

## **Persecution of the Intellectual and His Translation of a Novelist: Model of Novel Bookseller**

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### **Abstract**

The relationship of literature with society is a reflection of the writer's relationship with his community, his awareness of what is going on around him of problems, and his belief in dealing with them, and not delving into them and presenting them to the eyes of witnesses only, as well as seeking to increase the awareness of members of his community of the causes of these problems and ways to prevent them in the future. From this, it can be said that the writer's relationship with his society is interactive, which his literature translates through establishing the good and banishing the corrupt, without his social function taking him away from the framework and elements of the artistic work.

Because what he says is not normal, and if it was normal, he would not be distinguished from members of the people, and a writer cannot perform his job far from the artistic foundations of creativity, such as imagination, vision, appropriate style and perception of what he expresses, and draws it with his freedom away from obligation, as he is responsible to history for every word he expressed about her. Therefore, my research will be within the focus of The Role of Linguistic and Literary Studies in the Development of Community Awareness, under the title (Persecution of the Intellectual and his Narrative Translation) - the novel of the bookseller's murder as a model - as the research will deal with (the persecution of the intellectual by the authority), by presenting their suffering and what they suffer from The suppression of the ruling regime if it is contrary to their whims, and (the persecution of the intellectual by the society itself) by shedding light on the class whose actions simulate the actions of the ruling authority, through the types of persecution that the intellectuals of Iraq are subjected to according to the current conditions.

**Keywords:** Persecution, intellectual and novelist.

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### **Introduction**

#### **Who is Saad Muhammad Rahim?**

Saad Muhammad Rahim was born in (Diyala) in 1957 AD, and moved to (Baghdad) in 2009 AD after his house in (Baquba) was bombed in 2006. He holds a Bachelor's degree in economics from the College of Administration and Economics / Al-Mustansiriyah University in 1980 AD, worked in the fields of teaching and journalism, practised the functions of literary editor and press reporter, and became deputy editor of the magazine (signature) specialized in the arts of narration, and published his journalistic work in some Iraqi and Arab newspapers and periodicals And publishing his literary and intellectual productions in Iraqi

and Arab newspapers and periodicals, including (the pens, the literary position, literary horizons, signature, echo, path, tributary, ideas, etc.<sup>1</sup> The third intermediate grade, then it was published in some local newspapers and magazines, as well as on radio and television. As for the first storytelling text, it was published in 1980 in the supplement of the (Al-Thawra) cultural newspaper entitled (Warmth). Dust and Sounds in the journal (Al-Taleea Literary), and he has been a member of the Writers and Writers Union in Iraq since 1987 AD, and his literary activity is distributed among novels, short stories and books, including (the dusk of the Karaki, the flower of almonds, the narration of history ... etc.) Awards and thigh He translated his novels into several languages, he passed away in Baghdad in 2018.

### **The concept of the intellectual**

Scholars have developed many definitions of the intellectual and have not established a single definition, and on top of them comes the expression of the Italian philosopher (Gramsci) famous for his views on the subject, saying: "Intellectuals as intellectuals do not form an independent class, but rather that each social group has its group of intellectuals. Or is it working to create it ".<sup>2</sup>

The importance of the intellectual resulted from his being the engine of motivation and the consciences of his group due to his intellectual knowledge. It stirs the silences of negligence and distraction from grave dangerous issues and situations. This is only possible after using his cognitive tools to first understand reality, and then work to influence it to contribute to changing it. To criticize the social system and the ideology that comes out of his womb, and this criticism practised by the intellectual re-reads a calm situation, away from the political request, trying to reveal the flaw in it and the mechanisms of its permanence and renewal. And if the people remain in a state of cultural decay, their goals will not be achieved as they wish.

In light of the ordeal of freedom of opinion, and the suffering of the cultural field, the sacred issue for intellectuals has become to lift the ban on their right to speak, that is, to be recognized as intellectuals so that they can perform their role towards their society and their country, and towards themselves in protecting cultural sovereignty. So the intellectual is a hero - an indispensable myth - whose heroism stems from his ability to weave stories of hope and identity that seizes the imagination of peoples and groups and leads them to a new world.

### **History of persecution**

Many philosophers and scientists throughout history have suffered from intellectual and physical persecution by religious, sectarian or national fanatics and extremists, which has been embodied in the practice of violence against people of the opposite opinion, whether they are individuals or groups. To silence and exclude them so that they can spread their ideas and ideologies without opposition; That is why they were fighting reason, science, and thought, and persecuting anyone who objected, suggested, or thought about discussion, questioning, and change.

Physical and intellectual persecution has been practised throughout history against everyone who has free and bold ideas and opinions through their criticism of philosophical or religious issues according to an approach that has taken the mind as a reference as investigations, ideas, and new visions of the issues raised against everything rigid and traditional that exceeded time and space, expressing this by expressing Their weakness, and their intellectual inability to keep up with life's issues and developments. Among the most prominent Islamic figures who were persecuted was Ibn Al-Muqaffa (724 AD - 759 AD), who was killed by the governor of Basra, Sufyan bin Muawiyah, who tied him up and started cutting his body, and forced him to eat his meat grilled until he died and did not exceed thirty-six years. The reason is that when he wrote the book (Al-Aman) ) In it, he stated that (if Al-Mansur violates one of the safety conditions, his women would be divorced, and Al-Nasir was in a position to sell him), which angered Al-Mansur Al-Abbasi and ordered his killing, so Ibn Al-Muqaffa was the victim of his opinion.<sup>3</sup>

The same is the case with Al-Hallaj (858 AD - 922 AD) who was fought by the unbelievers and religious extremists who worked to expiate him, throw him with witchcraft, and sorcery. Because he said that a person who imitates the commands of God and refutes them will have adhered to him, and became an example of absolute goodness, and following a tip-off from the Minister of Al-Muqtadir in God, Hamid bin Al-Abbas, he ordered his execution. His hands were cut off, his legs were then cut off his head, his body was cremated, and many more. After all of the above, we can say that persecution is the unfair or unjust and cruel treatment of a person or group of people. Because of race, colour, religion, opinion, or belonging to a particular class.

### **Persecution of Authority**

In his novel (The Bookseller's Killing), Saad Muhammad Rahim embodied the suffering of the Iraqi intellectual and how he faced the persecution of the ruling authority by fleeing. 1968 AD) and they were sent to the (Naqrah Salman) prison, and his colleague in the prison describes what (Mahmoud) has been subjected to, saying: [There in the prison Al-Marzouq was severely tortured. After two months, hundreds of detainees found themselves crammed into train carriages whose doors and windows were closed to the extent that There was not even a single air molecule left in it for entry. That train, which was called the books of contemporary political history (the train of death), was one of its passengers, Mahmoud Al-Marzouq. The train moved south, and the goal was to imprison Naqrah Salman in the Samawah desert. The plan was for as many of them as possible to die on the road.

This is the first picture of the suffering of the intellectual - the one who has heard an opinion even if he did not make it - when the regime changes, his fate is detention and his future is unknown, so Mahmoud Al-Marzouq remained in prison and was only released when the regime changed, so he decided to flee to another country for salvation, and he travelled to Paris, but he was also detained, he says in one of his letters to his sweetheart: [They detained me at the Paris airport after I got off the plane the first time I entered France ... a huge man interrogated me, (...), he was looking at me desperately and was about to discover something spy or terrorist Dangerous).<sup>4</sup>

He did not stay long in Paris until he left it for Prague, where he was also arrested, when he says: [Unfortunately, I was the other, in the eyes of the Prague security authorities, a person whose side was not trusted ... and a rogue who must be watched and when two people meet each of them, a suspicious file in the intelligence archives must be Than to be - in their view - a terrifying conspiracy orchestrated in secret. ]

After his girlfriend disappeared in Prague and was pursued by the authorities, an Iraqi intelligence officer in Prague advised him to flee. To greet his life, he says: [On one night one of my countrymen came to me, he advised me to leave, Czechoslovakia as soon as possible, within a week at the latest, because something is being hatched against me.<sup>5</sup>

Most of the intellectuals and writers, even those who do not have an influential opinion in the street, have been exposed to all that the author has shed light on, as their mere presence in gatherings constituted a danger in the eyes of the ruling regime, which confronts them with arrest, torture, fabrication of charges, and forced exclusion from the country, and explains the position of Authority This is the saying of the French philosopher (Michel Foucault) who believes that knowledge is a form of power, and whoever possesses it has acquired an important sphere of influence, which makes the struggle inevitably the house of the people of the "pen" and the people of the "sword" to extract what is possible from the circles of influence .<sup>6</sup>

As for (Sartre), he interprets it from another perspective, as he describes the intellectual as (the naughty conscience) who is not satisfied with, is not convinced of the reality, and who is difficult to adapt to real-life that imposes on him - in many cases - some compromises and compromises.<sup>7</sup> While there are studies that deny this contradictory duality between the intellectual and the political authority, the intellectual who learns, works, and interacts within the framework of this authority, it is difficult to count him outside of it and in a permanent confrontation with it. Whatever the points of convergence and divergence between the intellectual and the politician; Both need the other, whether the educated is in power or independent of it.

To overcome this dialectic, we must adopt the idea of (bridging the gap) between thinkers and decision-makers, as the Emir faces a crisis of legitimacy, and the thinker lives schizophrenia and fragmentation, and the ultimate goal is to solve the crisis of society, the thinker, and the prince fixing the imbalance between the thinker and the prince, through the prince guaranteeing a minimum For the physical safety of the thinkers and giving them the freedom to move and express in the channels of mass communication in those matters in which he does not see harm to his interests or prejudice to himself, and in return for that, the thinker has to help the prince with his thought and his experience whenever he asks him to do so as long as it does not involve a violation of his conscience or a breach of his duties To society, otherwise, politely apologize for it .<sup>8</sup>

### **Community oppression**

Saad Muhammad Rahim embodied the society's oppression of the intellectual in his novel as well. His hero (Mahmoud Al-Marzouq) was marginalized and ridiculed by his

surroundings, so one of them talks about him, saying: [Mahmoud Al-Marzouq is not bad, and tomorrow he is dressed in an educated man ... he reads a few books, paints paintings that denote a quarter of his talent. He writes some nonsense and gives opinions on the international proletariat that does not concern the proletariat in his country, which pays no attention to him.

One of his relatives - Star Nona - calls him "the petty-bourgeois",<sup>9</sup> this is the persecution of speech, marginalization of opinion by the ocean, and this persecution has developed to the extent that the intellectual who does not accept his opinion in society is killed so one of his friends advises him, saying: [You have to beware ... There are those who are killed because of one word or a slip of the tongue].(Mahmoud Al-Marzouq) faced this persecution by retiring in the basement of one of the buildings in Baqubah, making him a library for selling books and a house for him at the same time, and describing him, saying: [In my cell this I am like a monk eroding a blind fire]. This is the case for most of Iraq's intellectuals, and the nation whose intelligentsia retire remains the path. Because the intellectual is the product of a certain social group, which requires him to be responsible for what happens before him, either through his role as a partner in the outcomes of the political-social formation, or in his role as a fighter fleeing from the arena of conflict, and in both cases, there is an ethical responsibility in the conscience of the intellectual.<sup>10</sup>

Whatever the relationship between society and the social class to which it belongs, each of them affects and is affected by the other, and it is known that the social structure in the Arab world has exposed a set of problems during the process of social transformation from traditional social formations to modern social formations. The Arab sociologist posed to the Arab intellectual a set of challenges, and placed him in front of a set of contradictions, including the isolation that would be presented to him if he tried to change the status quo, as (Mahmoud Al-Marzouq) did, and the combination of two loyalties: traditional loyalty to his group, sect, or clan, and loyalty based on class To which he belongs, as well as the contradiction between the declared principles and the followed behaviour, as a result of the absence of a democratic climate, or an intellectual climate that encourages intellectuals to say what they want.<sup>11</sup>

We conclude from the foregoing the fact that the intellectual, authority, and society are three main pillars that determine the relationship between them the nature of the social process, and then the nature of social interaction, as each of the intellectuals, authority, and society possesses his logic or his intellectual system through which he thinks And behaves, and these systems of thought appear, especially in our contemporary Arab case; Contradictory, the most contradictory, and when we look more closely, we find that the contradiction between the logic of authority and the logic of the intellectual is the most prominent because political authority is concerned only with the reality of the immediate situation. After all, this reality is the determinant of its stability, and hence its existence. And the intellectual, as he portrays himself, is talking about the prospects of the situation without being indifferent to the reality of the situation, and both of the two are competing over society and its components to gain legitimacy of existence, in a clear struggle for the ability to influence, and from this

competition for each party to promote its logic in society, the ideology arises, in its capacity. The discourse that is most acceptable and aware of the various (general) groups of society.<sup>12</sup>

Since the (public) is inherently inclined to automatic, emotional and direct benefit, it vacillates in the direction between these two ideological discourses: the discourse of the ideological intellectual and the discourse of the existing authority. In cases of relative political and social stability, the authority is more capable of containing society and gaining the loyalty of its various parties. In cases of relative instability, or the case of severe social transformations, the educated is more able to contain. If the authority and its ideological rhetoric succeeded in containing society, it would push the intellectual to rest, isolate and withdraw, and confine themselves around himself and his dreams, and if the intellectual succeeded in acquiring broad social bases; He turns into a populist (leader), or part of populist leadership, moving away from dream and reality together so that his only concern becomes preserving (nervousness) the leadership itself.

### Conclusions

After all of the above, we have come to the conclusion that the intellectual, authority, and society form a continuous cycle that complements one of the other, and if one of them prevails, the other will be oppressed, and everyone will remain in an endless conflict arena. Society and the solution to the balance between the three parties is the institutionalization of political and social life. The institution is nothing but an idea embodied on the ground, hence its value and effectiveness, as it is a vessel in which the movement of power, the intellectual and society converge in its entirety.

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