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Constant and Inconstant Political Systems in Radhwa Ashour's Novels

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Abstract

The present study tackles an important problem related to the societal structure, namely the problem of the ruler and the ruled and the relationship between them, which is often based on political tyranny by the authorities and subjugation by the ruled. This problem has resulted in a single authoritarian discourse that does not accept criticism or opposition. Several roots have contributed to its formation, some of which are connected to Eastern civilization and people's beliefs about legislative authority and the enactment of laws as being linked to sacred authority. Others are the result of the residues of colonialism, which contributed to the consolidation of the policy of subjugation. Thus, authority became a symbol of order and stability that could not be rebelled against. Submission to authority became a constant system entrenched in the mental structure of societies, as an absolute truth that cannot be criticized. In its approach, the present study aims to uncover these systems as constants and attempt to build a different awareness that establishes the basis for transformation. The application of this approach is found in the novels of Radhwa Ashour, whose writings address many issues that seek to deconstruct and undermine centralized structures, and to build a different consciousness capable of objective criticism, establishing a different reality where individuals enjoy freedom and creativity.

Keywords: Consonant, Inconsonant, Political System, Radhwa Ashour, Novel

Introduction

The nature of politics in the Arab world can broadly be defined as a politics based on authoritarianism and oppression, even in the most stable Arab countries. The history of political authority is replete with oppression and repression. The roots of authoritarianism are deeply entrenched in the political system, as there is no room for criticism or opposition to authority. Politics is a social act that expresses a Authority relationship between two parties, one of which exercises a form of authority over the other, the authority of government (Al-Jabiri, 2000). Every intellectual, political, or philosophical trend shall have mechanisms that are subservient to its objectives. These mechanisms help impose its control over the governed. Radhwa Ashour examines the methods used by the authorities to consolidate themselves as a constant that resists any change or transformation. Each time, the authorities reshape themselves in various forms and manifestations within constant molds, the mold of control and oppression. Political systems have manifested themselves through two systems: the system of authority and the system of intellectuals.

First; The System of Authority

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With its constant, subservient orientation, authority is based on the assumption that authority is characterized by perfection and the right to possess land and people. This perfection rejects all forms of criticism and negates the need for anything new that would undermine its control. Authority derives its existence from the distribution of positions of Authority, power, control, and hegemony among certain groups, who enjoy an inherent authority that enables them to perpetuate and preserve their cultural, political, academic, and social identity. These classes embrace justifications for the existence of their prevailing system (Salama, 2004). The problem generated by this authoritarian discourse is the problem of absolute Authority, which perceives itself as the absolute established truth, and everything else as illusion and falsehood. There is only one entity: the authority, represented by the ruling party, which is the sole party. There is no room for other parties. Every citizen or individual must offer their obedience and loyalty to this sole ruler and their party. Therefore, this system is an enemy of autonomy, the audacity to think, and the construction of a unique and authentic entity (Hijazi, 2005). It prevents the proliferation of all energies striving toward sound independence, in order to stabilize the situation and ensure its continued hold on Authority and its continued control over its followers (Hijazi, 2005). The roots of this thinking and this accumulation of authority are deep and ancient. The present is nothing but an accumulation of the past. What is happening in our reality today through our daily behavior is nothing but a historical accumulation of a past that we have lived through.. Therefore, the crisis of freedom and democracy in our contemporary conscience is not a product of today. It is not the product of laws and constitutions, systems and martial law, exceptional procedures, and popular referendums, but rather it is a legacy of those civilizational sediments, value accumulations, and psychological structures that we inherited from the ancient (Tarabishi, 2012). This conception is connected to two roots, one of which is the roots of ancient civilizations in the ancient East and the formation of the concept or perception of unity in the mentality of the Eastern person. The idea of unity is formed in the mind of the person of the ancient East either under the influence of their position as a member of a group, or under the influence of the state of society as a whole, composed of groups, each of which forms a small world, on its own (Al-Jabiri, 2000). In such societies, when man looks outside the single entity formed by their group, they encounter comprehensive unity, the unity of the country owned by a single owner, the tyrant the despotic individual ruler. This country appears to this observer as two central circles, one inside the other. Between these two circles, one can imagine central circles representing the group's plot of land (Al-Jabiri, 2000). In the ancient Eastern man, this conception produces an ideology that ((links social perceptions and universal perceptions in the concept of the state. This ideology has a foundation that is a system that combines divinity, the despotic tyrant, legal political functions, and organizational functions of moral and religious law, and oppressive authoritarian law. The unity between these elements in the mentality of ancient man is based on the belief in the divine origin of the authority of the despotic ruler and the belief that the laws they enact, inspired by God, are laws that are complementary by nature to the laws of universal nature and are in harmony with them because they are also from God (Al-Jabiri, 2000).

The other root is represented by pure heritage roots, which we inherited from the first origins in the Glorious Quran, Hadith, and religious and rational sciences (Tarabishi, 2012). What helped these roots to penetrate and branch out into a realistic structure was its fertile soil that helped it grow. It is the nature of the social systems in which we lived, in which our masses were removed from the arena since the elimination of the first Islamic sects and their classification, the emergence of social classes and their distinction, and the widening gap between those who own and those who do not own (Tarabishi, 2012). It led to creating a class of scholars who possess

the facts of the world. In order to preserve this advantage, it wanted to monopolize knowledge, so it excommunicated everyone who disagreed with it by eradicating everyone who opposed it, either directly or by antagonizing the rulers (Tarabishi, 2012). The founding structure of Arab society is the religious structure that dominated it in its historical path, and that it is a religious structure. Arab culture is perceived as essentially issued from this structure and that it cannot be understood in isolation from the religious dimension (Adonis, 1994). The mentality of authority united with religious authority. Both of them relied on the revelation of the matter from the authority to the people. The revelation from Almighty Allah to the world is sent down without the people having the right to review the decisions of the authorities, and without the world having the right to review the divine world. It is sufficient to give an example of the hadith of the saved sect and its impact on the crisis of freedom and democracy in our national conscience. This hadith and others have been exploited politically, and the saved sect has become the party of government (Tarabishi, 2012). In addition to those roots connected to civilization and heritage, there are the situations and events that the Arab countries were exposed to after the waves of foreign colonialism. The concepts of tyranny, despotism, and slavery were entrenched in their structural makeup even after independence. The national movement that achieved independence inherited the structures of the modern state that were established by the colonizer. Independence was a matter of nationalization. These structures were based on the assumption of Authority and the replacement of foreign employee rulers by local government officials. As for the relations between the state and society, they continued to flow in the same molds in which the authority of the colonial state flowed. The mission of those molds and apparatuses was to contain and dominate the society (Al-Jabiri, 1997). This is a systematic trend of the trends of the despotic authority, and its oppressive behavior towards the governed and the imposition of control and force on them in order to continue its influence and privileges. The present of the colonial states is a reason for the decline of freedom and justice in the Arab countries. The presence of those states ((as a global Authority whose continued growth and steady progress, depends on obstructing the growth and progress of the Arab and Islamic world and all the countries of the Third World. This does not mean at all that we do not eliminate internal obstacles or that we underestimate their importance. No, but the continuation of These obstacles and their generation are due, at least in part, to the external factor, to colonial expansion and Western hegemony (Al-Jabiri, 2000). This established constant has become the absolute truth that must be continued and practiced, and anything that would undermine its influence must be eliminated, because it destabilizes the balance between the ruler and the ruled and ensures the continued existence of one through the submission and surrender of the other. There is no room for persuasion, because persuasion assumes equality and works through a process of argument. Wherever argument is used, Authority remains disabled. In contrast to the system of persuasion based on equality, there is a system of authoritarianism, which is a class system (Arndat, 2014).

This political system constitutes the structural constant and the only absolute truth. Authority or politics is governed by mechanisms to consolidate this authoritarian system. Among the mechanisms of authority is what Dr. Muhammad Al-Jabiri calls the political mind. This political mind is a pragmatic, utilitarian mind. Any mind, as a working mechanism, is necessarily linked to the cognitive system associated with the thought process in this civilization. Because it is political, it is not subject to civilization with all its directives and systems. It selects from them what strengthens its existence, subjugates it, exercises authority over it, and employs sayings and mechanisms as needed. Its goal is to consolidate concepts that it believes in so that those it governs will believe in them, increasing their faith in its cause. It tends toward emotion.

Therefore, we find an emotional lining that accompanies political discourse. It uses imagination, symbols, and addressing public opinion and the public, O people, O brothers (Al-Jabiri, 2000). Politics and authority, with this constant, subservient trend, form a mental structure for the governed that submits to the tyrant and acknowledges his right to exclusive authority. Thus, authority entails obedience with which people maintain their freedom (Arndat, 2014). In response to this system, humans begin by adapting themselves to slavery, but they respond to this adaptation by reducing their intellectual and moral characteristics (Fromm, 2007). This constant, entrenched authoritarian system is evident in Radhwa Ashour's novel "A Warm Embrace", in a dialogue between the characters Madiha and Salma, revealing the manifestations of the constant authoritarian system. A dialogue takes place between the two sisters, Madiha and Salma, about their cousin Bushra, her situation, and her husband, Taha, whom Salma had reservations about due to his political activity against the government. When she asks about Bushra, Salma mentions when she last saw her, and Madiha mentions the change that has befallen Bushra's personality, Salma attributes the reason for this change to her husband, Taha, and that her marriage to him was an ill-advised decision. ((Taha is a great person.

I don't think so. I think he's reckless since he decided to marry and have children, so it would have been more appropriate for him to keep his limits.

What you're saying is ridiculous, Salma. Keep his limits? What limits?!

I mean, he has to fulfill his responsibilities as a husband and father.

What about his responsibilities as an aware and educated citizen?

They say he's a communist.

And if he is?!

Communist or non-communist, the man's positions are like gold.

I don't understand politics and don't like to talk about it, but I feel a deep sympathy for Bushra, and I feel that her marriage to this man has plunged her into a well of misery...

Your thinking is wrong! (Ashour, 1973).

The dialogue reveals the pervasiveness of the system of authority in the minds of those governed by the authorities, to the point that anyone who demands justice, equality, or rights is considered an undisciplined person because they have deviated from the system of the flock and the sole guardian and have attempted to change the constant and build a new reality that is different and contrary to what has been ingrained in people's souls. The character of Taha symbolizes transformation and change, contrasted with the character of Salma, who represents the constant and their system that organizes the structure of an entire society. Thus, the behavior of the authorities has become a given that cannot be criticized. This dialogue reveals the structure of transformation versus the structure of constancy, between Madiha, who belongs to the transformation movement, and who describes the structure of constancy as flawed thinking.

In the novel, "Atyaf", the constant structure and its entrenchment in society are evident, along with their conviction that change and transformation are impossible, because change means demise. Even the thinkers entrusted with the task of change have succumbed to the constant structure and practiced what Edward Saeed calls avoidance, i.e., regression or abandonment, which many practice, in order to remain steadfast in their principled position, despite its

difficulty. He knows for certain that it is the correct position, but chooses not to adhere to it. He does not want to appear as someone who has acquired more political slant than he should. He tries not to appear as someone who people disagree with. He needs to please his boss, or those who represent the authority, and wants to maintain his reputation as balanced, objective, and moderate (Saeed, 2006). This avoidance behavior and failure to confront the constant authoritarian system is evident in the behavior of Khalil's character, as is demonstrated in the dialogue with Dr. Shajar, who represents the liberationist and transformative trend.

Khalil, I want to talk to you. He sat opposite her, separated by the desk.

She said: I'm angry with you.

He wasn't surprised. He looked at her. He said, I know.

Do you know why?

I know.

Why then?

You chose to be beautiful and defeated. I thought for a long time and then decided that I don't want to be defeated or persecuted.

The easiest way, and the ugliest!

You simplify things, Doctor. Sometimes a person chooses to work to change reality. It seems possible to them. They bear the burdens of their choice, and there's no problem with that. I discovered that I don't have the Authority to change our situation, and I don't see the Authority I can work with to change it. In short, I found the proposed solution to be either a wolf or a lamb. I said, Better to eat than to be eaten (Ashour, 1999).

Because of the dominance of this constant imitative trend in political discourse and its prevalence, it becomes not an act imposed on the self from outside, but rather one that springs from within, pressuring it to follow and comply with it. Thus, the self, even when it is liberated from the authority that dominated it, rejects this liberation and defends its oppression for many years, because it has become so integrated into the structure of this authority that it feels it does not have the ability to confront itself stripped of it. All life cannot be perceived outside this authority. The victim becomes in harmony with its executioner (Muhammad, 2004).

This vision is evident in the last chapter of Ashour's novel "Faraj", when the prisoners find a small pigeon born inside the prison. They all take care of it, and it grows up inside the prison, getting used to its walls and feeling safe, forgetting freedom and nature. The prisoners gathered, each behind the opening in his cell door, and followed Marzouq as he tried to get Faraj out of the narrow opening in his cell door. When he succeeded in his mission, and saw Faraj frightened for a few moments, trembling, flapping wings in fear before he let them go, they went berserk and clapped, their encouraging voices mingling. Then madness seemed to overtake Faraj himself, and he began to fly back and forth in the corridor, everyone following him, their hands sticking out of the cell openings, until Faraj landed on one of the hands extended to him. What are you waiting for? Let him go! The day passed in silence, and so did the night. Then in the morning, one of them shouted: Faraj hasn't left. It seems he spent the night under the roof of Building No. 1. He's looking for your cell! (Ashour, 2008).

Faraj the bird is nothing but a symbol indicating the entrenchment of the constant system's mental

structure and its pervasiveness, to the point that it has become the correct, disciplined state within which a person feels stable and reassured. Any truth or reality outside of it is rejected, lifeless, and unsustainable.

Every time Faraj attempts to escape, he returns to his prison. ((The third time Faraj was released, he was absent for a week, then tried again to enter. The prisoners addressed him: Take heart, Faraj. Put your head between the bars first, then your body, and it will be over. [...] Faraj returned once more, not alone, but in the company of a familiar companion, a beautiful-looking pigeon. This is how Marzouq saw it, and recorded in his book: Slender in body, small in head, and shiny in feathers, a beautiful female (Ashour, 2008).

According to this constant authoritarian system, the structure of society as a whole is established, contributing to the continued existence of authority. There is a clear shift between the constant, the prison, and the failed attempt to change towards freedom. That is, this experience has been generalized, as it has transformed from an individual phenomenon into a collective phenomenon. In addition, there is a break in the reader's expectations. At the time of the reader's waiting for Faraj's flight, flapping his wings in his spacious space, Faraj returned to his old prison, having convinced a large group with him to enjoy prison life and the freedom and generosity of food and water it includes. A process of domestication of individuals took place, so they accepted their submission.

Second; The Intellectual System

As long as there is a goal, there are means adopted to achieve it. The authority that seeks to maintain its influence, and ((in order to exercise itself, it must provide itself with the tool of constant, comprehensive, and omnipresent supervision, a performance capable of making everything visible, provided that it renders itself and its essence invisible (Foko, 2022) Along with monitoring and supervision, it disseminates a specific culture that is compatible with its policies and goals. Freedom is the monopoly of the authorities, and it is ((a privilege that separates and distinguishes one part of society from another, one part in a higher social status and the other in a lower one. Thus, the existence of freedom indicates a social relationship and an asymmetry in social conditions (Buman,). In such a society, a tyrannical authority arises that enslaves people, consolidates its Authority, and eliminates any means that would awaken the people. It works to expand its influence, even if it is forced to ally with its enemy in order to maintain its control over its people. It works to maintain and consolidate weakness and ignorance in society. It remains in a position of strength and dominance, monopolizing knowledge and Authority for itself alone. Its policy attracts the elite. Which contributes to establishing and reproducing the authoritarian discourse.

With its pragmatic political mind, the government subjugates all systems to its rule, and subjugates religion and social systems to contribute to the consolidation of its influence. In Radhwa Ashour's novel, "Siraj", this policy of tyrannical authoritarianism is manifested. The sultan forbids the spread of coffee, and the prohibition of coffee is symbolic of a policy that attempts to keep people asleep and unaware of its policy. (Amina stood in front of the house, guarding the road with her eyes. What if a passerby passed by and recognized the scent, or a visitor surprised them with his own eyes, seeing Saeed and Hafidh drinking what the sultan had forbidden? Saeed brought it upon his return from his trip. When she opened the bag and saw its green beans, she didn't know what it was, so she asked him... He replied:

Coffee

Coffee?!

Yes

But it is forbidden!

Who forbade it?

The judge issued a fatwa to that effect, saying it is an innovation, and every innovation is misguidance, and every misguidance leads to Hellfire. The herald on the island announced that coffee was forbidden by order of the sultan. Its name is derived from the name of wine, and it is intoxicating.

It plays with the minds of those who drink it. Who drinks it is punished with one hundred lashes (Ashour, 1992). Strangely, actual alcohol is not prohibited, as it plays a role opposite to that of coffee. It encourages distraction from the concerns of society.

The dialogue scene illustrates the authority's mechanism for imposing its control. It issues a fatwa from the judiciary, an enforceable order that manipulates religious sentiment and the issue of punishment. It fears awakening; therefore, it prohibits everything that contributes to awakening and punishes anyone who attempts to change the regime. The authorities resort to people who contribute to formulating their discourse, and they are the intellectuals. The authorities are keen to attract intellectuals, since the intellectual thinker who is able to read, as well as influence, has an important role in building societies and changing the course of history (Al-Rubaiee, 2020). This class of intellectuals subordinate to the authorities works to invest all potential in order to subjugate the masses, so they resort to subjugating popular culture, folklore culture, common sense, and ideology, as the philosophical concepts of the simple people of society, the common people, considering that these represent the basement of history, and thus are considered drivers of the nature of events, because these ideas that they believe in turn into a material force when these masses embrace them (Muhammad, 2004).

This is what the Judge did in the novel “Siraj” when he issued the fatwa prohibiting coffee. Authority became embedded in people's souls and became a regulator of their behavior. This intellectual is the traditional intellectual in the Gramscian sense, and he is an intellectual who is effective only for the benefit of the authorities. ((Because he is interested in justifying the ideology of his class or party, even if this ideology has disappeared or is on its way to disappearing)) These are the guardians of authority (Muhammad, 2004). They aim ((to justify and disguise the oppression of the ruling class over the subordinate classes, and to anesthetize these classes so that they do not revolt. These intellectuals have placed their talents in the service of the existing system, the service of the ruling class, and they receive their wages on this basis, tools of oppression and repression. They play in the realm of ideas the role that the police play in the realm of physical force. This only concerns a narrow group of individuals, including some writers, journalists, or university professors, and not the entirety of intellectuals (Boun and Bournia, 1979). The authorities invest all means to pass their policy, so they head to the first places of implantation in the memory of generations, and the beginning of the establishment of the structure subject to their control, the educational institutions in which they spread concepts that help maintain influence and the continuation of stability, so ((the university is the starting and ending point of rationality, freedom, and enlightenment. This is spread in its corners and inside its halls, so it reflects it in the mirror of society, in its economic, political, and mental life.

Then, it is reflected as its light increases and it shines inside it again. Progress is achieved, the affairs of life are stabilized, and all its possibilities grow. The liberation of the economy by law alone will have no result other than chaos. The free economy is part of the context of free thought, the responsibility of which is only able to bear by the free citizen. There is no way for this citizen except through free education (Abu Zaid, 2014). The authority realizes this fact and works to undermine and demolish it by spreading concepts that contribute to the consecration of the mental structure of the authority, so it employs those who represent it in educational institutions, who are the traditional intellectuals, so they perform the role of the authority. This is an interpretation at the level of society as a whole of its role in the awareness and organization of the ruling class, and the role of knowledge with the ideological knowledge that the intellectual possesses is essential for the functioning of society (Boun and Burnia, 1979).

Through its ideology, the authorities distort facts, seek to disseminate falsehoods, and establish a cultural discourse based on chaos and confusion. They promote ignorance, encourage and embellish all flaws with a mold of equivocation, deception, and verbal manipulation, and disdain for all transcendent human morals, integrity, and justice. They instill these values in the souls of rising generations of the educated class, who in the future will be the ones to reshape cultural discourse with a mental structure subservient to the tyrannical authority, reformulating its concepts and values, and further entrenching its presence.

In the novel "Atyaf", Radhwa Ashour monitors the state's indirect policy of corrupting the educational system, when Dr. Shajar discovers students cheating on exams and realizes that cheating is the norm (You say that nearly a quarter of the answer sheets confirm that their owners copied their answers cheating. I regret to tell you that the percentage is reversed. The norm is cheating, and the observers stand at the doors, watching over the students to alert them to the approach of a professor. Another student says: The observers help the students cheat. One of them might be asked to carry a slip of paper from one student to her colleague in another committee. A third student says: Man is weak by nature, and when we find that those below us in level and effort get higher grades, and we find that cheating is the norm, we cheat. Exams have been like this since we were in school, and when we joined university, we found the same situation(Ashour, 1999). This is how the foundational memory of the structure of stability is established and engraved. It becomes the norm that change and transformation come to prove, nothing more, it is evidence of it. When this regime senses the danger of the revolution and there are those who threaten its foundations, it gets rid of it.

She only spent ten days in prison. After the mid-year vacation ended, she returned to work. The head of the department called her and informed her that the Chancellor wanted her. She headed to the celebration hall building and asked for the Chancellor office. She went upstairs and sat down to wait in the manager's office room. Then, Come in, miss.

He didn't invite her to sit. He put on his glasses and read from the paper in front of him. He took off his glasses and looked at her.

Miss Shajar Muhammad Abdulghaffar, a teaching staff member in the Department of *History*?

Yes.

You were at the sit-in, weren't you?

Yes.

You were arrested at dawn on January 24th among the students who were protesting?

Yes.

How can we trust you with the education of our students?

You know that the appointment of a teaching staff member can be revoked at any time. A teaching staff member is not a faculty member. He/she is a research student, merely a research student employed temporarily on probation.

She remained silent (Ashour, 1999).

They find someone who contributes to change, threatening their efforts. Shajar's character represents the organic intellectual according to Gramscian thought. This intellectual is involved and identified with the concerns of his society, because he is responsible for re-engineering its consciousness and perceptions, and ridding this consciousness of all the illusory, imaginary, and mythological residues of the past that have settled in its dark depths (Muhammad, 2004). The mission of this intellectual is to achieve a worldview or ideology specific to the class or stratum to which he is organically connected, and to make this vision correspond to the objective function of that class in a specific historical situation (Grimace, 2017).

This intellectual or thinker does not necessarily have to be highly educated. Rather, it is sufficient that he/she possesses the ability to critique historical reality and authority, dismantling its foundations by reorganizing the structure, and questioning its constants. He/she also needs to shake the consciousness of his/her class and lead them toward liberation. He/she has a special task to address the authorities appointed by society or the people to manage the country's affairs, and to take responsibility for the citizens. Addressing and standing up against these authorities becomes inevitable if they exercise a role contrary to the Authorities entrusted to them (Saeed, 2006).

In Radhwa Ashour's novel, "Siraj", Saeed is the young man who plots to overthrow the unjust sultan and seeks to incite his class and those below him, the slaves, to liberate themselves from oppression and demand the basic rights and freedom of life. Saeed brought coffee to the island and spread its culture, which was the first spark of rebellion against the sultan's rule. He began to establish a new consciousness and demolish what had been ingrained in people's minds for many years. The sultan does not know that slaves drink coffee and that its forbidden coffee is planted under the cover of carob trees., which protects it with its large trunks and dense shade, protecting it from locust attacks, the scorching sun, and prying eyes. The Sultan doesn't know that his slaves are drinking coffee and preparing to depose him. Saeed continues to incite the revolution and prepare for it (Ashour, 1992).

Then, Saeed goes to meet Ammar, deciding to broach the matter with him. He says to his colleague: He may accept or he may refuse, but in either case, Ammar will not inform anyone. He says it to him without hesitation: We are preparing to depose the Sultan. Ammar looks at him and remains silent. You will say this is reckless behavior that only brings disaster, but we are preparing. You say we are, Saeed. Who are you? The farm slaves and some fishermen. The slaves are preparing to depose the Sultan? Yes, and they want you with them. Ammar laughs a faint laugh that sounds like a groan. What does a slave like me offer whose legs cannot carry me? We want you to describe the castle from the inside: its halls, its corridors, entrances, and exits, the Sultan's chamber, and his sitting room... Can you do that, Ammar? (Ashour, 1992).

Focusing on the margins and breaking the centrality, shaking the awareness of this class and alerting them to the value of their existence and the necessity of trying and being determined to change is the role of the thinker in leading his/her people and enlightening their thoughts, opening up the paths of change and taking action towards it.

In a situation like this, which disturbs the established and shakes its foundations, the reaction of the authority is to rise up. It becomes present and visible everywhere. It invents new courses of action. It separates and freezes, it besieges and builds for a period of time what constitutes a single entity, it seizes the city and the entire society, it imposes an ideal operation, which, in the final account, is like the disease that bewilders it, returns to a simple duality of life-death, everything that moves carries death, and everything that moves is killed (Foucault, 2022). The authority resorts to terrorizing and spreading fear in various ways, and among these repressive strategies is execution.

In the novel, the Granada Trilogy, the character of Salima embodies the thinker who threatens the authority because of disagreeing with its beliefs. The duality of disagreement-difference is not differentiated by the authority, since for it they lead to the same result, which is rebellion and freedom of thought, even though they differ in their conception in terms of procedure and application.

Salima is accused of witchcraft because she works in the field of medicine. They accuse her of being a servant of Satan and deserving of death by order of the clergy, so that every person of sound mind and soul may consider and keep people away from the path of unbelief, and so that everyone may know that apostasy cannot pass without punishment.

I, Judge Antonio Agabida, on behalf of the church, sitting here with the four Gospels before me, declare my judgment, with nothing in mind but God and the honor and glory of the faith: We have judged you, as you stand before us here in Bab al-Ramla Square, that you are an infidel who has no repentance. Your punishment is death by burning. The clamor of voices and the commotion of the crowds pound in Salma's head like loud hammers, mingling with the beating of her heart and the pulse of her stomach. She does not want to look around her. She does not want to fear the eyes: Castilian eyes smiling proudly, preparing to watch, and Arab eyes, the heart overflowing before their compassionate or terrified gaze (Ashour, 2003).

This is the strategy adopted by those in Authority. The situation is spreading terror and persisting in it, which instills its control in people's souls, ingraining the Authority and tyranny of authority in their memories so that no one dares to challenge it. The judge then begins announcing the sentence, so that every rational person may take heed. The execution serves as a lesson to others and thwarts any attempt at change. Sometimes, authorities tend to instill their authority in people automatically. As society or country becomes like Bentham Tower and all citizens become like prisoners, constantly monitored by the authority, authority is not directly implemented by the authority itself, but rather implemented by individuals on themselves, so that individuals are taken into a position of authority that they are its bearers. The individual knows that he/she is always being watched, as authority operates on the principle that it must be visible and intangible, that it must be in a position of control over everything and that any movement is under its observation. The citizen feels that he/she is always under surveillance (Foucault, 2022). This feeling makes authority automatic and strips it of its individual character. The principle of this authority does not reside in a person as much as it is manifested in a deliberate distribution of bodies and brightness around the lights and glances or its internal mechanisms, the relationship

by which individuals are monitored. There is a group of mechanisms that ensure asymmetry, imbalance, and difference. It is not important who exercises authority. The one who exercises authority is absolute, that is, an individual, so a true slavery is automatically generated from an imaginary relationship. The individual feels that he/she is always being watched and complies with orders without the need for someone to directly stipulate this. He/she exercises obedience automatically. It is enough that the boundaries are clear. As long as he/she is far from Authority, he/she does not touch its sanctity, nor does he/she approach it or criticize it, then he/she is safe from it. The activities of Authority and its coercive force have moved somewhat to the other side, to the side of its applied surface. It is the Authority of thought over thought, which ensures that Authority imposes its strength and stability (Foucault, 2022). One of the mechanisms of Authority is the informant, which makes everyone feel that he/she is being watched. In the autobiography "Heavier than Radhwa", Radhwa Ashour refers to this mechanism followed by Authority in controlling minds and continuing to freeze any activity with a preventative measure, which is to eliminate it before it grows, so informants are distributed among the ranks of university students. Because she realizes the importance of this group and the necessity of controlling it, Radhwa Ashour mentions in her autobiography the presence of informants among the students.

In the late seventies until the mid-eighties, a student who was irregularly attending my lectures stopped me. The young man was different in his appearance: small in stature, very dark-skinned, and had straight hair, as if his ancestors had come from the Indian subcontinent. He wore a suit and tie, and suffered from breathing problems, so he carried a small inhaler, which he used from time to time. He was not a regular attendee, so when I asked him, he said that he had higher qualifications, meaning that he had a university degree prior to joining our faculty, and that he was affiliated, meaning that he was not required to attend classes regularly.

He appears during periods of important political events, when students are active in expressing themselves. I assumed that he was a security officer or report writer, then I checked myself because some suspicion is a sin. A year or two, sometimes three, would pass without him appearing, then I would find him sitting in a seat in the front row, with his inhaler, pen, and papers, [...] I felt sorry for him, so what... The life that makes its owner a snitch and a report writer? He was in poor health, he looked fragile, shabby and poor (Ashour, 2013).

Thus, between doubt and certainty that the individual is being watched, the authorities enforce their control over everyone, in the most important institutions and buildings, in the halls of the university. In addition to the secret informant, the pragmatic authorities adopt several mechanisms if they find themselves in a situation that threatens their existence.

Radhwa says in her autobiography: I wondered if the difference between the miserable report writer and the muscular thug was merely a difference in the type of job, or a difference between two times and two methods: hidden oppression and overt oppression. The first bites you like a snake without fuss or sound, while the second is wicked in its aggression, shouting in your face and moving its arms outstretched, terrorizing you with its looks and loud voice before pulling out the knife with which to stab you. I said that the speech is not accurate because torture in detention centers was present all the time, wicked in its openness, even if it were hidden behind the prison walls (Ashour, 2013). Between the informant, the saboteurs, and the arrest, the authorities combine the old and the new method. They monitor, punish, and continue to spread their tentacles into every joint of the state to bring everyone to their knees. It has its own authority and

suppresses any change or criticism directed at it. This authority is the actual observer of people's behavior from the outside, using its security, military, and civilian tools, intelligence, informants, means of communication, and arrest, but it is also deeply embedded in people's behavior today, governing the most minute details of their lives, even in its absence. This authority is actually more powerful than any religion at all. Its culture is more present and entrenched in people's lives, its control is more widespread and profound than any religious or traditional restraint, and its punishment is harsher and more effective. This authority is what organic intellectuals should deconstruct, analyze, and critique (Masoud, 2019). As Radhwa Ashour notes, The authority resorts to the old economic system based on torture while simultaneously entrenching its Authority and restrictions in society as a whole through institutions that ensure the containment of those who differ with it, imprisoning them within prison and imprisoning them outside prison (Ashour, 2019). Thus, the authority justifies all its mechanisms and methods to consolidate its own values and disseminate them as the absolute truth, using religion as a pretext and resorting to violence, intimidation, and other means.

Conclusion

The present study yielded several findings as follows:

1. The present study revealed the pervasiveness of a system of submission to authority among individuals, to the point that individuals have become defenders of authority and supporters of the policy of oppression. Indeed, they view this situation as a source of order and stability, and anything beyond it as chaos and disorder that must be eliminated to preserve the status quo and the continuity of authority. Their view is that by its continuity, stability and order continue, because they have become accustomed to this situation to the point that it has become a given.
2. The present study also revealed the roots that contributed to the formation of awareness. There is religion, which contributed to the formation of a consciousness of submission to authority as the entity to which one must submit. There is also what was related to the remnants of colonialism, which also contributed to entrenching submission in the structure and formation of individuals. There is also what was related to Eastern civilization and ancient human beliefs related to the belief in the divine origin of the tyrant's authority, and the laws they enact as divine inspiration. The authorities employ numerous methods to maintain their position. They tend to instill their authority automatically, making individuals feel constantly under surveillance. Society becomes like a prison camp where people are constantly monitored. This is achieved through the use of secret informants, the punishments imposed on opponents, and the methods of intimidation used to empower and impose their Authority. The authorities also exploit intellectuals to their advantage.
3. The present study clarifies the difference between the traditional intellectual, who serves as a tool in the hands of the authorities, adopting their policies and contributing to their reproduction, and the organic intellectual, who seeks to undermine the authorities and destroy their foundations.

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