

Theocratic Authority in Ali Badr's Novels

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Abstract:

Theocracy is the unification of two authorities, political and religious, and it is better to use theocratic authority; because ((we do great injustice to religion when we attribute to it such an absolute and arbitrary rule that takes people's necks in the name of divine will, as there is no religion among the major heavenly religions that one goes to or adheres to, but rather in every era a group of followers of this religion or that has appeared who resort to interpreting some religious texts and presenting personal efforts and subjective interpretations that enable them to reach power, so they have the reins of affairs, and they use in most cases the most despicable ways: such as intrigues, murder and bribery, attracting people with money or terrorism, hypocrisy and lying to God)) The novelist focused in his narrative works, the sample of the research, on the extremist religious authority where fanaticism prevails and the noose tightens on people, as it is an extremist authority that seeks to achieve its interests by various means, and he portrayed this aspect well in some novels that shed light on a dark era in the country's contemporary history.

Keywords: Theocracy, Religious Authority, The Infidel Novel, The Tobacco Keeper Novel, Violence, The Cloud Player Novel.

Introduction

Theocracy means ((the rule of God directly, or through the clergy; to extend its influence and add a sacred aura to it, it resorts to distorting some of the meanings of religious texts and twisting them in its favor so that it has control over matters, using non-legal means, such as threats that reach the point of murder, intrigue, hypocrisy, and lying, and it is considered one of the oldest forms of exercising authority))¹It is the addition of a religious aura to power, and this topic takes on multiple aspects. It is presented within the relationship between religion and the state, and once again under the title of the relationship between religion and politics, which is the closest to the approach, as politics is "the science and art of government, and it is the science that deals with the form of the state, its organization, and its administration or part of it according to the laws of this state, in addition to organizing its relationship with other states."²The function of politics is to manage and organize people's affairs and establish laws to enforce the rule of law and order. ((A set of organized practices, related to the distribution of political power, called the methods of the advantage of control, these practices relate to the vertical relationship between the rulers and the ruled, as well as to the relationship betweenAFaqih, between groups competing for the

¹- The Iraqi intelligentsia in the novelistic world of Ali Badr: 46.

²- The Foundations of Political Science, Stephen D. Tansey, translated by: Rasha Jamal, Arab Network for Research and Publishing, Beirut, 1st ed., 2012: 34

distribution of political power))⁽³⁾.

Theocracy is the unification of two powers, political and religious, and it is better to use theocratic power; because ((we do great injustice to religion when we attribute to it such an absolute and arbitrary rule that takes people's necks in the name of divine will, for there is no religion among the major heavenly religions that one goes to or adheres to, but rather in every era a group of followers of this religion or that has appeared who resort to interpreting some religious texts and presenting personal interpretations and subjective explanations that enable them to reach power, so they have the reins of affairs, and they use in most cases the most despicable methods: such as intrigues, murder, bribery, enticing people with money or terrorism, hypocrisy, and lying about God))⁽⁴⁾The novelist focused in his narrative works, the research sample, on the extremist religious authority where fanaticism and oppression prevail. It is an extremist authority that seeks to achieve its interests by all means. He portrayed this aspect well in some novels that shed light on a dark era in the country's contemporary history, which is the control of terrorist gangs (ISIS) over some areas of the country, even if he did not refer to it explicitly. However, in some novels, we find him trying to insert this authority into the text in a way that compromises the quality of the narrative text and shows the reader its clear weakness, as if he holds a negative position on religion that he empties into these inserted texts, and makes the characters speak his thoughts, rejecting religious authority in all its forms. We hardly find him in his narrative works (the research sample) showing the positive side of religion, on the contrary, in generalizing extremist cases on religion in general.

Politics generally took over with interest writers in certain circumstances and that was ((They seem different on the surface, but they are related to each other in more than one way, as long as any change that affects reality and leads to a shift in it means achieving a goal that the Human, he carries out the process of political change to include all matters and phenomena Social And the economy as the underlying root in the equation of the civilizational development of society))⁽⁵⁾.

It's The Power of Society the last; because it is affected by the social culture that governs society. Authority is a necessity in social life.; because an individual cannot live alone. He must live with the group, which necessarily leads to treatment. And the judiciary needs.

He despairs and looks at the conflict of interest between individuals of society and the endeavor of each to achieve his interests and fulfill his needs at the expense of others leads to change in his political values, then the evolution of societies leads to complicate the authorities⁽⁶⁾, Perhaps the novelists, As the educated class, have stopped at this home (Political) and tried to employ it in their productions. A Bear

that ((that employment Politics At work. Dubai is the best. The aim of this is to study and address issues that concern the individual, such as injustice, marginalization, and tyranny. This employment is done through personalities. In crisis intellectual. And expatriates forgot me. A. It is mostly a struggle to deny the suffering of the self and achieve the goals of the society to which it belongs.))⁽⁷⁾.

(The Tobacco Keeper) records several axes that start from a basic axis and come together in one crucible. Within this narrative work, we read criticism directed at the sacred and another at reality. There is criticism directed at the oppressive authorities, and daily reality is not devoid of criticism either. This comes from the novelist's conviction in the idea of criticism as criticism, as he plays with his guitar on the forbidden criticism directed at the authorities.

In this novel, we read about the authority's control over culture and media and its direction in a way that serves its interests in the state, since "culture is one of the most important sources of the state's strength; therefore, the state must use its culture to build the awareness of its people and motivate them to struggle to achieve great goals."⁽⁸⁾

The theocratic authority imposed strict laws on the press, which were produced by the theocratic regime and tailored to its interests, making it complicit with it even if it resorted to vulgar and hackneyed methods. ((The war

³- The Self as the Other, Paul Ricoeur, translated by Dr. George Zenati, Center for Arab Unity Studies, Beirut, 1st ed., 2005: 487-488.

⁴- The Tyrant, a philosophical study of forms of political tyranny, Prof. Dr. Imam Abdel Fattah Imam, a monthly cultural book series issued by the National Council for Culture, Arts and Letters - Kuwait, 1978: 21.

⁵- The political prisoner hero in the contemporary novel, Ali Mansouri, Algeria, Hadj Lakhdar University, Batna 2008M (PhD thesis):21.

⁶See: Authenticity and Arabization in the Arabic Novel, Haidar's Novels.hA model of applied study, Dr. Asmaa Ahmed Muakal, Modern Books World for Publishing and Distribution, 2011, 1st ed.: 218.

⁷- The Political Novel, Taha Wadi, Egyptian International Publishing Company, Longman Edition1. 2003: 11.

⁸- The culture of fear and dependency.. How did the authorities control the intellectuals? Dr. Suleiman Saleh. Website <https://www.aljazeera.net/opinions/2022/10/30/%D8%AB%D9%82%D8%A7%D9%81%D8%A9>

initially took verbal escalations in the press, then transformed within each of the two countries into a hackneyed celebration... transformed into something like shabby and foolish rhetoric, lame, flat, and deceptive language, falsification of history, ecstasy on the edge of blood, slogans to glorify death and destruction in elegant poetic language)⁹.

The authorities enacted legislation on the press to target opponents and turn it into a war tool alongside the combat machines on the front.

The authority was not limited to falsifying news in the press and avoiding truth, but it also did not neglect the important role of art and literature in attracting people's minds, especially those with limited thinking. The speed of controlling their thoughts and filling their culture with what serves the state is an easy matter ((In Iran, another use of music appeared as long as singing was banned. Classical music began to rise in harmony and consistency close to building a musical piece, but it was a sharp musical piece mixed with some emotion and anger. Music in Baghdad included a huge amount of ugliness that the dictatorship created, with perfect baseness. As for Tehran, it banned singing and turned Shahin Farhat from composing symphonies about Omar Khayyam and Ferdowsi into composing religious rhapsodies))¹⁰In this text we read clearly the control of the authority over literature and works of art as its control extended over the people, and it also politicized the forms of literary expression and made it serve the political stage. In Iran, the theocratic authority changed the course of musical creativity and a new musical art appeared that suggests anger. The authority used various artistic values to influence the people. It employed poetry and images to pass its ideas on to others. Thus, the authority worked to harness poets and artists and employ their production in the service of politics and made them an advertising tool through which the ideologies of the political movement are promoted.

The theocratic authority did not only impose its control over the media and literature but also imposed its control over the country's clothing. ((At that moment, a beautiful woman with blond hair, in her thirties, wearing a loose veil on her head and tight jeans, passed by. Suddenly, a police car stopped near her. A bearded policeman got out of it, along with a policewoman wearing a chador. Then a heated argument began between the three of them. The woman was speaking loudly to the policeman, then the policewoman approached her and tried to get her into the car. The woman turned away from her and shouted, then suddenly she turned around and tried to escape, but the policewoman caught her. The policeman helped her and they forced her into the car and closed the door))¹¹Anyone among the common people who objects to the instructions of the authorities or even argues with them will be punished, and there is no difference in this between men and women. Anyone who does not wear the cloak, the popular dress in Iran (the chador), will be questioned by the disciplinary security.

((Haydar felt that things did not continue like this in Tehran. There are broad campaigns to overthrow the liberals, there is a hidden war against music, unveiled women and cinemas, and he witnessed the burning of some cinemas and the elimination of free discussions or Azadi research.))¹²The signs of the coup were felt by Haidar Salman through the chases that became a phenomenon in Tehran and included everything in the country ((The campaigns of the militias linked to the authorities began to chase women in the streets of Tehran, especially the northern ones. It was a scene that provoked indignation and condemnation. Young men from the scum of society, who were bearded, were running after girls and women, under the pretext of bad hijab (bad hijab). This scum would push the women and attack them with obscene words and stuff them into a car))¹³ The theocratic authority has adopted many methods, and this multiplicity has made people change their behaviors in public, and this is the result of the displacement of one value and its replacement by another. However, despite their rejection of these methods imposed on them, they do not have the authority to change them, but rather submit to them and change their behaviors according to the limits of this authority. As we have shown in the previous section, when (Barley), the daughter of (Mohammed Taqi), goes out for a walk, she wears a veil in her hijab that she wears in the southern regions, which are within the borders of this authority, or rather, she is from the middle and wealthy class of people, unlike the northern regions, which are made up of businessmen and men of authority. This is an indication that this policy is being applied to the general public without affecting men of authority and businessmen because their influence has given them the authority to violate the instructions of the authority.

⁹- Tobacco keeper: 224.

¹⁰- Tobacco keeper: 225.

¹¹- Tobacco keeper: 182.

¹²- Tobacco keeper: 244.

¹³- Tobacco keeper: 145.

In the novel (*The Infidel*), theocratic authority appears clearly through two parties: the first: the authority that possesses power and authority, and the second: which constitutes submission and surrender. From these two parties, theocratic authority gains its legitimacy, as oppression and violence constitute one of the methods of authority towards the other ((where the weaker surrenders to the will of the stronger who threatens and oppresses him, instead of detonating a reactionary effect, and for this reason violence is used at the essential moment of blackmail and submission, and where the authority is more determined to use violence, this does not mean that it is always the strongest, but its embodiment of violence can break the opponent's resistance, forcing him to submit))¹⁴In this novel, violence, domination, and oppression are prominent and constitute a basic theme in the narrative work. Ali Badr depicts the authority as tyrannical and holding the reins of power with an iron fist, while the people surrendered to it and controlled their destinies.

Examples of this in this novel include the militants' control of the village and their becoming the supreme authority in the village, with the reins of government and control over the destinies of the people who met them with surrender and submission. They worked to make life difficult and stifle them. Examples of this include (Riyadh). Fatima tells us about Riyad's life: "Before the extremists appeared in our city, I knew him. He used to pass by our house carrying a bag of books on his back and wearing nice clothes, a short blue jacket with a wide collar hanging down over his shoulder. He would also smile and greet people everywhere. During the summer vacation, he would do different jobs. He would either sell aniseed candies to children or carry a bag and go around the houses selling colorful firecrackers. He was also famous for selling a type of phosphorescent pens that glow in the dark. After work, he would often carve ornate drawings on the walls."¹⁵

The text here clearly reveals the normal character of (Riyadh) who loves science, art, and people. However, this character did not remain the same after the militants took control of the village and adopted violence, which is ((a harmful or destructive speech or action carried out by an individual or group against another, and violence is a violation of the personality, meaning that it is an assault on the other and denial or disregard for him, and any personal or institutional behavior that is carried out destructively and cruelly against the other is considered a violent act))¹⁶The authorities worked to subject the village to their tyrannical laws, which were characterized by violence and force, without paying attention to the interests of the people. Their forgiveness and satisfaction were coupled with complete obedience accompanied by submission and submission. Therefore, we notice Riyad's submission and obedience to them ((His story with the militants is somewhat strange, like everything in his life. Riyad was not violent and did not engage in any battle of insults or curses with his peers, but everyone knew that he was a strange person, and did childish things despite being past adolescence. Even after the extremists occupied our city, he did not join them like all those who joined them but rather remained distant from them, indifferent or concerned with them as if they did not exist at all. As for his absent-minded looks, they indicate directly: that this person is a dreamer, or that he lives in another world that does not belong to this world to which we belong))¹⁷ Farid did not do anything harmful or transgress against others, and cruelty did not find its way to his heart, as he was a blank page in a city where everything was black. He created an imaginary city in his mind and lived in it far from the tragic reality and death surrounding him from every side. However, the theocratic authority represented by the extremist militants did not like this and did not leave any whiteness without polluting it with their blackness, taking the field of confrontation with the other and marginalizing and eliminating him psychologically and physically. Therefore, they found in Riad's games and drawings a danger that threatened their existence. The idea of the existence of colors terrified them, as there was no color other than blackness surrounding them and following them like their shadow. Whoever draws and plays as evidence of life and rebels against them must be eliminated, so they decided to punish and discipline Riyad as one of the promoters of propaganda against them for no reason other than that he draws and loves life ((As soon as he went out, they jumped on him, among them was a huge man with an ugly face who had tied him up and they started beating him with sticks on his back, on his arms, on his head. He was bleeding from his nose and skull, and his bound arms were bleeding, but he was still standing, turning around himself and humming. After that, the gunmen hit him on his legs, so he fell to the ground, and here they continued to beat him with their sticks with such force that I thought I could hear the sounds of bones breaking. They were cursing him while they were beating him, and one of them was kicking him hard

¹⁴- Sociology of Violence and Terrorism, Ibrahim Jandari, Dar Al Saqi, Beirut, Lebanon, 1st ed., 2015: 127.

¹⁵- *The Infidel*: 108-109.

¹⁶Violence from Nature to Culture, Hassan Ibrahim Ahmed, Al-Naya Publishing, 1st ed., 2009: 9.

¹⁷- *The infidel*: 109.

on his stomach and face, finally, they left the place after leaving him lying on the sidewalk, bleeding from every part of his body. They left him unconscious and groaning, as for us, the younger ones, we all cried over him because he was the only one who colored our lives that the extremists had turned into Dark blackness¹⁸) If we contemplate the text above, we find that it expresses scenes of violence and spreads feelings of panic, fear and defeat in the character Riyad as a result of the violence inflicted on him, which led to his humiliation. His love for life and his drawings were considered a type of opposition to an authority that believes in oppression ((where the weaker surrenders to the will of the stronger who threatens and oppresses him, instead of detonating reactionary anger in him, and for this reason violence is used at the essential moment of blackmail and submission, and where the authority is more determined to use violence, this does not mean at all that it is always the stronger, but its embodiment of violence can break the opponent's resistance and force him to submit))¹⁹) Accordingly, (Riyad) was forced to submit and join the armed groups to avoid their evil and be safe from their side ((Riyad disappeared from his home for more than a month, and with him disappeared the colorful drawings that used to light up the pitch black nights. We no longer saw him or his drawings. After he appeared for the first time, he appeared sitting on the threshold of their house with bandages on his head and hands. After two months, he was perhaps completely cured and went to the militants offering them his services. Since he was useless in violence or battles, they used him to write signs for them and to write fatwas and issue orders. However, he remained the same despite the great change that happened to him in terms of his clothes, the galabiya the strange cap that he wears, and the beard that grows funnily))²⁰) This authority was able to change Riyad's personality through the violence used against him, humiliating him in front of everyone, and beating him to the point of breaking him and making him feel helpless in front of them. Therefore, he joined them in exchange for safety, survival, freedom, and dignity. The first change in his personality was changing his appearance from wearing jeans to a galabiya, and from drawings that breathe life to fatwas of death and injustice. However, he tried as much as possible to distance his soul from them and to be isolated from being affected by their fatwas.

((One day, one of the gunmen came to congratulate him on his marriage. He saw the dog stretching its arms out at the door. This man was not comfortable with this scene, and when he left, he left an incomprehensible note. However, after a few days, we realized that he was the one who informed the gunmen about the dog's story. The gunmen asked Riyad to come to the headquarters urgently. When he returned, he was very sad and angry. I asked him what was wrong, but he did not talk to me. I tried with him, but he refused. At first, he refused to eat and asked to sleep. When he woke up, I asked him again. He surrendered to me and said that the gunmen asked him to kill the dog because raising dogs is forbidden. Then he burst into tears. However, he was unable to shoot his beloved dog. He remained unable to speak for days. After that, he found a way to save him from them. He asked one of the neighbors to kill him on the spot. At the moment of execution, he had put his head under the pillows so that he would not hear the sound of the dog dying. He remained crying for three days and did not talk to anyone.))²¹).

The incident of killing a dog affected Riyad greatly, as he withdrew into himself, not talking to anyone and doing nothing but crying. However, this incident did not pass peacefully without affecting Riyad and polluted his heart with cruelty little by little until, with time, he became a different person than the one Fatima knew. He became more inclined towards the militants and spent most of his time with them. He became a different person until Fatima knew with her intuition that her husband's end was near. ((I went to the kitchen to prepare food for him. He came behind me and sat on the chair in front of me. I was talking to him, but he was absent-minded and did not listen to me, so I knew that he was hiding something. He wanted to tell me a secret. I left the rice on the stove and sat in front of him. I looked into his eyes and asked him:

- **What is with you?**
He didn't say anything, but he took a wad of money out of his pocket and put it on the table.
- **Money? I said to him, "Did you steal?"**
He smiled and said in a calm voice
- **No, I didn't steal.**

¹⁸- The infidel: 111.

¹⁹- Sociology of Violence and Terrorism, Ibrahim Jandari: 127.

²⁰ - The infidel: 111.

²¹- The infidel: 121.

- **Where did you get the money then?**
He kept quiet, so I repeated my question to him.
- **Where did you get the money then? Tell me.**
- **From the Mujahideen**
- **Who, who? I said to him with complete disapproval.**
- **Lower your voice**
- **Why?**
- **I will go and do an operation tomorrow?²²⁾**

The militants were able to impose their values on Riyad, who could not bear to hear their name, and joined them to avoid their evil. However, after he started spending time with them, he was influenced by them to the extent that he carried out a suicide terrorist operation in a popular market, killing the innocent people he had previously been planning to target. When his wife, Fatima, collapses, thinking that he accepted this operation because he needed money or because of his psychological state after the death of his mother, he scolds her and prevents her from crying because he believes in what he will do. ((Be quiet.. Tomorrow seventy virgin hours will be waiting for me at the gates of heaven.

- **What?**
- **Seventy virgins will be waiting for me tomorrow, he said in a confident voice.**
- **Mermaid? I said it with complete sarcasm.**
- **Yes, a mermaid, and he swallowed his saliva, then added, "Seventy mermaids."**
- **"Seventy mermaids".**
- **Yes, he said with confidence and joy, "Seventy mermaids."**

At that moment my sadness and pity for him stopped. I sat on the chair opposite him. I felt everything go cold in my veins. The flames of my sadness for him evaporated, I felt my pity for him melt, and I did not feel any emotion towards him, everything stopped. This one who wants to die tomorrow has one hope, which is that he will find seventy virgin women at the gates of paradise that the Lord promised him))⁽²³⁾ We can notice the methods of power and its structural composition that have been manifested through the use of hadiths that deal with the subject of the houris that the mujahid obtains. They focus on the trinity of the sacred, emotion, and sex in attracting others and marketing their political ideas. They used "all of these sacred things, just like other followers of other religions, and exploited sex through houris in attracting supporters and advocates and urging them to make sacrifices in defense of the religion."²⁴⁾ Theocratic authority in the town invested in this trilogy to market their ideas to the mind of Riyad, who loved life and hated it. However, they exploited his brokenness and his emotion over the death of his mother, his need for money, and his weakness until he became a believer in carrying out the terrorist operation and in return obtaining seventy hours in heaven as a reward for it. His ideas were afflicted with a setback and his love of life was cracked, making him isolated from life.

We do not stray far from this theme in the novel (The Cloud Player). The novelist employed the same authority in this novel. He always depicts with his narrative camera and focuses his lens on the armed groups that distorted the concept of religion and reflected a bad image of the Islamic religion to the world. The cases that the novelist employed are only a few examples. There are many similar or worse cases in Arab society in general. This novel is not far from the truth if we say that it is a complete archive of the file of depriving human rights, terrorism, intellectual extremism, and the spread of the culture of violence and its infiltration into the people in various forms. Theocratic authority was represented in this novel by the theme of cultural terrorism ((it is every action or activity that targets or violates the freedom of individuals in a certain society and prevents them from

²²- The infidel: 124.

²³- The infidel: 124-125.

²⁴- Paradise Houris and Sex in Marketing Religion, Ibrahim Alaa El-Din, Al-Hewar Al-Mutamadin
<https://www.ahewar.org/debat/show.art.asp?aid=167871>

practicing their rituals and customs. It is the deprivation of freedom of expression, or an attempt to obliterate the cultural, artistic, religious, intellectual, and historical identity, or an attack on the country's heritage and antiquities, and the destruction of its urban appearances and the killing of creative expressions (of arts, literature, and sciences) or restricting and ideologizing them for the benefit of a certain party))²⁵⁾The novel reveals to us the impact of the armed groups' control over certain areas of the country, their control over people's capabilities, and the imposition and prevalence of the language of violence, which was met by the rebellion of artists and writers against this language. Nabil represented the rebel group by resorting to the language of music, but he found himself facing a difficult challenge that he could not win the battle on his own. ((It is, therefore, a literary and cultural resistance that appeared unique from all forms of resistance in the Iraqi street))²⁶⁾But it was soon suppressed by the militants; he found himself ((unable to replace the old language with music, unable to replace the vulgar language used with music, for music has no place amidst the loud voices and the clamor of popular accents used in the street))⁽²⁷⁾Nabil is a cellist who studied at the School of Music and Ballet in Mansour, and worked in the symphony orchestra as a classical musician. He thought that he could change the language of discourse from a language saturated with violence to a transparent musical language and that music could penetrate people's souls and the basic essence of life and remove accumulations from them, but he found that his mission was much more difficult than he imagined ((At first, Nabil thought that the matter was easy, something that could be managed and directed according to mood because it was related to will, his will in any case, or rather his musical will, and through this will he could impose what he saw fit on others. He had previously believed that through music he could change a life, give meaning to people's trivial lives, and transform life from a work to a large theater to a wealthy inn))²⁸⁾ Nabil tried to reformulate reality in a way that was consistent with the elite society by drawing inspiration from the language of music and distancing them from the language of vulgarity and the mob, but the armed groups had a different opinion about music, as they did not see it as a means of change towards a better reality, but rather drew lines of creativity for Nabil that were stripped of power because they were the ones in power ((The ignorant are the ones in power, whether religious, social, or political, and they all want to tame him, to dissuade him from working to subjugate him))²⁹⁾These ignorant people are the ones who have power, influence, and action over people, as they have called themselves Islamic groups, controlled their fate, legitimized their laws, and dominated them. Perhaps what happened to Nabil is an example of their tyranny, as "an Islamic group arrested him while he was returning home, carrying a cello in his hand, which was placed inside a large black bag. They stopped him at an electricity pole while he was returning on a hot afternoon. He was sweaty and tired and wanted to get home as quickly as possible. He took a bottle of cold water from the refrigerator and drank it.

The leader of the group was the youngest, with a beardless face like a goat's buttocks. He asked him, "What is this in your hand?"

- Cello
- Oh..what does it mean?
- musical instrument
- Oh... a musical instrument and a stupid one too?
- World music
- You want to teach me a lesson?
- No...but.

²⁵⁻ Cultural terrorism in the Iraqi novel after 2003 (selected models), Asst. Prof. Dr. Sulaf MUSAHEB MAHDI, Iraqi University Journal, Issue 55, Vol. 2: 404.

²⁶⁻ The Iraqi Novel, The Image of Iraqi Pain, Eight Years in the Life of the Iraqi Novel 2004-2012, Hussein Al-Skaf, Al-Rosam for Press, Publishing and Distribution, Baghdad - Iraq, 1st ed., 2014: 21.

²⁷⁻ Cloud Player: 16.

²⁸⁻ Cloud Player: 15.

²⁹⁻ Cloud Player: 19.

- **Don't you know that imitating the infidels is infidelity and that music is forbidden in Islam?**³⁰⁾

The group leader's question is a speech or a message that carries a hint of violence. It is a question that expresses arrogance and alienation of the other (Nabil) and contempt for his profession and his machine, which he described as stupid, to force him to submit to them and obey their orders since they are the ones who control the reins of affairs in the city. The dialogue contained within it has violent threatening hints. To spread panic and fear in Nabil's soul to deter him from responding to them or even thinking about responding ((Before Nabil could say a word, the armed thugs attacked his instrument, cut its strings, hit it on the ground, and kicked it with their feet until they destroyed it while laughing. The group leader approached Nabil, grabbed him by his tie, and slapped him, so the gold-rimmed glasses flew into the air and fell on the sidewalk. With a storm of laughter, he slapped him again on the face from the other side, confusing Nabil and he fell to the ground. As soon as he got up, the group leader grabbed Nabil by his white Ralph Lauren shirt, which Nabil loved very much, and began to tear it apart with hatred and anger as if he had an enmity with this type of shirt or with the color white, and the entire neighborhood was drowned in laughter))⁽³¹⁾The suggestion of violence turned into actual violence, as he did not stop at questions and threats, but they attacked him with severe beatings and the destruction of his musical instruments. Ali Badr depicted for us the Islamic groups that control the cities, coupled with images of violence and the practice of intimidating authority. It is an authority of crises that leads to the deprivation of freedoms and withdrawal into oneself. A group of people may appear who stand against them and form the rebellious side, and they are the minority in the society of the novel. As for the majority of people, they colluded in one way or another with the groups or submitted to them, as in the novelist's indication that the people of the neighborhood stood against this incident in collusion with the groups controlling them, and there were no signs of rejecting this shameful behavior towards their neighbor, which only indicates their submission and humiliation.

Study findings

Theocracy is the rule of God directly or through the clergy to extend its influence using various means: murder, intrigue, hypocrisy, and lies.

The novelist focused in his works on the strict religious authority where fanaticism prevails and oppression is imposed on people.

His novels shed light on a dark era in the country's contemporary history, namely the control of terrorist gangs over some of the country's governorates.

The use of politics in literary work is often intended to study and address issues that concern the individual, such as injustice, marginalization, and tyranny. This use is done through characters who are intellectually troubled and humanly alienated.

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³⁰- The Cloud Player: 22-23.

³¹- Cloud Player: 23.

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