievable ironies that can be observed in the story of Exodus is the fact that it needs fear to defeat fear. When Moses kills the Egyptian man, he has faced a huge level of fear, particularly his fear of being killed as well as his fear of his people. But, indeed, it needs a meeting with God to enable Moses to possess positive fear which enables him to overcome his negative fear, fear of others or things. This notion reflects that the fear of God, positive fear, supports and encourages Moses to go and encounter all his fears, including those who have made him so fearful. Thus, when Moses's people have fear too much of Pharaoh and his army who have been behind them at the Red Sea. Moses shows only one kind of fear which is his fear of God, the positive fear. This fact can be proved when he answers his people who fear excessively by saying: "Do not be afraid. Stand firm and you will see the deliverance the LORD will bring to you today" (Exod₁₄. 13. P. 113).

Indeed, Moses's saying to his people demonstrates his faith in God's power as well as his submission to this power faithfully. When the Israelites have seen how Moses, by God's power, has divided the sea into two parts and how they go through a

dry land while the sea on their right and left till they have been saved from Pharaoh and his army who finally have been drowned by God's power. Therefore, this mighty action that reflects the unlimited power of God makes the Israelites not feel fear of others, negative fear. Besides, they now possess only one kind of fear which is the fear of their God, the positive fear (Willis, 2015).

Eventually, Willis (2015) points out that the story of Exodus demonstrates an unbelievable and significant juxtaposition of two extremely different images of fear, particularly the fear of death. The story of Exodus shows how it needs fear to defeat another extremely different image of fear, particularly the fear of death. Moses, also lives a life that is full of fear, particularly his fear of being killed by Pharaoh's soldiers and people, the Egyptians as well as an excessive level of anxiety and panic. Moses, who also fears too much because of his people, the Israelites are not going to believe him and thus leave him alone in facing the tyranny of Pharaoh and his people, the Egyptians who also want to kill Moses. Furthermore, Moses has been surrounded by several situations that contain an excessive level of fear, anxiety, and panic. Therefore, Moses must possess an encounter with God to possess the other image of fear that is extremely different from the previous image of fear. During Moses's encounter with God, he is going to possess a healthy and positive kind of fear which is the fear of God. Moses must possess this kind of fear because it is going to support, help, and encourage Moses to face and defeat all his fears, particularly those whom he always fears which is the negative fear. Indeed, the process of acquiring this positive and healthy kind of fear, the fear of God cannot be described as an easy process. Because it needs an encounter with God to learn many lessons and mighty actions from God, to face the tyrant whom the entire nation fears excessively. Also, it takes ten plagues to make Moses shout courageously, and fearlessly "Do not be afraid, Stand Firm and you will see the deliverance the LORD will bring to you today" (Exod₁₄. 13. P. 113).

Indeed, what has just been stated above reflects the fact that Moses has feared and suffered too much as well as encountered an excessive level of hardship as he goes further and further with God's plan. But, it is the same plan that gives Moses his freedom and enables him to experience and feel the true meaning of freedom. Also, it is the same plan that enables Moses to encounter and overcome his fears and thus he can encounter and overcome the tyrant Pharaoh whom all the people fear excessively. A marvellous plan in which Moses has been able to lead himself and his people to another extremely

different life. A life that is full of fear, not the fear of being killed or fear of others, but the fear of God which is the positive and healthy fear. This fact can be stated when Moses lives a long life and he has been informed by God about his death, he does not feel any fear, particularly his fear of death that has always disturbed and feared him excessively:

"I am now a hundred and twenty years old and I am no longer able to lead you. The LORD has said to me, 'You shall not cross the Jordan.' The LORD your God himself will cross over ahead of you..... Joshua also will cross over ahead of you, as the LORD said..." (Deut₃₁. 1-3. P. 345).

3.3. Psychoanalytic Reading of the Fear of Death of Moses in the Holy Quran and the Old Testament

3.3.1. Structural Theory of the Individual's Personality

Indeed, through tracing the Holy Quran, it can be noticed that fear and its concepts such as sorrow, anxiety, phobia, depression, and sadness have been shown and presented extensively. So, the Almighty Allah informs Muslims in so many Quranic verses that their life is a place where fear and its concepts can be found along with their feelings of happiness and peace. In addition, Muslims know that this condition is one of the Almighty Allah's procedures to test His believers. And how those believers have strong faith in the Almighty Allah:

"Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits but give glad tidings to those who patiently persevere who say when afflicted with calamity: "To God, we belong and to Him is our return" (2: 155-156).

Thus, the individuals who have weak or have no faith in the Almighty Allah and His plans are going to feel fear and anxiety in any situation. Those individuals are going to fall deep into the circle of fear. And they also are going to feel fear of many things such as the fear of the future or unknown things. That is why they can no longer control their process of thinking and rationally use their mind because of the huge impact of the feelings of fear. Thus, their decisions and actions are going to be irrational (Altaf, 2017).

On the other side, the individuals who have strong faith in the Almighty Allah and His plans. And they fear nothing in this world only Allah, those "on them shall be no fear nor shall they grieve" (2: 277). Because they believe that there is nothing that

can hurt them and they fear only Him, they do not fear anything in their life. This strong belief is because they completely have put all their faith and trust in the Almighty Allah and His plans. Thus, their hearts have become free from fear and its concepts. That is why when they face a calamity or a huge ordeal in their life, they surely know that this is a test from him. And they must be patient because this is one of the great features of believers "O ye who believe! Seek help with patient perseverance and prayer: for God is with those who patiently persevere" (2: 153). This notion shows that the Almighty Allah has made a therapy which enables the believers to face their feelings of fear and sadness. Indeed, fear, sadness, pain, and sorrow all can be described as a natural result of a calamity which any individual is going to face and experience in this life. So, those believers have been told by the Almighty Allah Himself to be patient when they face and experience fear and its concepts. Patience has been chosen by the Almighty Allah as the best therapy for feelings of fear, sorrow, and pain. If truth be told, patience does not only help the individual to face and deal with a calamity, but it also can play a major role and result in as well as enhance or support the psychological health of any individual (Altaf, 2017).

Indeed, fear has been considered an innate drive or instinct of the individual who has been created on it. Besides, this innate drive or instinct plays a major role in the life of any Muslim as well as the fate of this Muslim. In addition, fear can play a huge influence on the Muslim's behaviours and actions. Fear also can influence hugely on the whole community. That is why the Holy Quran through so many Quranic verses has demonstrated and depicted various stories that talk about the subject of fear. Also, these stories explain and depict the process of behaving or dealing with fear whenever Muslim faces it. One of the Quranic stories that highlights and explains the subject of fear and its concepts as well as the huge and unbelievable impact of fear on Muslims' life and fate is the story of Moses (Issa, 2020).

Indeed, the Holy Quran demonstrates the huge impact of fear on the individual, particularly the fear of death. Also, the Holy Quran demonstrates the harsh or huge conflict within the mind or mental activity of the individual in which an excessive level of internal conflicts is going to arouse. Because the huge influence of fear and these internal conflicts disturb the mental activity and the psychological health of the individual. This results that different forms of anxiety are going to arouse. That is why this individual is going to commit unacceptable and irrational actions or behaviours. All

these psychological syndromes can arouse because of the huge impact of fear. Because fear cannot only destroy the individual, but it also can change his whole life and his final fate. Fear controls the mind and thoughts of the individual and thus this individual cannot manage the process of thinking rationally. That is why this individual is not going to be able to take a logical or rational decision. On the contrary, he is going to commit things which can be described as unacceptable, illegal, and horrific (Issa, 2020).

In effect, what has just been mentioned above can be an exact reference to what occurs with Moses when he does not manage his process of thinking rationally. And thus, he has committed an irrational and sinful action. This, of course, is because of the huge impact of the feeling of fear by which Moses has felt. This fact can be stated by the Holy Quran ".....and he Found there two men fighting, One of his own religion, And the other, of his foes. Now the man of his own Religion appealed to Him Against his foe, and Moses struck him with his fist And made an end of him" (28: 15).

To sum up, according to Boag (2014), Freud's structural models of mind that the individual's personality can be stated as complex as well as it has more than one part or component. Freud, in the theory of psychoanalysis, has demonstrated that the personality of the individual consists of three parts that are the ego, the id, and finally superego. If truth be told, the three parts are working altogether for creating the individual's behaviours that can be described as complex. In effect, each one of these three parts adds and influences through its contribution to the personality of the individual. At the same time, these three parts of the personality react altogether through processes that have a strong influence on humans. In addition, each part of these three parts of the personality can emerge at various stages of the life of the individual.

Indeed, through tracing and analysing the above Quranic verse, it can be discovered that Moses's conflict between the three components of the individual's personality which are the ego, the id, and the superego has been aroused excessively. Because of the huge impact of fear and danger that can be found in the situation that surrounds Moses. Carhart- harris et al. (2010) state that the ego is part of the individual's personality that is responsible for the process of balance between the id and the superego. If the ego is weak which means it cannot control, balance, and satisfy either the id or the superego. In this case, the ego is going to let either the id or the superego be the overactive part. And this situation can be described as ego malfunction. Thus, the

individual's patience snaps because of the inability of the ego to balance, control, and satisfy the id or the superego. This individual is going to have and suffer from a psychological syndrome which is called a mild threshold. This is a mild situation of neurosis and every individual faces and feels it from time to time. At the same time, this threshold is going to arouse an excessive level of fear, anxiety, depression, etc.

In effect, the process of murdering the Egyptian man states that Moses's ego is incapable to balance or control the id part. That is why, here, Moses's id is the dominant part over the other parts of the individual's personality, the superego and the ego. Concerning the id part, according to Boag (2014), Freud has demonstrated a very significant fact that the id is part of the personality of the individual which is present from the early stage of birth. Indeed, this part of the individual's personality is entirely unconscious. In addition, it consists of many kinds of behaviours that can be described as primitive and instinctive. Thus, this notion reflects a very significant truth that the id operates through the principle of pleasure which seeks hardly quick satisfaction for all needs and drives. That is why all these needs or drives must be satisfied directly because if they have not been satisfied, anxiety at its huge level is going to emerge or arouse.

After Moses has killed the Egyptian man, he says ".....This is a work Of Evil (Satan): for he is An enemy that manifestly Misleads! He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" (28: 15-16). Through tracing and analysing this Quranic verse, it can be discovered that Moses does not only feel an excessive level of fear of death or neurotic fear. But, he also feels that he has done an evil deed that belongs to Satan deeds. That is why Moses feels an excessive level of regret and guilt. This can be proved when he asks the Almighty Allah for His forgiveness. In addition, this Quranic verse states that the voice of Moses's conscience has been aroused by the huge impact of Moses's sinful deed. Thus, Moses's excessive level of regret and guilt represents Moses's conscience, the superego.

According to Kilborne (2004), the superego is going to be the conscience of the individual where the perfect and ideal ego with the standards by which someone can measure himself/ herself are going to be formed. Thus, the superego represents the angel inside the individual and it always tries to prove that the individual is higher than the id and its drives. At the same time, the superego involves many ideals and standards such as kindness, selflessness, morality, religious values and sacrifice. So on, the superego

represents the noble part of the individual. That is why the superego refers to the feeling of guilt inside the inner emotions of the individual as a reaction when the id has been given too much free space to be overactive because of the malfunction of the ego. This demonstrates the fact that there is always a strong conflict between the id and the superego. Thus, the ego should regulate both of them and never let them fight. Otherwise, during the process of the malfunction of the ego and the superego is overactive, the individual faces and feels a double size portion of anxiety as well as a huge feeling of guilt. If this situation continues, it leads to mental disturbance and the individual who faces this situation is named a neurotic patient where a kind of therapy must be given to this patient.

Therefore, Moses must receive this kind of therapy that can relieve Moses's excessive level of feeling of anxiety, guilt, and fear. If truth be told, this therapy represents the Almighty Allah's forgiveness which Moses must receive it. Because if Moses does not receive it, he is not going to feel comfort from all these uncomfortable and painful feelings. This notion means that Moses is going to face and feel constant frustration because of his sinful deed. This notion has been proved by Camus (1955) who points out that humans are going to face the feeling of despair because of the process of sinning. As well as and ironically, they are going to face and feel constant frustration, even if they achieve what they desire or wish. This notion can be demonstrated when Camus imputes and states this interesting notion when he says: "Sin is the obstacle to the human fulfilment-a reason of despair" (Camus, 1955, p.18).

After the process of murdering the Egyptian man, Moses lives and feels a difficult psychological situation and an excessive psychological syndrome such as fear of death, neurotic fear, moral and neurotic anxiety, and guilt. This fact can be proved by the Holy Quran ".....the man who had, The day before, sought his help Called aloud for his help (Again). Moses said to him: "Thou art truly, it is clear, A quarrelsome fellow!" (28: 18). This Quranic verse state that Moses has seen the same man of his people in which Moses kills the Egyptian man because of him fighting again with another Egyptian man. Indeed, the excessive level of Moses's neurotic fear, fear of death, and neurotic and moral anxiety make Moses answer his fellow nervously when this fellow again calls for Moses's help. Because this fellow is one of the main causes of Moses's calamity and psychological ordeal, Moses calls him "A quarrelsome fellow" as a reference to the person who deliberately intends to start fighting against other people.

Indeed, it seems through tracing and analysing the above Quranic verse that Moses is not going to help or support his fellow again. On the contrary, Moses has been about to fight against another Egyptian man and commit another murder. This fact can be proved by the Holy Quran "Then, when he decided to lay Hold of the man who was An enemy to both of them, That man said: ..." (28: 19). According to the interpretation of Al- Alusi (1994) "lay Hold" means to fight against and hit violently. Thus, Moses's ego malfunction again because it is incapable to control the id and prevent it to be the dominant part of his personality. Thus, through tracing the above Quranic verse, it can be said that Moses's id is the overactive part again. Because of the weakness of Moses's ego, again, is incapable to make the process of balance.

Thus, Moses's fellow observes Moses's rage and intensity through Moses's facial expressions and answers. Thus, this fellow has thought that Moses is not, as usual, going to help him. On the contrary, he has thought that Moses is going to kill him as he (Moses) has already killed the Egyptian man. Therefore, Moses's fellow has announced Moses's murder of the Egyptian to the public (28: 19).

Therefore, Moses's superego suffers too much as a result of the excessive level of fear, particularly the fear of death in which Moses feels. This means that Moses's superego suffers because of the punishment or consequence that Moses must pay for his murder of the Egyptian man. This notion can be proved by Bakan (1958) who demonstrates that "Moses is representative of the superego, the force generated within the individual to keep him from "instinctual gratification". The force which maintains renunciation of instinctual gratification is the fear of punishment" (Bakan, 1958, p.15).

In addition, Moses's superego suffers because of the huge guilt which Moses feels because he has done a deed that belongs to Satan. This guilt arouses an excessive level of moral anxiety because Moses's conscience voice arouses the concepts of morality and virtue. According to Schalkwijk (2018), the superego operates for protecting and civilizing the individual's morals values, behaviours, etc in an ideal way. That is why the superego operates to repress all the forbidden and unacceptable needs or drives of the id. Thus, this notion reflects the fact that there is always a huge conflict between the id and the superego as well as their drives or needs. So on, when the ego's ability is going to malfunction and the superego is the strongest component of the personality of the individual, thus the superego is going to be overactive. That is why

this individual faces and feels a double size portion of anxiety as well as a huge level of the feeling of guilt.

Blum (1989) says that "Moses, the heroic lawgiver, is the representation of the austere, imperative and imperious superego. Moses had a speech impediment, but God spoke directly through him..... Moses is consecrated and crucially changed for his divine mission..." (Blum, 1989, p. 23). This fact can be proved in the Holy Quran during Moses's encounter with the Almighty Allah. when the Almighty Allah orders Moses to go back to Egypt and encounter the tyrant Pharaoh. Here, the Almighty Allah orders Moses to be His tongue and speak on His behalf. But, Moses addresses the Almighty Allah about his fear of punishment because he has killed one of them. Indeed, Moses's feeling of punishment and that he must be punished because he has committed a sinful deed represents the domination of Moses's superego over the id part (28: 33).

Indeed, Moses suffers too much psychologically and emotionally and thus Moses's psychological conflict becomes uncontrollable. This is because he suffers from the fear of death, neurotic fear, moral and neurotic anxiety. Also, the conflict between the id and the superego becomes excessive. Thus, Moses's ego is either to be as usually weak and thus it is going to be malfunctioning, or it must be a strong ego and interference to reduce Moses's uncomfortable psychological syndrome in which Moses suffers a lot. Indeed, the ego's job throughout the process of satisfying the needs or drives of the id as well as the superego can be described as a harsh and hard job. In addition, the ego's work to control and balance the needs of the id and the superego as well as the anxiety which has emerged because of the huge conflict of these needs also can be described as harsh or hard work. Therefore, the ego does not need to operate alone. Thus, this idea demonstrates a very important fact that this anxiety with its different forms, is going to play a very important role during the process of supporting and enabling the ego to regulate or balance the superego and the id as well as their needs and drives. So on, when the individual faces and feels different forms of anxiety, which is why different processes of defence mechanisms are going to emerge and arouse to reduce or minimize the level of the feeling of anxiety. And also, to support and enable the ego to control, balance, and reduce the huge conflict between the id and the superego with their needs or drives (Cherry, 2020).

The story of Exodus in the Old Testament demonstrates Moses's murder of the Egyptian man as it has just been stated by the Holy Quran. The story of Exodus states that Moses one day kills an Egyptian man because this man fights against one of Moses's people. Thus, Moses kills this man and hid him in the sand. Indeed, after Moses has killed the Egyptian man and hidden him in the sand, Moses does not know that he has been seen by someone (Exod₂. 12. P. 133).

Indeed, what has just been stated above reflects the process of the domination of Moses's id over the other parts of the personality which are the ego and the superego. This domination refers to the huge struggle of the three parts of Moses's personality which Moses faces and feels. Zrnka, et al. (2018) state that throughout the process of the functioning of the three components of personality as well as the process of competition of the power of these three components of personality, it can easily be seen how the huge struggle that has emerged between the id, ego, and the superego. That is why the idea of the term ego strength has been aroused by Freud. He indicates the ego and its powers to operate despite the powers of the other components of the personality of the individual which are the id and superego.

Moses's murder of the Egyptian man reflects the fact that Moses's ego is weak in this risky situation. Because it is incapable to control and manage the id and its destructive force. That is why Moses's id becomes the overactive part over the other parts of his personality. So, because Moses's ego is weak, it cannot regulate or balance between the id and the superego. Pulcu (2014) states this fact that the most important component of the individual's personality is the ego. This ego represents the rational and realistic process of thinking. It is also responsible for regulating the process of peace, balance, and control between the id and the superego, and then for taking the right decisions. This means that any drive and need in which the individual wants has to go through the process of balance where the ego is responsible for it.

The day after Moses's murder of the Egyptian man, he has seen two Hebrews who are fighting. So, Moses asks the man on the wrong side about the reason that makes him fight and hits his fellow. This man answers Moses that he does not have the right to ask and judge between them. Then, this man makes Moses lives a fearful situation and an excessive level of anxiety when he addresses Moses "... Are you thinking of killing me as you killed the Egyptian" (Exod₂. 14. P. 90-91). Moses knows that he is going to

be killed that is why he fears too much because he must be punished for his sinful action. Thus, Moses's level of fear, particularly his fear of being killed and neurotic anxiety has reached an excessive level. Indeed, these unwanted and uncomfortable feelings reflect a part of Moses's superego. Because Bakan (1958) states that the force that makes the individual lives an excessive level of feeling of fear in general, particularly the fear of punishment represents the part of the superego and its role in the personality of the individual.

"The Moses recreated by Freud is important to the concepts of the superego and his Moses studies simultaneously illuminate the developmental significance of internalization, identification, and abstract symbolic thought" (Blum, 1989, p. 513).

Therefore, Moses lives an excessive level of fear and anxiety when he knows that Pharaoh and his people have gathered to kill him. Thus, Moses's ego must interfere and decide for reducing this excessive level of fear, anxiety, and the huge conflict between the id and the superego as well as their forces, needs, and drives. That is why many different forms of defence mechanisms can be used to support and protect the individual's ego from the different types of anxieties by reducing the level of the feeling of these anxieties. Thus, Freud's daughter, Anna has summarised the most important types of defence mechanisms that can be used by the ego to shield oneself against the drives or needs of the id and superego with the huge conflicts and anxiety that have aroused because of these drives or needs involve urgent and quick satisfaction. (Corey, 2009).

3.3.2. Moses's Feeling of Anxiety

Indeed, Freud has demonstrated that anxiety is the internal state that can be stated as uncomfortable and unpleasant, which is why the individual aims to evade it. In addition, anxiety operates as a reference or sign to the ego concerning all the contents or materials that do not go the right way where they must. Therefore, kinds of anxiety have been emerged or created in a way that cannot be neutral or equal. Furthermore, types of anxieties are not stemming from the same origin or root. Thus, Freud has stated three kinds of anxiety that are moral anxiety, neurotic anxiety, and finally the anxiety of reality. (Waqas et al. 2015).

In effect, through the process of tracing and analysing the story of Moses in the Holy Quran, it can be stated that Moses feels all kinds of anxiety. This fact states the most fascinating and unbelievable thing that can be observed through tracing so many Quranic verses is that whenever Moses has been mentioned in the Holy Quran, the word fear also has been mentioned. This notion depicts and explains the huge impact of fear, particularly the fear of death on Moses. Not only during the early period of his life when he is just an infant. On the contrary, fear hugely influences Moses's whole life, and changes his whole life, and his final fate. Indeed, fear, particularly the fear of death is not going to leave Moses because he is going to feel and face so many situations that include unbelievable levels of fear. Fear, particularly the fear of death has a huge and unbelievable power to the extent that there is no one can stand in front of this emotion. Also, fear can destroy anything as well as arouse, emerge, and create other things. Indeed, Moses's fear creates another completely different life for Moses and made him another person. This notion can be examined or trusted by tracing the upcoming Quranic verses (Adam, 2013).

Moses, as the Holy Quran depicts, has grown up in Pharaoh's Palace and he has become a young man. Then, the Holy Quran states that all the aspects of perfect and good manhood, wisdom, and deep knowledge in the field of religion have been given by the Almighty Allah to Moses (28: 14). Despite all this support that Moses has received from the Almighty Allah, but fear still influences excessively on Moses's life, behaviours, and actions. Moses still struggles with his inner fear during his early experience in his life. Fear, particularly the fear of death has not left Moses when he is just an infant. As well as it is not going to leave Moses when he becomes a young man. And it seems obvious that fear is not going to leave Moses even when he encounters the tyranny of Pharaoh and his magicians (Adam, 2013).

In effect, the Holy Quran states for the first time that Moses faces and feels an excessive level of reality and moral anxiety. This psychological syndrome has been aroused when Moses murders an Egyptian man who fights against one of Moses's people. This fact can be proved by the Holy Quran ".....and he Found there two men fighting, One of his own religion, And the other, of his foes. Now the man of his own Religion appealed to Him Against his foe, and Moses struck him with his fist And made an end of him" (28: 15).

Indeed, because of the process of killing that can be observed through the above Quranic verse is a deed that belongs to Satan deeds. Moses faces and feels an excessive level of guilt and regret which represents Moses's feeling of moral anxiety. That is why Moses asks for the Almighty Allah's forgiveness. Moses's sufferings because of his excessive feeling of guilt and regret can be observed when he addresses the Almighty Allah "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" (28: 16). Furthermore, Moses feels an excessive level of real fear when he has killed the Egyptian man. And this real fear represents Moses's huge level of feeling of reality anxiety.

According to Corey (2009), moral anxiety reflects the individual's conscience. This notion demonstrates a very significant fact that moral anxiety represents the individual's feeling of fear of breaking all the moral values and principles that are so important to the structure and standards of any society. Concerning the process of dealing with this kind of anxiety, Freud has demonstrated that the processes of defence mechanisms are going to help the ego by protecting and supporting it from the huge struggles that have emerged because the id and the superego as well as their drives or needs, and finally the reality.

Whereas, the other kind of anxiety which can be named the anxiety of reality reflects the notion of fear from the events that can be found in the real world. The reason behind emerging this kind of anxiety can be easily specified. For example, someone normally feels a huge fear of a terrifying tiger when this person is near this tiger. So on, the only way to avoid this form of anxiety is to avoid the dangerous object that causes threats. (Corey, 2009).

After Moses's murder of the Egyptian man, Moses feels an excessive level of fear of death in which Pharaoh and his people have been informed about Moses's secret. Thus, they are going to end Moses's life and this feeling increases Moses's fear, particularly the fear of death. Indeed, this fear represents another kind of anxiety in which Moses suffers excessively which is the neurotic anxiety. Indeed, Moses's neurotic anxiety becomes a constant feeling whereas Moses is waiting in the city fearfully. This fact can be proved by the Holy Quran "So he saw the morning In the City looking about, In a state of fear" (28: 18).

The day after Moses's murder of the Egyptian man, Moses has seen the same man (one of his people) fighting again with another Egyptian man. Indeed, this man can

be considered one of the main causes of Moses's new condition which is full of neurotic fear and anxiety. Indeed, the excessive feeling of neurotic fear and anxiety which Moses suffers from, makes Moses answer this man who is one of his people nervously when he again calls for Moses's help. That is why Moses calls him "A quarrelsome fellow" (28: 18) which means a person who deliberately intends to start fighting against other people. When this fellow observes the rage and intensity in Moses's facial expressions and answer, he has thought that Moses is not going to help him as usual. On the contrary, he has thought that Moses is going to kill him like the Egyptian man. That is why this fellow reveals Moses's secret because he has seen Moses when he kills the Egyptian man. This can be observed through the Holy Quran "O Moses! Is it thy intention to slay me As thou slewest a man yesterday?" (28: 19). Therefore, Moses's feeling of neurotic fear, particularly the fear of death and neurotic anxiety becoming excessive.

Indeed, neurotic anxiety reflects the worrying process of the system of the unconscious concerning the individual's loss of balance or control of the id's drives and needs. This situation can be led to the process of punishment as well as the feeling of guilt or regret because of, of course, the unacceptable and unsuitable behaviour or action that has aroused because of the id's demarche for quick satisfaction to all its drives (Corey, 2009).

After hearing Moses's responsibility for the murder, the Egyptian runs to inform his people. Again, Moses becomes very close to his death, particularly when the Egyptians have gathered to chase Moses to end his life. They believe that Moses must be punished and the best punishment for Moses is the killing. This notion reflects the fact that Moses's neurotic fear and anxiety become excessive to the extent that they cannot be controlled by Moses. That is why Moses's ego must interfere and take the right decision to reduce this excessive level of all the uncomfortable and painful feelings in which Moses suffers. In effect, the Holy Quran depicts Moses's situation that contains an excessive level of neurotic fear and anxiety "He, therefore, got away therefrom, Looking about, in a state Of fear. He prayed: "O my Lord! save me From people given to wrong-doing" (28: 21).

Psychological point of view, Moses's neurotic anxiety and fear, particularly the fear of death cannot be controlled or even reduced, only by following the ego's defence mechanisms. Thus, Moses's ego is going to follow the process of the defence mechanism

of withdrawal to reduce the excessive level of anxiety from which Moses suffers. So, the above Quranic verse states a very important fact that Moses's ego is going to use the defence mechanism of withdrawal.

Concerning what Corey (2009) has shown, the processes of defence mechanisms can be seen or stated as negative processes or reactions, but indeed they can serve and play a very significant role when they protect and keep the mental situation of the individual healthier. This notion reflects the fact that the individual needs these processes of defence mechanisms to reduce the level of the feeling of anxiety and stress. That is why defence mechanisms can enable the individual during the process of concentration to decide what is important and necessary at a particular moment. So on, defence mechanisms provide very significant protection to the individual's ego when they protect the ego from anxiety and stress. As well, defence mechanisms can provide a healthy discharge to these feelings of anxiety and stress. On the other side, defence mechanisms can be an obstacle that prevents the individual to face reality. That is why these mechanisms can serve as a kind of self-deception.

"Then they proceeded: Until, when they met A young man, he Slew him. Moses said: "Hast thou Slain an innocent person who had Slain none? Truly a foul (unheard-of) thing Hast thou done!" (18: 74). Indeed, during the journey of knowledge that has been prepared by the Almighty Allah for Moses with Al-Khidr, several horrific things have been committed by Al-Khidr in front of the eyes of Moses. During this journey and as it can be seen through the above Quranic verse, Moses has faced and seen another image of fear of death. This happens when Al-Khidr has murdered a young man, that is why Moses feels real anxiety which stems from his excessive level of fear of death. During this journey, Moses is incapable to be patient with Al-Khidr and this notion reflects the excessive level of Moses's feeling of anxiety.

After ten years of Moses's withdrawal from Egypt, Moses possesses another journey with his family. During this journey, Moses feels many psychological syndromes because of the horrific events that have occurred in front of the eyes of Moses. When Moses and his family reach Mount Sinai, the Almighty Allah changes Moses's life and personality to the Prophet Moses. There, the Almighty Allah calls "O Moses! Verily I am God, the Lord of the World" (28: 30). Indeed, throughout this encounter Moses lives an excessive level of fear, which is why he has experienced and

felt all kinds of anxiety. Moses has felt neurotic and reality anxiety when the Almighty Allah calls him as the above Quranic verse states. Also, Moses feels neurotic and reality anxiety when he has thrown his "rod" and turned it into a snake as the Almighty Allah orders him. That is why Moses "retreat" which means he withdraws because of the huge impact of the anxieties in which he feels. Also, Moses is incapable to confront such an excessive level of neurotic and reality anxiety (28: 30-31).

Indeed, during this encounter, all of Moses's fears have been aroused, particularly when the Almighty Allah asks Moses to go back to face the tyrant Pharaoh. This means that the Almighty Allah wants Moses to come back to the same people who want to kill him. That is why he answers the Almighty Allah by expressing his fear of death because he has killed one of them (28: 33). In effect, Moses does not only feel fear of being killed by Pharaoh and his people. But, he also fears his people in which they are not going to believe him. And thus, they are going to deny him and leave him alone to face Pharaoh and his tyranny (28: 34). Through tracing these Quranic verses and the conversation between the Almighty Allah and Moses, the neurotic and moral anxiety have been experienced and faced by Moses. Moses feels moral anxiety because he believes that he has committed a sin and he must pay for this sin. Even when Moses and Aaron have been supported by the Almighty Allah, they still feel an excessive level of fear, particularly the fear of death. This fear represents their excessive feeling of neurotic anxiety which arouses because of their feeling of fear of being killed by Pharaoh and his people (20: 45).

Concerning the Old Testament, particularly the story of Exodus, this Holy Book also states Moses's murder of the Egyptian man. This Holy Book states that Moses kills an Egyptian man because he fights and hits one of Moses's people. Thus, it can be said that Moses also feels real anxiety when he faces this real image of death "Glancing this way and that and seeing no one, he killed the Egyptian and hid him in the sand" (Exod₂. 12. P. 90). But, on the contrary of the Holy Quran, this Holy Book does not state that Moses has felt guilt and deep regret after he has committed this sinful action. Thus, it can be said that Moses does not feel moral anxiety (Exod₂. 11-12. P. 90-91).

The day after, Moses again has seen two men fighting. And when Moses asks the man on the wrong side, this man answers Moses that he does not have the right to ask and judge between them. Also, this man has revealed Moses's secret because it is

obvious that he has seen Moses killing the Egyptian man. "Are you thinking of killing me as you killed the Egyptian?" (Exod₂. 14. P. 90-91). Moses, after hearing these horrific words, feels an excessive level of fear, particularly the fear of death. Because he knows that Pharaoh and his people are going to kill him directly. Thus, it can be said that Moses has felt an excessive level of neurotic fear which represents neurotic anxiety. That is why Moses's ego is going to interfere to reduce this excessive level of reality and neurotic anxiety by which Moses feels and suffers. This can be stated when Moses escapes from Egypt to Madian. Moses's escaping represents that Moses's ego has decided to take the right decision after the process of balancing the fearful situation (Exod₂. 13-15. P. 90-91).

Also, this Holy Book states that Moses has had an encounter with God. Through this encounter, Moses has felt an excessive level of fear of death. This can be observed when he puts his arm on his face because Moses believes that if he sees God, he is going to die. "Moses hid his face because he was afraid to look at God" (Exod₃. 6. P. 92). This real and fearful image of fear represents Moses's feeling of reality anxiety because he faces a real situation which contains excessive and real fear.

Indeed, during this encounter, God orders Moses to go back to Egypt and face the tyrant Pharaoh whom the entire nation fears too much. Here, Moses expresses his fear of denial when the people of Egypt are not going to believe that God has appeared to Moses. Thus, Moses feels an excessive level of neurotic anxiety that stems from the fact that the people of Egypt are going to deny and charge Moses as a liar (Exod₄. 10. P. 93). Thus, God is going to show Moses some evidence to make the people of Egypt believe him. Here, God asks Moses to throw his "Staff", then it turns into a snake. This fearful and real action makes Moses runs away and this represents another situation in which Moses feels real danger and fear. This real danger arouses Moses's reality anxiety again, particularly when this snake turns back into a "Staff" again (Exod₄. 2-5. P. 93).

Again, Moses shows God another thing that makes him feel fear of this divine mission. That is why Moses hesitates to accept this mission. Here, Moses presents to God his fear of not being able to speak fluently in front of Pharaoh and his people "I am slow of speech and tongue" (Exod₄. 10. P. 93). Indeed, this image of fear represents another situation in which Moses feels an excessive level of neurotic anxiety. This notion

shows that fear, particularly the fear of death controls Moses's mind and thoughts in which this fear surrounds Moses (Exod₄. 10-14. P.93).

3.3.3. Moses's Use of Defence Mechanisms

3.3.3.1. Withdrawal

Moses, as the Holy Quran depicts, has grown up in Pharaoh's Palace and he has become a young man. Then, the Holy Quran states that all the aspects of perfect and good manhood, wisdom, and deep knowledge in the field of religion have been given by the Almighty Allah to Moses (28: 14). Despite all this support that Moses has received from the Almighty Allah, but fear still influences excessively on Moses's life, behaviours, and actions. Moses still struggles with his inner fear during his early experience in his life. Fear, particularly the fear of death has not left Moses when he is just an infant. As well as it is not going to leave Moses when he becomes a young man. And it seems obvious that fear is not going to leave Moses even when he encounters the tyranny of Pharaoh and his magicians (Adam, 2013).

Indeed, Moses fears too much because he knows that Pharaoh and his people are going to take the action of revenge on him. This notion means that Moses surely and suddenly expects to be murdered by those people, which is why his fears, particularly the fear of death have reached an excessive level (Rashid, 2013). "...and he Found there two men fighting, One of his own religion, and the other, of his foes. Now the man of his own Religion appealed to Him Against his foe, and Moses struck him with his fist And made an end of him" (28: 15).

In effect, after killing the Egyptian man, Moses does not only feel huge fear of being killed by Pharaoh and his people, but he also feels that he has done an evil deed that belongs to Satan's deeds. Thus, Moses feels remorse and deep regret, which is why he asks the Almighty Allah for His forgiveness. During this period, Moses lives an unbelievable situation of different and mixed feelings of fear, anxiety, sadness, and remorse. This situation increases Moses's inner conflict and makes him seek or ask the Almighty Allah's support and help (Rashid, 2013). "...O my Lord! Truly am I In (desperate) need Of any good That thou dost send me!" (28: 24).

Therefore, Moses has decided to escape from Egypt, particularly when the good man has informed him that Pharaoh's people have gathered to kill him (Rashid, 2013). In effect, the Holy Quran depicts Moses's situation as full of fear and anxiety, particularly the neurotic anxiety "He, therefore, got away therefrom, Looking about, in a state Of fear" (28: 21). Moses has lived an excessive level of fear and anxiety during the process of waiting, but he fears that his secret can be revealed. That is why he chooses to escape and even the process of his escaping to Madyan is full of fear. This notion states the fact that Moses has been surrounded by fear, particularly the fear of death from all directions. Even the process of his escaping is full of fear because it reflects the fear of unknown things, the fear of the future, and the fear of his final fate (Issa, 2020). This huge level of fear and anxiety which Moses feels can be observed when he asks the Almighty Allah: "O my Lord! save me From people given to wrong-doing" (28: 21).

Indeed, what has just been mentioned above demonstrates the fact that Moses's escaping from Egypt reflects the excessive level of Moses's feelings of anxiety as well as fear, particularly the fear of death. These feelings make Moses suffers excessively to the extent that they cannot be controlled by Moses. That is why Moses's ego must interfere to reduce this excessive level of these feelings. Therefore, after the process of balancing this fearful situation, Moses's ego has taken the decision that can relieve Moses's internal and mental conflict by using a defence mechanism by which the ego uses to protect itself against huge and uncontrollable conflicts. This defence mechanism can be called withdrawal.

Withdrawal or regression is one of the influential and effective defence mechanisms that have been used by the reality principle, the ego, to reduce and minimize the huge level of feelings of fear, threat, danger, and anxiety. Indeed, the ego uses this defence mechanism as a normal reaction to an uncontrollable situation which includes rough risk and fear. Thus, this defence mechanism arouses or emerges when an individual regresses or withdraws from a situation which includes a huge feeling of threat and fear. So, the individual regresses from the outer world that threatens him when he does not feel comfortable. Thus, the psychological shape of regression or withdrawing represents the process of withdrawing the individual from the reality of the environment that surrounds him (Sam,2018).

Indeed, Moses's withdrawal from Egypt ends in Madyan where Moses's excessive level of neurotic fear and anxiety can easily be observed, even when he is far away from the people who want to kill him. This notion reflects the fact that Moses has lived through an excessive level of internal and mental conflict. This fact can be proved through Moses's conversation with the Prophet Shuayb. Here, the Prophet has observed Moses's excessive and uncontrollable fear and anxiety. That is why the Prophet says to Moses "He came to him and narrated The story, he said: "Fear thou not: (well) hast thou Escaped from unjust people" (28: 25).

Moses's withdrawal has taken several years and thus Moses has achieved another life and a family. After ten years, in Mount Sinai, Moses has an encounter with the Almighty Allah. In this encounter, Moses withdraws or regresses many times because of the fearful situation which Moses faces and feels. Also, because of the fearful events that the Almighty Allah has shown them to Moses. That is why the Holy Quran uses words that represent the process of withdrawal such as "retreat", "Draw near", etc. (28: 31).

During this encounter, as the Holy Quran depicts, the Almighty Allah orders Moses to end his withdrawal from Egypt and go back to the tyrant Pharaoh whom the entire nation fears too much. Here, Moses addresses and expresses his excessive level of fear to the Almighty Allah in which he fears that they are going to kill him. This means that Moses's ego wants to reduce the excessive level of anxiety, conflict, and fear, particularly the fear of death which Moses suffers from. Thus, Moses's ego wants to keep on the continuity of using the defence mechanism of withdrawal to relieve all these uncomfortable feelings that disturb Moses's psychological condition. Indeed, Moses wants to keep on with his withdrawal from Egypt, not only because he fears being killed, the fear of death. But also, he fears that those people, even his people, are not going to believe him and thus they are going to charge him as a liar and leave him alone in facing Pharaoh and his tyranny. This fact has been proved by the Holy Quran (28: 33-34) and other Quranic verses that have already been mentioned. After Moses has received the Almighty Allah's support and the words that He is going to be with them, Moses's withdrawal ends. Thus, Moses decides to go back to Egypt to confront the tyrant Pharaoh.

Concerning the Old Testament, particularly the story of Exodus, this Holy Book also states Moses's withdrawal from Egypt to Madian when he kills an Egyptian man. The day after, Moses's secret of his murder of the Egyptian has been revealed by a Hebrew man who has observed Moses when he commits the murder. Here, Moses feels an excessive level of fear of death and this arouses Moses's feeling of neurotic anxiety. Thus, Moses can no longer be patient and wait till he may be is going to be caught and then killed for his sin. This excessive feeling of neurotic fear and anxiety increases Moses's internal and mental conflict. That is why Moses's ego must interfere to reduce all these uncomfortable feelings which Moses suffers from. Therefore, Moses's ego decides to relieve this huge and uncontrollable conflict by using the process of the defence mechanism of withdrawal (Exod₂. 11-15. P. 90-91).

After several years, Moses has an encounter with God in "the Mountain of God, Horeb". During this encounter, God orders Moses to go back to Egypt to confront the tyrant Pharaoh whom the entire nation fears excessively. Indeed, Moses wants to keep on his withdraw from Egypt and stay in Madian. This reflects Moses's excessive level of neurotic anxiety and fear, particularly the fear of death. Here, God wants Moses to end his withdrawal and go back while Moses, on the contrary, fears too much of this confrontation (Exod₃. 1-10).

Indeed, Moses does not only feel the fear of death, but also he fears that the people of Egypt are not going to believe him. And they are going to deny and charge him as a liar. This feeling increases Moses's neurotic anxiety, and fear, particularly his fear of being killed, and his internal and mental conflict. Thus, Moses wants to continue his withdrawal from Egypt. Therefore, God has shown Moses His unlimited power and then He gives Moses this power to support him. As well as Moses has been supported by his brother Aaron because Moses states his incapable tongue to speak fluently. This makes Moses ends his withdrawal and chooses the process of confrontation (Exod₄. 1-17. P. 93-94).

The defence mechanism of withdrawal differs according to its form and degree. But physical withdrawal is the most common one that has been experienced by individuals. Indeed, physical withdrawal can be described as a basic and normal reaction or response to any condition that contains fear, danger, tension, frustration, and a huge level of anxiety. This process of physical withdrawal can happen in a parallel way with

the orientation to aggressive attack to achieve another way of gratification and compromise (Sam, 2018).

3.3.3.2. Suppression

Indeed, the process of tracing and analyzing the story of Moses in both the Holy Quran and the Holy Book of the Old Testament according to a psychoanalytic perspective reveals the excessive and huge influence of the conflicts on the individual's psychological and mental condition. These conflicts occur in the internal world of the individual's psychological condition. The process also reveals how these conflicts negatively influence the mental condition of the individuals. As well as the process reveals the huge influence of the individual's feelings of fear, particularly the fear of death which arouses because of the individual's feelings of his sinful and guilty actions. Thus and due to the huge level of feelings of fear and its concepts several forms of anxiety are going to arouse. These various forms of anxiety increase the conflicts within the internal world of the individual's psychological personality and then disturb the mental activity of this individual. That is why several processes of defence mechanisms are going to be used by the ego to relieve this internal war (Bloom, 2010).

According to Anderson et al. (2011), individuals sometimes use the process of blocking painful or unwanted feelings or memories voluntarily or willingly. This notion refers that the individuals consciously blocking or preventing the uncomfortable and painful thoughts or memories from breakthrough their conscious awareness. So, those individuals, in a conscious way, force the uncomfortable and unwanted materials or contents to be a way of their conscious awareness. Indeed, this process can be described or named suppression. If truth be told, the process of suppression is extremely can be happened in a voluntary and willingly process. Thus, by using the process of suppression the individuals try deliberately to block or prevent their thinking about all their uncomfortable and painful memories or emotions.

Indeed, after Moses has committed a murder, he feels an excessive level of anxiety as well as fear, particularly the fear of being killed by the Egyptians. This sinful action increases Moses's internal and mental conflicts to the extent that he suffers excessively. Because of the huge and excessive impact of these uncomfortable feelings as the Holy Quran depicts "So he saw the morning In the City, looking about, In a state

of fear" (28: 18). Indeed, this violent and horrific fear, particularly the fear of death. As well as the feelings of anxiety and guilt or remorse become excessive after Moses's secret of the murder of the Egyptian has been revealed to the public (28: 19). Therefore, Moses's neurotic fear and feeling of anxieties have reached an excessive level to the extent that it cannot be controlled by Moses. That is why Moses's ego must interfere to relieve this huge conflict of uncomfortable feelings and psychological syndrome. Thus, Moses's ego is going to make the process of balancing this fearful situation and take the right decision. Here, Moses's ego and as a result of Moses's excessive fears is going to protect itself by using the process of the defence mechanism of suppression. Moses has decided to suppress all his painful and uncomfortable feelings by running away from Egypt and the people who want to kill him. Moses wants to be away from Egypt because he wants to stop thinking about all his uncomfortable and painful feelings and memory concerning the murder. All these painful feelings can be proved when the Holy Quran depicts Moses's uncomfortable and uncontrollable situation "He, therefore, got away therefrom, Looking about, in a state Of fear. He prayed: "O my Lord! save me From people given to wrong-doing" (28: 21).

In effect, although Moses's escaping from Egypt represents a process of Moses's ego to suppress all the painful and fearful feelings which Moses suffers, Moses's neurotic anxiety that has been aroused from his excessive feeling of fear of death can be easily observed through Moses's facial expressions and behaviours. Even when he becomes far away from the people who want to kill him, Moses is incapable to control or manage his neurotic fear and anxiety. This stems from the excessive level of fear of death which Moses feels. This notion can be proved by the Holy Quran when Moses reaches Madyan. There, Moses has had a conversation with the Prophet Shuayb where Moses has narrated the fearful events that have occurred to him. During this conversation, the Prophet observes Moses's excessive level of neurotic anxiety which stems from his fear of death. This notion reflects the fact that fear, particularly the fear of death still influences and controls Moses excessively "He came to him and narrated The story, he said: "Fear thou not: (well) hast thou Escaped from unjust people" (28: 25).

Therefore, Moses's use of thought suppression is going to take ten years in Madyan because he needs this time to relieve his excessive level of fear and anxiety. After Moses has completed ten years, when he and his family reach Mount Sinai, Moses has an encounter with the Almighty Allah. During this encounter, the Almighty Allah

orders Moses to come back to Egypt and confront the tyrant Pharaoh whom the entire nation fears excessively. This notion represents the opposite of Moses's use of thought suppression. Here, the Almighty Allah wants Moses to stop his use of the process of suppressing his painful and fearful feelings or memories. The Almighty Allah wants Moses to face his fears, particularly the fear of death. This fact has been stated by the Holy Quran "Go thou to Pharaoh, For he has indeed Transgressed all bounds" (20: 24).

During this encounter, all kinds of fear, anxiety, and psychological and mental conflicts can be observed through Moses's conversation with the Almighty Allah. That is why Moses is incapable to perform this divine mission. This notion reflects the truth that Moses wants to be away from Egypt and the people who want to kill him. This means that he wants to continue using the process of suppressing his fears, painful feelings, and uncomfortable memories (28: 33-34). After that, Moses has been given and taught unlimited power as well as lessons by the Almighty Allah. Also, he has been supported by the Almighty Allah's words "fear not" (20: 46). In addition, Moses has been supported by his brother Aaron because he has asked the Almighty Allah to support him by his brother (20: 45). Indeed, what has just been stated reflects Moses's excessive level of anxiety, internal and mental conflict in which Moses suffers and fears, particularly his fear of death. Here, and during this encounter, Moses's use of thought suppression ends because this is a part of the plan which the Almighty Allah has already prepared for Moses.

In the Old Testament, particularly the story of Exodus, Moses's ego also uses the process of the defence mechanism of suppression as it has just been depicted by the Holy Quran. This means that the same event that forces Moses in the Holy Quran to escape from Egypt and suppress his fear, particularly the fear of death also has been stated by the Old Testament. The story of Exodus states that after Moses has committed a murder and this murder has been revealed by a Hebrew man. Moses's life has been surrounded by an excessive level of fear, particularly the fear of death. Also, Moses suffers from all kinds of anxiety that are neurotic, reality, and moral. Thus, Moses can no longer be patient till he may be is going to be caught and killed because of his sin. Therefore, Moses escapes from Egypt to Madian to save his life from the people who want to kill him (Exod₂. 11-15. P. 90-91).

Indeed, Moses's escaping from Egypt to Madian can be considered the right decision of Moses's ego. This means that Moses suffers a lot from different kinds of anxieties, internal and mental conflicts, and fear, particularly the fear of death. Thus, Moses's ego has balanced the situation by following the process of the defence mechanism of thought suppression. This means that Moses's escaping to Madian can be considered as a way to suppress all these uncomfortable and uncontrollable feelings and painful memories from which Moses suffers excessively. Thus, to go through the process of suppressing all these psychological syndromes and to relieve his conflict, Moses must escape from all these uncomfortable feelings and the environment that surrounds Moses.

Moses's escaping from Egypt has been taking several years in which Moses suppresses all his painful memories and uncomfortable feelings there in Madian far away from the people who want to kill him. After several years have passed, Moses and his family have reached "Horeb, the mountain of God". There, God appears to Moses in the form of fire. During this encounter, God orders Moses to stop feeling fear of death as well as other people, and go back to Egypt to confront Pharaoh whom the entire nation fears too much. Moses states to God his inability to accept this divine mission when he shows different fears and anxieties from which he suffers. This reflects that Moses wants to keep on by using the process of suppressing all the uncomfortable feelings and painful memories. He wants to suppress all these psychological syndromes that disturb his mental and psychological condition by being far away from Egypt and the people who want to kill him (Exod³. 11. P. 91-92).

Therefore, God supports Moses with unlimited power that can defeat anything and provides him with a fluent person who is his brother Aaron. And then gives Moses His words that He is going to be with them, which is why they must not feel fear of anything. Thus, Moses decides to end his escape and come back to Egypt to confront Pharaoh and his tyranny. This means that Moses no longer wants to suppress his excessive feeling of fear, particularly the fear of death as well as different kinds of anxiety that disturb his mental and psychological condition for years. He wants to face all these uncomfortable and painful feelings and to put an end to his use of suppressing these feelings (Exod⁴. 1-17. P. 93-94).

It can be observed through tracing and analyzing the Holy Quran and the Holy Book of the Old Testament, particularly the story of Exodus that Moses has committed a murder. During this situation, Moses's level of conflict between the three parts of his personality has been aroused excessively. This is because of the huge influence of fear, particularly the fear of death that surrounds Moses. And also Moses's ego which is responsible for the process of control and balance between the id and the superego is weak. Thus, the ego is incapable to control and balance between them. That is why Moses's id becomes the overactive part because the situation in which Moses surrounds is full of fear, particularly the fear of death.

After the murder, the Holy Quran states that Moses feels huge guilt and regret because he has committed a sinful deed that belongs to Satan's deeds. In addition, Moses has felt an excessive level of fear, particularly the fear of death. This fear of death represents Moses's fear of punishment in which he must pay for his sinful action. Moses's feelings of all kinds of fear represent the domination of Moses's superego over the id part. So, after the murder, as the Holy Quran shows, Moses's superego is the overactive part over the id part.

Concerning the Old Testament, this Holy Book does not show that Moses feels huge guilt or deep regret after the murder in which it has been committed by Moses. Moses also does not feel the fear of punishment in which he must pay for his sinful action as it shows in the Holy Quran. This notion reflects the fact that Moses's superego is absent and it has never been the overactive part of Moses's personality. This represents that Moses's id is the dominant part over the other parts of Moses's personality.

The day after the murder, as the Holy Quran shows, Moses has been about to start another new fight in which he intends to hit another in a violent way another Egyptian man. This means that Moses has been about to kill and commit another murder. Here, Moses's excessive level of rage and nervousness represents the domination of the id part again over the other parts of Moses's personality. Indeed, the process of the weakness of Moses's ego can be described as ego malfunction. This means that Moses's ego is incapable to control or balance between the id and the superego.

Concerning the Old Testament, this Holy Book does not show that Moses has been about to start a new fight and he has been about to commit another murder during the day after his murder of the Egyptian man. This means that this Holy Book does not

show that Moses intends to start a new fight and hit violently another man. This fact has been proved through the process of tracing Moses's events in this Holy Book.

Indeed, both the Holy Quran and the Old Testament demonstrate that Moses feels an excessive level of fear, particularly the fear of death as well as the fear of punishment after Moses's secret has been revealed by a man. Moses's feeling of the fear of punishment can be considered a part of the domination of Moses's superego over the other parts of his personality. This means that Moses lives an excessive level of internal and mental conflict. And this conflict in turn influences Moses's psychological and mental condition. Thus, Moses's ego must interfere and balance this horrific and uncomfortable situation in which Moses feels and lives. This means that Moses's ego is going to support and protect itself by using the defence mechanisms of withdrawal and thought suppression. Therefore, to relieve all these uncomfortable and painful feelings, Moses escapes from Egypt to Madyan or Madian. This process is one of the ego's processes to protect itself against the excessive level of uncomfortable feelings and huge conflict that can hurt the ego hugely in which they are going to be constant feelings.

In effect, during tracing Moses's encounter with the Almighty Allah, the Holy Quran shows that Moses presents his fear of being killed by Pharaoh and his people. Because he has killed one of them and thus he must pay for his sinful action. Here, Moses's fear of punishment represents a part of Moses's superego as a dominant part over the other parts of his personality. This means that Moses knows that he has committed a sinful action and he must be punished for it. This feeling represents that Moses's superego has been aroused again through this encounter. And thus, it becomes the dominant part over the other parts of Moses's personality.

On the other side, Concerning the Old Testament, this Holy Book does not show that Moses, through this encounter has presented his fear of punishment to God. Because he has killed an Egyptian man and he feels only the fear of this confrontation with the tyrant Pharaoh who is known for his tyranny. Thus, Moses's superego has not been aroused again during this encounter.

Indeed, through tracing the Holy Quran, it can be shown that Moses feels a huge fear when an Egyptian man has been killed by Moses. This fear reflects a real risk or danger and this in turn represents Moses's feelings of reality anxiety. Also, after Moses has killed this man, he feels an excessive level of fear of being killed by the Egyptians

as well as a huge feeling of guilt. Because he has committed a Satan deed. These feelings represent Moses's feelings of moral and neurotic anxiety.

Concerning the Old Testament, this Holy Book shows that an Egyptian man has been killed by Moses and hid in the sand. This situation refers that Moses has been in a real situation of risk or danger. And thus, he has felt reality anxiety. But, this Holy Book does not show that Moses feels guilt or remorse and an excessive level of fear after he has killed the man. This means that Moses does not feel moral and neurotic anxiety after his murder of the Egyptian.

The day after the murder, both the Holy Quran and the Old Testament show that Moses's secret of his murder of the Egyptian man has been revealed to the public by a man. Here, Moses has felt an excessive level of fear of being killed by the Egyptians because he has killed one of them. Thus, this fear represents Moses's fear of punishment which is a part of his superego and thus Moses has felt both moral and neurotic anxiety.

During Moses's encounter with the Almighty Allah, the Holy Quran shows that all kinds of anxiety have been felt by Moses. Here, the Almighty Allah does very fearful actions in front of the eyes of Moses. This forces Moses to "retreat" because he has felt a real and huge level of fear. This fear represents Moses's feeling of reality anxiety. After that, the Almighty Allah orders Moses to go back to Pharaoh and confront this tyrant. Here, Moses presents to the Almighty Allah his fear of death because he has killed one of them. This represents Moses's fear of punishment which he must pay because of his sinful action. This fear represents Moses's feeling of moral anxiety. Also, Moses shows the Almighty Allah other kinds of fear in which he suffers. Indeed, all these kinds represent Moses's feeling of neurotic anxiety.

On the contrary, during this encounter, the Old Testament does not show that Moses shows God his fear of punishment because one of the Egyptians has been killed by him. This means that Moses's moral anxiety has not been shown in this Holy Book during Moses's encounter with God. The only thing that Moses fears too much is the confrontation with the tyrant Pharaoh who is known for his tyranny. Also, Moses fears that the people of Egypt are going to deny and charge him with a lie. All these fears that have been shown by this Holy Book represent Moses's feeling of neurotic anxiety.

In addition, the Old Testament does not show anything about Moses's journey of knowledge with Al-Khidr as the Holy Quran shows it. During this journey, Al-Khidr

does unbelievable and fearful actions in which Moses cannot be patient. In this journey of knowledge, Al-Khidr kills a young man in front of Moses's eyes. This murder represents a real danger or risk that contains an excessive level of fear of death. This fear represents Moses's feeling of reality anxiety. While this journey has not been shown, discussed, and explained by the Old Testament.

Both, the Holy Quran and the Old Testament have stated the process of Moses's withdrawal from Egypt to Madyan or Madian fearfully. Also, both of them have stated that after the secret of Moses's murder of the Egyptian has been revealed by a man, Moses feels an excessive level of fear of death. That is why Moses withdraws from Egypt fearfully to save his life. Also, both of them have stated that Moses's withdrawal from Egypt has been taking several years. But, Moses has had an encounter with the Almighty Allah, God. Here, Moses has been ordered by Him to end his withdrawal and go back to Egypt to confront the tyrant Pharaoh. Thus, both of these two Holy Books have stated that, after Moses has been given unlimited power by Him and after all his fears have been removed by Him. Here, Moses's withdrawal has ended during this encounter.

Therefore, through tracing these two Holy Books, it can be stated that both of them have shown that Moses had committed a murder. After the secret of this murder has been revealed, Moses escapes from Egypt. This process of escaping represents a kind of process of defence mechanisms that can be named thought suppression. This defence mechanism is going to be used by the ego when there is an excessive level of uncomfortable feelings and painful events that can be found in a particular place or environment which surrounds the person. Thus, Moses's ego has used this defence mechanism to relieve the excessive level of fear, anxiety, and conflicts from which Moses suffers.

Also, both of these two Holy Books have shown that Moses's use of the process of suppressing all his painful and uncomfortable feelings has been taking several years. This long period reflects the huge level of these painful feelings that harm Moses mentally and psychologically. In addition, both of these two Holy Books have shown that Moses's use of the process of suppressing his fears ends when Moses encounters the Almighty Allah, God. Here, Moses's suppression of his fears cannot exist anymore. Because the Almighty Allah, God has relieved or removed all Moses's fears and conflicts

by supporting Moses with all things that Moses needs to end this process of suppressing what makes him so fearful.

CONCLUSION

Indeed, after the process of tracing both Macbeth's and Moses's fear, particularly the fear of death, the research shows the excessive level of fear that those two characters face and feel. This means that both of them have suffered excessively because they face and feel a huge level of fear, internal and mental conflict, and different kinds of anxiety. Thus, the life of those two characters, as well as their final fate, have been influenced hugely. Because of all these uncomfortable and painful feelings and actions that have been faced and felt by them. What this research has presented and shown is a horrific image that shows that no power can stand in front of fear, particularly the fear of death. Also, no power can defeat the unlimited power of fear, of course, except the Almighty Allah's, God's power. Thus, fear can destroy and defeat anything as well as influence hugely the life of any person to the extent that this fear can change this life upside down.

So, what has just been shown above can be an exact reference to what has occurred by fear to Macbeth and Moses when they have been influenced and suffered excessively because of their feeling of fear, particularly the fear of death. The research shows that both of them have committed a murder. That is why they have been surrounded by an excessive level of fear, particularly their fear of being killed as a punishment for their sinful deed which belongs to the Satan deeds.

In effect, fear, particularly the fear of death makes humans commit unbelievable and uncontrollable actions. It does not matter if these actions are legal or illegal, moral or immoral, and right or wrong. This notion reflects the fact that after the first murder, the fear of death has surrounded, controlled, and influenced excessively both of those two characters. The fear of death in which those two characters suffer too much has consumed and controlled their mind and thoughts of the two characters. Both of them have fallen into the circle of this fear deeply. Because they fear too much that the secret of their sinful action can be revealed by someone. And thus, they are going to be punished and killed as a punishment for the murder in which they have committed. That is why more and more fear has consumed and controlled the whole life of those two characters. This huge fear has influenced both of them to the extent they are incapable to think and take one decision rationally or logically.

So, this excessive level of fear, particularly the fear of death as well as the internal and mental conflict that those two characters undergo results in another attempt

of killing another person. This attempt shows that those two characters have been controlled and influenced by the huge impact that has been aroused by their excessive feeling of fear, particularly the fear of death. This second attempt of murdering is an exact reference to the fact that fear, particularly the fear of death cannot only influence the life of the person, change this life, and the final fate of this life, but also fear can destroy the whole life of this person.

Therefore, it has been already shown that Moses deliberately intends to fight and may kill another person, but he does not. Because when he has been about to start fighting again and this fight may lead to another murder like the previous one, Moses's secret has been revealed by a man. Hearing this fearful thing prevents Moses from fighting again because the other man runs quickly to inform this secret to the public. Moses is sure that those people are going to end his life because he has murdered one of them. So, Moses's fear of death has reached an excessive level to the extent that it cannot be controlled by Moses. That is why Moses escapes from Egypt to save his life. This process of escaping can be characterized as a very fearful process because this process is full of fear, not only the fear of death. But also, the fear of unknown things, the fear of the hidden future, and the fear of the final fate.

Concerning Shakespeare's most tragic hero Macbeth whose secret has not been revealed or discovered by anyone. That is why he struggles excessively because of the consequence of the murder in which he has committed if this murder is going to be revealed by someone. This excessive struggle in which Macbeth suffers has been aroused because he fears the people who surround him. This fear stems from the fact that those people may or can discover Macbeth's responsibility for the murder of the king. So, Macbeth must reduce the fears that influence him excessively to the extent that these fears make him unable to sleep comfortably. Thus, Macbeth must be sure that the secret of the murder is not going to be discovered by those people which he feels fear. This makes Macbeth start killing again and thus he kills every person who can reveal this secret and constitute a threat to him. Macbeth continues with this process of killing those people to the end of his life.

The process of tracing the first murder and the events that belong to this murder reveals the huge conflict between the three parts of the personality of Macbeth and Moses. Their first murder demonstrates that those two characters have faced and felt an

excessive level of conflict between the ego, the id, and the superego as well as their drives or needs that demand urgent satisfaction. Here, to reduce this excessive level of conflict in these three parts in which those two characters suffer too much, the ego must interfere. This means that their ego must balance and control this excessive conflict between the id and the superego. Thus, the ego of those two characters must balance and reduce this excessive conflict that has been aroused because of the excessive level of fear, particularly the fear of death. This means that when the ego is strong, it is going to balance and control the conflict between the id and the superego. This strong ego is going to judge and decide the right decision whether it is going to satisfy the superego or the id. But, this process of satisfaction must be acceptable to reality and moral values.

Therefore, the process of committing the first murder reflects the fact that the ego of those two characters is weak in the situation of the murder. And because of this weakness, the ego is incapable to reduce and control the huge conflict between the id and the superego. This ego cannot reduce this conflict because it cannot balance and control the id and the superego as well as their drives or needs that demand urgent satisfaction. Thus, either the id or the superego is going to be the dominant part of the personality of those two characters. This situation when the ego is incapable to balance between the id and the superego is named ego malfunction. Here, the process of domination is going to be taken by the id because the situation that those two characters face can be characterized as a fearful situation that contains an excessive level of fear, particularly the fear of death.

So, it can be said that through the process of committing the first murder by Macbeth and Moses, the id part is the dominant part over the other parts of the personality of Macbeth and Moses. After they have committed their first murder, both Macbeth and Moses have faced and felt a huge feeling of guilt because they have committed unforgivable actions. In addition, they have faced and felt an excessive level of fear of the consequence of their sinful action. Indeed, this fear represents their feeling of punishment which they must pay. All these uncomfortable and painful feelings which Macbeth and Moses suffer from represent the process of domination of the part that is related to the principles of manners which they have broken. This part represents the superego part that takes the process of domination from the other parts of the personality of those two characters. This means that the superego is the dominant part of Macbeth's and Moses's personalities after they have committed the murder.

After that and because their ego is weak, the malfunction of the ego of the two characters can be easily observed. This happens when Moses has been about to commit the second murder when he has intended to start another fight. And thus, he has been about to kill another man, but this fight has been stopped because Moses's secret has been revealed by a man. In the beginning, when Moses has intended to fight again, it can be observed the domination of Moses's id over the ego and the superego. This also has happened with Macbeth, after he has felt an excessive level of guilt because he has committed a murder. Macbeth's committing another murder represents the process of domination of the id part over the ego and the superego. Indeed, the process of domination of Macbeth's and Moses's id again over the ego and the superego reflects the weakness of the ego of those two characters.

So, because their ego is weak, they cannot make the process of balancing and controlling the situation and take the right decision which is either to let the id or the superego be the overactive part. But, this process cannot be done by the ego of those two characters because of its weakness. This process of weakness has been already described as ego malfunction. This process of ego malfunction increases the internal and mental conflict which Macbeth and Moses suffer. This situation leads to arousing different forms of anxiety that disturb the psychological and mental condition of those two characters. This psychological conflict happens because of the uncontrollable and unbalanced process by the ego because of its weakness.

After the domination of the id of those two characters over the ego and the superego, a new stage of internal and mental conflict is going to arouse because of the malfunction of the ego of those two characters. Here, Moses's secret has been revealed by a man and thus he feels an excessive level of fear, particularly the fear of death. This fear of being killed represents the fear of punishments that Moses must pay for his sinful action. This fear of punishment represents a part of Moses's superego. This notion leads to the fact that Moses's superego again has become the dominant part of the id and the ego.

Therefore, the process of the domination of Moses's superego over the id and the ego is going to be a constant process. Because Moses is going to feel the fear of death or the fear of punishment in which he must pay for his sinful action. This feeling of fear of punishment is going to be a constant feeling that makes Moses escape from Egypt.

This process of escaping can be considered an attempt that has been taken and decided by Moses's ego. Because this ego wants to reduce the huge conflict and different anxieties which Moses suffers. This means that Moses's ego has regained its strength. That is why Moses's ego has balanced and controlled Moses's huge conflict and the excessive level of anxiety from which Moses suffers. Thus, the decision has been taken by Moses's ego which allows the superego to be the overactive part over the id. That is why Moses's feeling of fear of punishment becomes excessive in which it cannot be controlled by Moses.

Indeed, Moses's excessive level of fear of punishment represents that the process of domination of Moses's superego becomes a constant process. Thus, Moses's superego has become the overactive part of Moses's personality. Indeed, to reduce this excessive level of fear of punishment which arouses huge conflict and excessive levels of anxiety, Moses's ego is going to interfere. This can be proved when Moses escapes from Egypt as a process by Moses's ego to reduce Moses's huge conflict and anxieties. This notion proves the fact that Moses's ego has regained its strength again and this can be proved when he never commits a murder again. This reflects the fact that the process of domination of Moses's superego over the id becomes a constant process.

Concerning Macbeth who, as it has already been stated, has committed a second murder. Macbeth's fear of death has reached an excessive level that cannot be controlled by Macbeth. This fearful situation in which Macbeth lives cannot be controlled by Macbeth's ego. Because Macbeth's ego suffers too much to face the excessive level of fear, conflict, and anxiety by which Macbeth has been controlled and surrounded. Macbeth's ego also suffers to control or balance all these uncomfortable feelings. So, because of the weakness of this ego and the fearful situation in which Macbeth lives and suffers, Macbeth's id has become the dominant part of the superego. And also because Macbeth's ego is incapable to regain its strength again because of its malfunction. Thus, the process of balancing and controlling the id and the superego cannot occur. This means that the process of domination of Macbeth's id over the superego becomes a constant process. This notion can be proved when Macbeth commits the murders one after one, even the children. Macbeth's murdering process of innocent people one after one reflects that Macbeth can no longer have a strong superego or even a superego. As for Moses, on the contrary, the process of domination of Moses's superego over the id

becomes a constant process. This notion reflects the fact that Moses has a strong superego, which is why he no longer commits any murder.

Concerning the process of feeling different kinds of anxieties in which Macbeth and Moses have faced and felt. The huge and excessive level of conflict between the parts of the personality of those two characters which are the id, the ego, and the superego. Also, the excessive feeling of fear, particularly the fear of being killed, and all the uncomfortable psychological feelings in those two characters face and feel are going to arouse different kinds of anxieties. Indeed, whenever the conflict of the ego, the id, and the superego of those two characters as well as their fear of death become excessive levels of conflict and fear, different anxieties are going to arouse and feel inside Macbeth and Moses excessively.

Indeed, the process of committing the first murder by Macbeth and Moses reflects the fact that they have been surrounded and controlled by an excessive level of real fear and danger. This situation of excessive real fear and danger demonstrates that both Macbeth and Moses have felt with uncontrollable level of reality anxiety. Their feeling of this reality anxiety can be attributed to the real and huge shock which strikes the mind or mental activity of Macbeth and Moses.

Therefore, an excessive level of fear, particularly the fear of death is going to control and surround the mind and thoughts of Macbeth and Moses. Indeed, both of them have been controlled by an excessive level of fear of being arrested and killed for their sinful action. This fear reflects the neurotic anxiety which Macbeth and Moses have felt excessively. Also, their feeling of being arrested and killed for their sinful action represents their fear of punishment which both of them must pay. This fear of punishment reflects a part of the principle of moral values or morality, the superego. This notion shows the fact that both Macbeth and Moses have felt moral anxiety.

Indeed, both Macbeth and Moses have felt deep guilt and regret after they commit the first murder. Particularly for Moses who has faced and felt huge and excessive levels of deep guilt and regret. Also, Macbeth whose speech after the first murder states that he has faced and felt a huge regret and guilt. So, the process of feeling guilt and regret after the first murder by Macbeth and Moses reflects the fact that both of them have felt moral anxiety. Indeed, this feeling of moral anxiety stems not from their feeling of punishment and being killed for their sinful action, but it stems from the

feeling of guilt and regrets they have felt after they have committed a deed that belongs to Satan deeds.

After that, Moses has been about to murder another man when he has intended to start fighting again like the previous one. This notion reflects that Moses has been in real risk or danger and this means that Moses faces a real fear when he deliberately intends to fight again another man. This situation of real fear reflects that Moses again has faced and felt real anxiety. The same thing has happened with Macbeth when he has committed another murder when he has announced his orders to his soldiers for killing. This process of committing another murder reflects that Macbeth has faced and felt an excessive level of fear which reflects a real risk or danger. This real risk or danger reflects Macbeth's feeling of reality anxiety. Thus, both Macbeth and Moses again have felt real anxiety.

On the other hand, after their first crime, both Macbeth and Moses have been controlled and surrounded by an excessive level of fear. This fear stems from the fact that they fear about the secret of their crime can be discovered by someone at any time. So, both Macbeth's and Moses's minds and thoughts have been controlled by this excessive level of fear. This fear makes them suffer mentally and psychologically and this kind of fear arouses the neurotic anxiety in which both those two characters have felt.

Therefore, this process of feeling an excessive level of neurotic anxiety by Macbeth and Moses is going to be a constant process. This notion reflects the fact that the feeling of fear, particularly the fear of death is going to be a constant feeling in which both Macbeth and Moses are going to suffer excessively. This means that their neurotic anxiety in which they fear their crime that can be revealed by someone at any time is going to be a constant feeling. This feeling is not going to leave both of them, on the contrary, this neurotic anxiety is going to surround and control their mind and thoughts. To the extent that they cannot use their mind to take one rational decision. Also, their feeling of neurotic anxiety is going to influence not only the life of those two characters, but it is going to influence and change their final fate.

Moses's excessive level of this neurotic anxiety is going to be followed by another kind of anxiety which is moral. This notion reflects the fact that Moses's secret has been revealed and announced to the public by a man. This makes Moses feels an

excessive level of neurotic anxiety. In addition, the process of revealing Moses's secret arouses the feeling of fear of death. This fear represents the fear of punishment in which Moses is sure that he must pay for his sinful action. This fear of punishment represents the constant feeling of regret Moses suffers from. This feeling reflects that Moses's feeling of moral anxiety has been aroused again excessively. Indeed, Moses's excessive level of moral anxiety is going to be like his feeling of neurotic anxiety a constant one.

As for Macbeth, it has already been stated that Macbeth's excessive level of feeling of neurotic anxiety is going to be like Moses's constant feelings. This excessive level of neurotic anxiety is going to disturb Macbeth psychologically and mentally. And this situation forces Macbeth to suffer excessively, like Moses's condition. But, Macbeth's secret of the murder in which he has committed has not been revealed by someone like Moses. Therefore, Macbeth's level of feeling of neurotic fear or anxiety has reached an excessive level that cannot be controlled by Macbeth. Because Macbeth never wants his secret to be revealed by someone and this increases Macbeth's fear which has become uncontrollable fear which is representative of his neurotic anxiety. Thus, Macbeth is going to kill any person that can reveal his secret. And this process of killing is going to be a constant process. That is why it has already been stated that Macbeth's neurotic anxiety is going to be a constant anxiety till his death.

Indeed, the process of committing the murders one by one by Macbeth reflects the domination of the excessive feeling of neurotic anxiety which Macbeth suffers. This domination has forced Macbeth to ignore all the moral values by which each person can be restricted by them. Also, the process of committing the murders reflects the fact that Macbeth deliberately intends to suppress all uncomfortable feelings. This situation increases Macbeth's feeling of neurotic anxiety and fear and makes it a constant feeling till his death. Also, this situation can reflect that Macbeth's feeling of moral anxiety can no longer be found because he has destroyed all the moral values and human kindness that can be found inside the human.

As for Moses, on the contrary, Moses's excessive level of feeling of guilt and regret arouses an excessive feeling of moral anxiety. This feeling of moral anxiety becomes a constant feeling that is going to accompany Moses for several years. This feeling of moral anxiety is going to be the main reason that prevents Moses to commit another murder. That is why Moses has not committed another murder after the first one.

This thing can be described as a huge contradiction between Moses and Macbeth who has kept on the process of killing other people.

Indeed, as has already been mentioned that Moses's feeling of anxiety is going to be constant. This notion can be proved when Moses encounters the Almighty Allah, God. During this encounter, Moses faces several real and fearful actions. These fearful and real actions reflect that Moses has felt real danger and fear. Thus, Moses's feeling of reality anxiety has been aroused again excessively. Also, Moses has been ordered by Him to go back to Egypt and confront the people who want to kill him as well as the tyrant Pharaoh. These fearful events make Moses feel an excessive level of fear. The fear of confrontation with the tyrant Pharaoh and the fear of being punished and killed. These kinds of fear reflect Moses's feelings of neurotic and moral anxiety.

Moses also has faced another image of death during the journey with Al-Khidr who has killed a young man. This real and fearful image of death reflects that Moses has felt a real fear and danger. Thus, Moses's reality anxiety has been aroused again, and also the process of killing this young man has reminded Moses about his crime. This makes Moses feel deep guilt, which is why he strongly rejects the murder. This reflects that Moses's moral anxiety has been aroused during this action. Also, other fearful actions have been committed by Al-Khidr in which they are very fearful and unknown or beyond the process of Moses's thinking. Thus, Moses fears too much which is why he is incapable to be patient with these fearful and unknown things. This fear arouses Moses's excessive feelings of neurotic anxiety. That is why it has already been mentioned that the process of feeling all kinds of anxieties by Moses is going to be a constant process.

On the contrary, Macbeth's life has become full of fear of death in which this fear surrounds and controls his mind, which is why he cannot take one rational decision. This fear arouses an excessive level of neurotic anxiety that cannot be controlled by Macbeth. This forces Macbeth to keep on the process of killing all the people who can threaten his safety and reveal the secret. Also, the process of killing those people reflects the fact that Macbeth faces real danger and fear and thus Macbeth has felt the real anxiety.

Therefore, it has already been mentioned that the process of feeling reality and neurotic anxiety by Macbeth and Moses is going to be a constant process. Those two characters are going to be followed with a constant and excessive level of feeling reality

and neurotic anxiety. As for moral anxiety, it has already been stated that this kind of anxiety can no longer be felt by Macbeth. This fact can be proved when Macbeth keeps in the process of killing other people. Whereas Moses, the process of feeling moral anxiety becomes a constant process and this means that Moses's moral anxiety never leaves him.

Concerning the process of feeling a huge level of conflict between the id and the superego of those two characters. When this conflict becomes excessive and thus it cannot be controlled by the ego. Thus, different kinds of anxieties are going to arouse and feel excessively by those two characters. All these uncomfortable and uncontrollable psychological and mental syndromes must be reduced. Because if they do not, this situation is going to lead to mental disturbance and if this situation continues, the person is going to need a kind of therapy. So and indeed, this process of reducing these uncomfortable psychological and mental syndromes is one of the responsibilities of the principle of reality, the ego. Here, the ego must control and balance the huge conflict that arouses between the id and the superego. After, the ego must protect itself from all these uncomfortable syndromes. This process of protecting is named the defence mechanism which the ego of those two characters is going to use to shield itself.

Therefore, after Moses's secret has been revealed by a man. Moses has felt and experienced all these uncomfortable feelings that have just been mentioned above. This situation makes Moses escape from Egypt. This process of escaping represents an attempt that has been decided by Moses's ego. This attempt is because Moses's ego wants to relieve all these uncomfortable feelings from which Moses suffers excessively. This process of escaping can be described as one of the processes of defence mechanism that is withdrawal. After, Moses's conflict and suffering become uncontrollable by Moses to the extent that they can harm him psychologically and mentally. Thus, Moses's decision has been taken by his ego in which he withdraws from Egypt to save his life from the people who want to kill him. Moses's withdrawal has been taking several years.

In effect, the same thing has happened with Macbeth. After he has committed the first murder which arouses all these uncomfortable feelings that have already been mentioned above. Macbeth's excessive level of fear, particularly the fear of death cannot be controlled by Macbeth. He fears too much and this fear plays a major role in the process of his withdrawal and isolating himself from the outside world that surrounds

him. This fear influences Macbeth excessively to the extent that he withdraws from all people who surround him. This is because Macbeth can no longer trust those people and he believes that they constitute a huge threat to him, particularly his throne. Thus, Macbeth's fear of death forces him to withdraw and isolate himself in Dunasine.

Indeed, the most tragic image in *Macbeth* besides the images of death is that Macbeth withdraws not only from the outer world and people that surround him. Macbeth's withdrawal becomes excessive because he withdraws from Lady Macbeth whom he has used to share every moment, idea, and thing with her. Macbeth's process of withdrawing or isolating himself has reached an excessive level. This fact can be proved when the only way that reflects Macbeth's communication with the outer world and people who surround him is Seyton. Indeed, Macbeth's process of withdrawing and isolating himself is going to be a constant process till his death.

Thus, the process of withdrawal of those two characters from the place in which they have lived for several years can show every important fact. Both Macbeth and Moses have used the defence mechanism of withdrawal. Because of the excessive level of uncomfortable feelings in which they have experienced and suffered from. Both of them use this defence mechanism as a process to relieve all these uncomfortable psychological and mental syndromes which they suffer by keeping away from anything that causes pain as well as harms them.

On the contrary, the process of using the defence mechanism of withdrawal by Macbeth and Moses demonstrates a very important contradiction between those two characters. This notion reflects the fact that Moses's withdrawal has been taking several years in which this withdrawal has been stopped by the Almighty Allah, God. Whereas Macbeth's withdrawal has extended excessively to the extent that Macbeth has kept on this withdrawal till the end of his life when he has been killed.

Also, another defence mechanism that has been used by the ego of those two characters is the process of thought suppression. After both Macbeth and Moses have committed the murder, many uncomfortable and uncontrollable psychological and mental syndromes have been aroused. Because of the horrific and violent image that arouses after the murder. This image contains several kinds of fear, particularly the fear of death, a huge conflict between the id, ego, and superego, anxieties, guilt, and deep regret. All these syndromes force both Macbeth and Moses to suffer physically,

psychologically, and mentally in excessive ways. Thus, these sufferings force them to use the process of thought suppression to relieve all these syndromes that disturb their life excessively.

Concerning Moses who has committed a fearful murder, that is why this murder arouses syndromes and sufferings that cannot be controlled by Moses. This murder is very painful and fearful because it forces Moses to feel and live with uncontrollable kinds of fear, an excessive conflict between the parts of his personality, guilt, and excessive anxiety. These uncomfortable and painful syndromes or feelings make Moses suffers excessively. Thus, the decision of escaping from Egypt has been taken by Moses.

Indeed, this process of escaping reflects the notion of suppressing all the sufferings and feelings that have just been mentioned above. Moses's escaping is an attempt that has been chosen by Moses because he wants to suppress all these painful and fearful feelings or syndromes. Because he suffers physically, mentally, and psychologically, that is why he wants to relieve his feelings of all these sufferings. Thus, he has chosen a place to escape and this place is too far from the people and places that have caused Moses's painful sufferings and feelings. This notion reflects that Moses is in need to relieve all his sufferings because they disturb him excessively. That is why he does not want to go back to Egypt when the Almighty Allah, God orders him at first. This means that Moses still needs to keep on the process of suppressing all these painful feelings. Thus, he wants this process of thought suppression to be a constant process because it enables Moses to feel comfortable as well as relieves all his sufferings.

As for Macbeth who also has committed a murder, the fearful and violent image of death leads to arousing Macbeth's feelings of several kinds of fear, particularly the fear of death as well as guilt, a huge conflict between the parts of his personality and thus excessive anxiety. All these uncomfortable feelings and syndromes influence Macbeth's physical, mental, and psychological condition excessively. These syndromes and feelings have been aroused because Macbeth knows that the action of murder is unfair and against all moral values. Thus, Macbeth suffers excessively and his sufferings cannot be controlled to the extent they cause huge pain to Macbeth's whole life.

Therefore, Macbeth is searching for a process that can relieve all his sufferings that disturb his mind or mental activity excessively. So, Macbeth like Moses is going to use the process of thought suppression. This means that Macbeth is going to suppress

all his uncomfortable and uncontrollable feelings or syndromes that have just been mentioned above. Macbeth is going to suppress all the contents of his consciousness and put them in the subconscious part of his mind to be used by him only when he needs them. Macbeth believes that he must suppress and not think or remember all these uncomfortable and painful feelings or syndromes. Because they make Macbeth suffers, not only physically but also psychologically and mentally.

Indeed, the process of killing that has been committed by Macbeth and Moses reveals a very important fact. This fact is through committing an action like a murder, both Macbeth and Moses have suppressed the voice of their conscience. As well as they have suppressed their conscious awareness of what is right or wrong, legal or illegal, and moral and immoral. They have broken all the moral values, rules, and laws which every society has been restricted by and also the divine rules. All these things which both Macbeth and Moses have broken increase their painful and fearful feelings and syndromes. That is why Macbeth and Moses have intended deliberately to suppress these feelings and syndromes because they make them suffer excessively.

In effect, the only thing that arouses the huge contradiction between Macbeth and Moses through their use of thought suppression is the period of the use of suppressing painful feelings, memories, and syndromes. Concerning Moses, the process of using thought suppression has been taking several years. This process ends when the Almighty Allah, God orders Moses to go back to Egypt and confront the people and their tyrant who want to kill Moses and cause huge and fearful suffering to Moses. This means that Moses's use of thought suppression has not extended and taken too much period like Macbeth. Because Macbeth keeps on the use of thought suppression till the end of his life. This means that the process of thought suppression becomes a constant process concerning Macbeth. Thus, this constant use has become excessive use, which is why it has consumed and damaged the mind or mental activity of Macbeth. This makes Macbeth incapable to use his mental activity to take one rational decision. This arouses huge images of death in which Macbeth has committed the murders one by one. And this is the huge contradiction between Macbeth and Moses who is no longer commit any other murder.

To sum up, interestingly, both Macbeth and Moses have encountered and dealt with magic. Macbeth has encountered the witches and learned many things from them.

Also, Moses encounters magicians who are the best in the nations. The fact that makes Macbeth different from Moses, in this case, is that Macbeth has been influenced and controlled excessively by the witches and their magic things. Those witches are one of the main causes of Macbeth's fear and his final fate. That is why they control Macbeth and his process of thinking. On the contrary, Moses has not been influenced and controlled by the magicians and their magic things. Also, Moses has defeated those magicians and their magic, which is why he controls them.

REFERENCES

- Anderson, W. (2010). Fear in Shakespeare's *Macbeth*. *Schoolwork Helper Editorial Team*.
- Anderson, M.C &Huddleston, E. (2011). Towards a cognitive and neurobiological model of motivated forgetting. *True and False Recovered Memories*. Nebraska symposium on Motivation.
- Appelbaum, J. (2011). Should Psychoanalysis become a science? *The American Journal of Psychoanalysis*, 71 (1), 1-15.
- Appelbaum, R. (2018). "Shakespeare and the Concepts of Fear". *OpenEdition Journal*.
- Applied Interpretation of the Bible*. (2002). Translation, editing, typesetting, layout and artwork by Master Media, Cairo, Egypt. Printed in Great Britain.
- Altaf, F. (2017). Fear, Patience and Grief In The Holy Quran.
- Arumandari, N. (2018). Fergus Boggs' Imbalanced System of Personality and His Defence Mechanisms As seen in *The Marble Collector* by Cecelia Ahern. Yogyakarta State University.
- Az, M. (2014). Macbeth: an Embodiment of Human Despair. *Journal of Arts*, vol. 26. King Saud University, Riyadh, Saudi Arabia.
- Akgun, G. (2020). Illusions of Immortality in Shakespeare's *Macbeth*, *King Lear*, and *Hamlet*. Istanbul University.
- Adam, L. (2013). Coping With Fear. VIRTUAL MOSQUE. <https://www.virtualmosque>.
- Abbas, N. (2006). The story of Moses Peace be upon him, with Pharaoh, between the Qur'an and the Torah "A comparative study". An-Najah National University, Nablus, Palestine.
- Al-Alusi, M. (1994). The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Muthani. Puhlshed in Beirut.
- Alban, G.M.E. (2021). Thanatos in Shakespeare's Hamlet, Homer and Barker's Achilles, Barnes and Saunders: Warding off Death before Release into the Unknown. CUJHSS.
- Blass, R. B. (2013). On 'The Fear of death' as the primary anxiety: How and why Klein differs from Freud. *The International Journal of Psychoanalysis*.

- Blum, H. P. (1989). *Freud and the Figure of Moses: The Moses of Freud*.
- Bakan, D. (1958). *Moses in the Thought of Freud: An Ambivalent Interpretation*.
- Bloom, H. (2010). *William Shakespeare's Macbeth: Bloom's Modern Critical Interpretations*.
- Bloom, H., Burns, A., Craven, E., & Leake, J. (2015). *Macbeth's Fear*.
- Brill, A. A. (1949). *Basic Principles of Psychoanalysis*. New York: Doubleday & Company.
- Bennett, A & Royle, N. (2004). *An Introduction to Literature Criticism and Theory*. Great Britain: Longman.
- Barry, P. (2002). *Beginning Theory: An Introduction to Literary and Cultural Theory (Second Edition)*. Wales: Wales University Press.
- Bradley, A.C. (1950). *Shakespearean Tragedy*. London: Macmillan & Co., Ltd.
- Bradley, A. C., (1955). *Shakespearean Tragedy*, New York, Meridian Books, Inc .
- Bowlby, J. (1958). The Nature of the Child's Tie to his mother. *International Journal of Psychoanalysis*, 39, 350-373.
- Boag, S. (2014). Ego, drives, and the dynamics of internal objects. *Front Psychol*.
- Blass, R. B. (2013). On 'The Fear of death' as the primary anxiety: How and why Klein differs from Freud. *The International Journal of Psychoanalysis*.
- Bargh, J. A. & Morsella, E. (2008). The Unconscious Mind. *Perspect Psychol Sci*.
- Cherry, K. (2020). Id, Ego, and Superego: Freud's Elements of Personality. <https://www.verywellmind.com>.
- Cherry, K. (2020). Characteristics of Ego strength. How Ego Strength Is Used to Manage the Id, Superego, and Reality. <https://www.verywellmind.com/ego>.
- Campbell, L.B. (1961). *Shakespeare's Tragic Heroes*. London: Barnes & Nobel.
- Carhart-harris, R. L. & Friston, K. J. (2010). The default mode, ego-functions and free-energy: a neurobiological account of Freudian ideas. *Brain*.
- Corey, G. (2009). *Theory and Practice of Counseling and Psychotherapy (8th ed)*. Belmont, CA: Thomson Brooks/ Cole.
- Cramer, P. (2015). Understanding defence mechanisms. *Psychodyn Psychiatry*.
- Camus, A. (1955). *The Myth of Sisyphus and Other Essays*. New York: Random House.

- Edwards, J. A. (1963). *The Conscience of Macbeth*. North Texas State University.
- Eagleton, T. (1983). *Literary Theory: An Introduction*. Oxford: Blackwell Publisher.
- Engler, B. (1985). *Personality Theories*. Boston: Houghton Mifflin.
- Endraswara, S. (2008). *Metode Penelitian Psikologi Sastra- Teori, Langkah dan Penerapannya*. FBs Universitas Negeri Jakarta.
- Eagle, M. (2011). *From Classical to Contemporary Psychoanalysis: A Critique and Integration*. New York: Routledge.
- Freud, A. (1946). *The ego and the mechanisms of defence*. New York: International University Press.
- Freud, S. (1893). *The Psychotherapy of Hysteria from Studies on Hysteria*. S.E., 2 (pp. 253-305). London: Hogarth.
- Freud, S. (1900). *The Interpretation of Dreams*. (S. E., vols. 4-5). London: Hogarth.
- Freud, S. (1906). *Psychopathic Characters on the Stage*. Vol. 7.
- Freud, S. (1908). *On the Sexual Theories of Children* S.E., 9 (pp. 205-226). London: Hogarth.
- Freud, S. (1911). *Formulations on the Two Principles of Mental Functioning* (S. E., vol. 12, pp. 213-226). London: Hogarth.
- Freud, S. (1914). *Remembering, Repeating, and Working Through* S.E., 12 (pp. 145-156).
- Freud, S. (1915). *The Unconscious*. S. E., 14 (pp. 159-215). London: Hogarth.
- Freud, S. (1915). *Instincts and their Vicissitudes* S.E., 14 (pp. 109-140). London: Hogarth.
- Freud, S. (1915). *Repression* S.E., 14 (pp. 141-158). London: Hogarth.
- Freud, S. (1916-1917). *Introductory Lectures on Psychoanalysis*. (S. E., vol. 15-16). London: Hogarth.
- Fitzgerald, J. R. (2005). *Eros and Thanatos in Shakespeare, an Exploration of the Birth, Sating and Death of Desire*.
- Freud, S. (1920). *Beyond the Pleasure Principle* S.E., 28 (pp. 1-64). London: Hogarth.
- Freud, S. (1923). *The Ego and the Id* (S.E., vol.9, pp.1-66). London: Hogarth.
- Freud, S. (1923a). *The Ego and the Id* S. E., 14 (pp. 1-66). London: Hogarth.

- Freud, S. (1926). *Inhibitions, Symptoms, and Anxiety* S. E., 20 (pp. 75-176). London: Hogarth.
- Freud, S. (1933). *New Introductory Lectures on Psychoanalysis*. Norton & Co.
- Freud, S. (1940). *An Outline of Psycho-analysis*. (S. E., vol. 23). London: Hogarth.
- Freud, S & Breuer, J. (2004). *Research in Hysteria*. Zefat: Sefarim Publisher.
- Gramzow, R. H., Sedikides, C. Panter, A. T., Sathy, V., Harris, J., & Insko, C. A. (2004). Patterns of Self-regulation and the Big Five. *European Journal of Personality*, 18 (5), 367-385.
- Holmes, J. (2011). Attachment in the consulting room: Towards a theory of therapeutic change. *European Journal of Psychotherapy and Counselling*, 13 (2), 97-114.
- Issa, H. S. (2020). Fear in the Story of Prophet Moses peace be upon him. *Journal of Social Sciences*.
- Imam Al-Baghawi. (1999). *The Features of Downloading in the Interpretation of the Qur'an*. PUBLISHED IN BEIRUT.
- Jacobs, M. (2008). *Shakespeare on the Couch*. London: Karnac Books Ltd.
- Khan, S.A. (2014). Concept of Fear in Shakespeare's Tragedies. *International Journal of English Language, Literature and Translation Studies*.
- Kenny, D.T. (2016). A brief history of Psychoanalysis: From Freud to Fantasy to Folly.
- Keini, N. L. (2020). Macbeth-The Danger of Passion, Power, and Betrayal: A Psychoanalytic Perspective. *Humanities and Social Sciences*.
- Kilborne, B. (2004). Superego Dilemmas. *Psychoanalytic Inquiry*, 24 (2), 175-182.
- Kristova, J. (2017). 'I Have Supp'd Full with Horrors; a Kristevian Psychoanalytic Analysis of the Powers of Horror in *Macbeth*. Published at the Conference Proceedings of the Kristeva University of Pittsburgh Pennsylvania U. S. A.
- Lukens, R.J. (1999). *A Critical Handbook of Children's Literature*. 6th ed. New York, Longman.
- Lothane, Z. (2006). Reciprocal free association: Listening with the third ear as an instrument in psychoanalysis. *Psychoanalytic Psychology*, 23 (4) 711-727.
- Muller, R.T. (2009). Trauma and dismissing (avoidant) attachment: Intervention Strategies in Individual Psychotherapy. *Psychotherapy: Theory, Research, Practice, and Training*.

- Minderop, A. (2016). *Psikologi Sastraikarya Sastra, Metode, dan Contoh Kasus*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Mayer, J. D. (2001). Primary Divisions of Personality and their scientific contributions: From the Trilogy of Minds to the systems set. *Journal For the Theory of Social Behaviour*, 31 (4), 449-477.
- McGregor, H. A., Lieberman, J. D., Greenberg, J., Solomon, S., Arndt, J., Symon, L. & Pyszczynski, T. (1998). Terror Management and Aggression: Evidence that mortality salience motivates aggression against worldview-threatening others. *Journal of Personality and Social Psychology*, 74 (3), 590-605.
- Old Testament*, The. (1999). Printed in Great Britain by the International Bible Society.
- Pulcu, E. (2014). An evolutionary perspective on the gradual formation of the superego in the primal horde. *Front Psychol*.
- Qur'an*, The. (1937). Trans. By Yusuf Ali. Kuwait: Es-Salasil Printing Publishing.
- Rashid, A. (2013). *The Prophet Musa (As.): The Journey from the Mountain*.
- Rehman, A. (2021). Who will have no Fear & grief- In the Quran.
- Raman, S & Widdowson, P. (1993). *A Reader's Guide to Contemporary Literary Theories*. Great Britain: Harvester Wheatsheaf.
- Sukic, C. (2018). From fear to anxiety in Shakespeare's *Macbeth*. *OpenEdition Journals*.
- Sarge, C. (2019). *Macbeth in a Psychoanalytic Perspective*. The Hourglass Literature Blog. Ed. John Russel Brown. London: Routledge Press.
- Starkstein, S. (2018). Sigmund Freud and the Psychoanalytical Concept of Fear and Anxiety.
- Shakespeare, W. (1623). *Macbeth*.
- Stangor, C& Walinga, J. (2014). *Introduction to Psychology-1st Canadian Edition*.
- Schalkwijk, F. (2018). A New Conceptualization of the Conscience. *Front Psychol*.
- Sam, N. (2018). "WITHDRAWAL", in PsychologyDictionary. Org.<https://Psychologydictionary. Org/withdrawal>.
- The Holy Bible, New International Version*. (1999). Great Britain.
- Waith, E. (1977). *Manhood and Valor in Macbeth*. Ed. Terrence Hakes, Englewood Cliff. N. J.
- Willis, T. (2015). ‘‘Fear Not, Fear God: A Sermon on Fear in the Story of Exodus’’. *Leaven: Vol.23: Iss. 3, Article 5*.

- Weller, P. (2021). Macbeth's Fear of Fear. Shakespeare Navigators.
- Waqas, A., Rehman, A., Malik, A., Muhammed, V., Khan, S. & Mahmood, N. (2015). Association of ego defence mechanisms with academic performance, anxiety and depression in medical students: A mixed methods study. *Cureus*.
- Weller, Ph. (1998). Macbeth's Fear of Fear. Eastern Washington University. <https://Shakespeare-navigators.com>
- Yousuf, M. (2015). Fear in the Quran. AL-Quds University.
- Younis, T. (2020). Facing Our Fear: Reflecting on Modern Society's Death Anxiety.
- Zrnka, K. P., Peraica, T. & Dragica, K. K. (2018). Comparison of ego strength between aggressive and non-aggressive alcoholics: a cross-sectional study. *Croat*.

CURRICULUM VITAE

Thulfiqar Najm Salim KHIKANI was graduated from the University of Al-Qadisiyah in Iraq in 2011 from the College of Education, English Language Department. He has been working in the field of teaching English language in many Governmental and Private Preparatory Schools since his graduation from the University. Also, he now is working in Private Institutes for teaching English language Speaking. His journey started on the first of October 2020 to get a master's degree in English Language and Literature from the University of Karabük in the North of Turkey, and he received his master's degree in 2023.