

Dystopian Events in the City of Eagles for the Novel “Baghdad’s Morgue” by Burhan Shawi and its Influence on Literary Narration.

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ABSTRACT:

The political situation, imposed on Iraqi society, affected Iraqi authors and writers and their literary productions, because their ideas and starting point were inspired by the environment in which they live. They wanted through their literary productions to refer to the situation in which Iraq is living from the prevailing social and popular events, and perhaps they intended addressing these social issues through literature. This is what was mentioned in Shawi’s novel, Baghdad’s morgue, in which he portrayed the current Iraqi situation through his idea that Baghdad’s morgue, was a representative example of the Iraqi tragedy. It discusses the social and political issues that the Arab people live in general and the Iraqi people in particular have clearly affected the modern novel. The novelist, Shawi, took his literary material from the social situation in Iraq and the city of Baghdad in particular and took an idea and material from it to write his novel. So, the city has an important and fundamental role. In the field and framework of the utopia that is (good morals) in which the utopia lives. Dystopia is the focus of research which means the bad qualities and deeds in the corrupt city, which does not aim at the happiness of its members having spread in the contemporary Arab novel.

Therefore, the novel “Baghdad’s morgue” by the Iraqi writer Burhan Shawi is one of these dystopian novels in which he mentions the human and social conditions in the city of Baghdad to reveal the reasons that prevent the organization of the individual and society’s life in order to see the means of comfort and happiness. Because of the importance of this topic, this research tries to study Shawi’s novel in light of the dystopian elements from a social point of view, in order to know the social causes that develop dystopia in society and how these narrative meanings appear in Shawi’s literary environment. The study clarified the narrative reality of the prevailing social conditions in Baghdad, and its relationship to the political situation, as it revealed the author’s boldness in discussing social issues in a literary manner that was difficult for the writer to raise.

Keywords:

Iraq, Baghdad, Dystopia, Baghdad’s morgue, Burhan Shawi.

INTRODUCTION

Presently, the writer takes his literary and fictional material from the reality of peoples and the social and human problems they suffer. He depicts the conditions of countries and their dystopian and utopian character, so that the novelist finds himself, his feelings and emotions integrated with those situations and problems that the developing countries suffer from so that his idea and literary subject are formed from them and be a starting point for them. In contemporary novels, social factors and variables in daily life are considered one of the most prominent and important components of the novel, and this influence is not limited to the content and meaning, but rather it reaches to appear in the form of

literary works, their effects and their language. That civilization and civil society influence the construction of the novel’s blueprint and the formation of characters, so it is possible to say that most of the events usually take place in cities and urban areas, and even their location is in the village, they are not without the impact of urbanization.

Therefore, there may be a strong relationship between literature and society that cannot be hidden by the reader or the recipient, as literature is the result of the thinking of literary figures working and active living in society, where the writer reformulates and reconfigures social events in the literary impact of the reader (Asfour, Jaber, 2016: 16). The concerns of civilized and civil people are

not confined to the real world, but writers also create their favorite atmospheres through utopia (the utopia), which constitute a fertile ground for launching a critical social dialogue and discourse in the field of literature. This matter has been the subject of interest for theorists and novelists in the field of social and literary sciences, since there is some science of discourse and style between the writer and society (Brown, 1997: 19). As for dystopia, which is located on the other side to utopia, it aims to look from a different angle at the relationship of the individual to the city and the relationship of the individual with society. So, it seems that the study of modern and contemporary novels from a dystopian point of view falls in the circle of work of literature and pursues similar goals to utopia.

Therefore, it became clear from the follow-up of contemporary Arab fiction production that it is not possible to neglect the prevalence of dystopian novels that highlight the portrayal of the contemporary Arab society, which suffers from negative transformations due to the political and security events that prevail in various Arab cities today, especially Baghdad. To some extent, dystopia caught the author's attention, so that the Iraqi society in general and the Baghdadi society in particular became an environment for this study, which almost became a phenomenon specific to Arab literature due to the increase in its effects on the Arab environment.

The importance of research and its objectives

The Arab dystopian novel became famous after the revolution of 25 January 2011, in Egypt and in the Arab countries as well, especially Iraq, after the American invasion, which was the year of dangerous dreams. (Slavoy, 2013) As a result of the dystopian world in which writers and novelists lived, they began to express collapsed cities, including Baghdad, which is represented in the social moral ugliness and tyranny of authoritarian regimes under the pretext of extending justice and spreading freedom prevailing in society. It seems to us that, through their writing about chaos and injustice, writers were at the same time, searching for order and social justice. Through dystopia (bad morals and behavior), they searched for the lost utopia virtuous morals, or more likely they predict the end of utopia. In this way they express their categorical rejection to the bitter reality that stole freedom and happiness and to reveal its own truths to all humanity in order to reject them and stand up to them.

In light of rejecting something, the imagination goes beyond the limited reality to grasp its latent potential, it shows reality in a more full and knowledgeable manner than realism itself to show it to the eyes in a more clear and transparent manner in Arabic literature.

(Parchekani, 2018) Because of the importance of social elements in literature, we aim to study one of the contemporary Arab novels, "Baghdad's morgue" by the Iraqi writer Burhan Shawi, according to the dystopian elements. In order to reach our goal of this research, we first turn to (dystopian literature), to know the ground in the events of this type of literature, and then we study this literature in the novel that we have chosen.

Research questions and methodology

This research attempts to discuss the novel of the Iraqi writer Burhan Shawi in light of the dystopian elements from the social perspective, in order to answer basic questions. The most important ones are: What are the human and social factors that develop the wave of dystopia in society and how did it appear in the narrative structure of Burhan Shawi?. This research is based on the descriptive and analytical approach by studying dystopian phenomena as they exist on the ground, and is reflected in Burhan Shawi's novel, describing them honestly free from underestimation or exaggeration, and then mentioning the characteristics of these phenomena and their connection with other phenomena.

Research background

The phenomenon of dystopia in contemporary art and literature is of interest to some critics in the Arab world and Iran. We may find studies and articles related to dystopia in literature and various arts. There is an article called "A Look at the Effects of Zed Zislaw Bikinsky on the world of Dystopia" by Jalaluddin Sultan Kashefi, in which he studies the dystopian elements in the effects of sculpture, drawing and the Polish photographer, according to the doctrine of Surrealism. That what is related to dystopia in Arabic literature, most critics and journalists paid attention to monitoring dystopian literature and contemporary novels that were written according to this literature, including dystopia (the corrupt city) in the contemporary Arab novel. A reading in the novel "Orwell in the Southern Suburb" by Faouzi Thubian, by Fatima Parchekani, in which she examines the impact of dystopia on the Lebanese society in the southern suburbs, its causes and consequences. The Egyptian critic and journalist, Sayed Mahmoud Hassan, is interested in dystopian literature in Egypt in his article entitled "The Phenomenon of the Dystopian Narration in Egypt Now," in which he talks at length about the new dystopians in Arabic literature. He concludes that contemporary Arab dystopian novels are the perfect expression of "the rhetoric of the oppressed" because it focuses on exclusion and marginalization as well as the suppression of freedoms in societies.

What is dystopia?

Dystopia is a word that has its roots in Greek, noting a malicious place or corrupt and invalid morals in society. Dystopian work usually reflects contemporary social and political reality and produces the worst scenarios and cases of social change. Therefore malicious narratives always reflect fears of a prevailing contemporary culture (Guardian, 2015). Dystopia also indicates the absence of social justice as it refers to a state, idea, or social circumstance imposed by the political situation and the prevailing rule in the country that led to the destruction of the welfare of living in free societies. That political oppression is still spreading dystopia in oppressed societies and peoples. Narrative events are in a world full of war and the absence of fair national control and manipulation of the funds and mentality of society by the ruling parties in order to implement their goals and satisfy their desires that were almost insatiable with the blood of societies besides their rights that were stolen.

For this reason, it is understood that literature and contemporary art are increasingly inspired by the worst perceptions and developments of the current reality from the life and conditions of societies, which makes it difficult in many cases to distinguish between reality, entertainment and fiction (Parchekani, 2018). Dystopian literature, dark city literature or bitter reality literature is a frightening or unwanted fictional society dominated by chaos, and among its most prominent features are devastation, murder, oppression, poverty and disease, and it comes against the literature of utopia. The literature of the utopian city seeks happiness for its inhabitants. Dystopia elements in political, social, economic and even environmental issues are varying, as it presents a dark picture of a society in which the individual loses his freedom, security, and even feelings (Al-Douri, 2008: 244).

Dystopian events in the city of eagles (Baghdad)

There are many novels in this field, including the this research, which is considered one of the best novels of Burhan Shawi, the Iraqi writer and novelist in the modern era, in which he explained the painful reality of Iraq that he has been living. "Baghdad is now mired in darkness, fear, treachery and death lurking around every corner, turn and alley in it." (Shawi, 2012: 40) These bad conditions and circumstances have grown under the shadow of dystopia. Dystopian literature is used to depict and illustrate a part of a person's life and his social conditions in an area where the writer and narrator see a rich place and material for his literature and writings. Baghdad is the land that stirs and moves Shawi's imagination. Baghdad is located in the center of Iraq between north and south and is strategically important because it is the capital of Iraq and has a

historical dimension that extends to more than a thousand years.

Baghdad has an International Airport and Muthanna Military Airport and is surrounded by important military bases such as Taji base and Balad base, which is a hundred kilometers away, as well as Habbaniyah Air Base which is one of the most important military bases in Iraq.

Baghdad is also witnessing a great population overcrowding, as its population reaches about seven million people, most of them from the Shiite community, with the presence of some Christians, churches and a large proportion of Sunni Muslims, which indicates its demographic importance, and because of this strategic importance. Baghdad has become a scene of political conflict, which negatively affected the social reality and it came to the city of darkness, "The night in Baghdad is terrifying. Desolate streets and dark corners in which silence buzzes" (Shawi, 2012: 39), where chaos, devastation and sectarian fighting prevail, as Shawi mentioned: "If you do not tell us who you are, what you are doing in our area, and to whom you are spying. We will slaughter you, and if you cooperate with us, we will release you, understand!" (Shawi, 2012: 13).

These events have affected the Iraqi society and the Baghdadi society in particular because it is the center of conflicts and therefore negatively reflected on the values and morals of society. Dystopia began to apply to the nature and morals of the people, where truth was not distinguished from falsehood and right from wrong, due to the existing political conflicts that have transformed Iraq into an environment for dystopia. All this came through Shawi's novel in a literary and fictional style in which he portrays the reality of dystopia in the noble Iraqi Baghdadi society, which affected dystopia and took its take on it. Baghdad became an environment for eagles, not the city of peace, that beautiful name that has worn it in its form for more than ten centuries.

Dystopian Marks and Effects in Burhan Shawi's novel "Baghdad's morgue"

The novel is a browsing for the city of Baghdad, the capital of Iraq, and the life of its inhabitants, and the author chooses the post-American invasion of 2003, an era for this browsing when it depicts poor, marginalized and suffering from difficult social conditions in Baghdad. "Darkness is the coloration of life and death in Baghdad. There is no electricity, no lights, and no life, except in some areas where some politicians and party leaders live" (Shawi, 2012: 39). Among these oppressions are loss of security, frequent bribes,

favoritism and favoritism in the government, widespread poverty, lack of justice, and widespread injustice in the government and civil sectors, such as martial law (tribal). By focusing on the issue of a young man from the poor class, "I am an earner. I collect the remains of cement bags from construction sites so that my mother makes small bags for vegetable sellers, and we live by selling them." (Shawi, 2012: 12)

Peoples' lives are reflected especially those who work in simple professions such as working in selling potable water, working in antique and consumable materials and collecting them from homes such as buying the remnants of dry bread, or collecting and selling empty Pepsi cans. Many of these simple jobs that they are proficient to sustain including what is striking, for example, a breeder of sheep and goats in the center of the capital, Baghdad, takes care of them in parks and public gardens without an accountant or watcher. Because of the frequent power outages, there are many private electrical generators where wires are randomly drawn from them, which are dangling and close to the ground and are dangerous for passers-by. This is also one of those simple jobs that the Iraqi citizen is skilled in, but its problems are very many, and the government often intervenes to solve these problems and trying to organize it to no avail.

The writer also chooses a section of young people's lives, which is the escape of some of them from reality to drugs and intoxicants, or work in harsh and painful, unwanted occupations, even if they are not forbidden or forbidden which eliminate dreams, feelings and romance, as in the novel " Baghdad's morgue" in which the main character is a young man named "Adam", who came to believe that death is the only truth that humans do not want to look at, and that man is the ugliest creature on this earth. "He used to live with his mother after his father passed away. He was forced to switch between different trades and professions, a construction worker, a restaurant worker, a bartender and other tiring professions. Finally, a relative of his father found a job as a guard in the Baghdad's morgue" (Shawi, 2012: 19), which is a department forensic medicine collects new corpses in it and then autopsies them and indicates the cause of death, as well as there are refrigerators in which unknown bodies are kept in them until their identity is identified, or that government agencies are required to conduct an investigation for a judicial order or to uncover a criminal accident "In other corridors there are refrigerators in which they are kept unidentified corpses, or those that are required by government agencies for investigation purposes "(Shawi, 2012: 10). The novel expresses the diaries of a lower-class worker in Baghdad. The author raises several topics in the context of a sharp criticism of the prevailing mentality in the city of Baghdad, such as the failure of some

parties in it to yield to the state, loss of security, frequent assassinations, slaughtered because of affiliation to a sect or to another party, as well as the spread of bribes and trafficking in human organs and the spread of the forbidden sex, whereby beautiful girls are used as bribes to officials or to trap them in order to electorally depose them and other acts that have spread dystopia in Baghdad society, because of those who set themselves up as protectors of the homeland and leaders of the people, and the reality is quite the opposite. (Shawi, 2012: 124-125).

Lack of justice in the city

The city suffers a lot from street chaos, anxiety and tension due to political factors that have affected all aspects of social life. We find that this chaos affects all human senses in terms of audio and visual, so that the noise of crowded cars and crowded streets due to lack of organization or blocking the streets with concrete barriers to provide safety, as well as the passage of military convoys, the frequent explosions and the blocking of streets for hours. The traffic jam is stifling in the streets and pressure on the nerves of sufferers and passers-by until every person becomes like a volcano of nervousness that cannot bear just the slightest disagreement that leads to quarrels. So you see love songs mixed with tears and signs of murder and death that people hear every day so that all city residents and travelers get used to it. But the big problem is when the opponent becomes the arbiter, when the police, security, or state officials bypass the poor, passerby citizen who does not belong to a party or political entity and oppress him in order to obtain money or bribes from those who protect him from their claws.

When a simple person commits a violation, even if it was unintentionally, the law is applied to him strictly and forcefully, and no one will intercede or have mercy on him, while the influential party and the ruling political forces are not held accountable and saved by any means. "They took me straight to the cell, and there I found four others," Shawi says. It seemed to me that each of them had a story similar to mine, and I knew from them that there were five terrorists in this cell, among the hardest killers, from different provinces of Iraq. All of them were tried and sentenced to death, but the verdict was not executed against them, and because they were among the owners of relationships, money and influence. They were able, through their families or the parties to which they belong, to buy the offense of the officer and some officials, so that every day the police patrol went to arrest a passerby He carried him here and replaced him with one of those sentenced to death." (Shawi, 2012: 55)

This is the state of justice in Iraq when a rich or powerful person is accused of terrorism or murder, and they save this criminal in any way, and from these methods they put in place for the criminal a poor passerby who has no one and execute him and release that criminal to society free and free. The great calamity is when those who were yesterday oppressors of the Iraqi people in the time of the former regime became leaders of the people, the sponsors of justice, and militants in the current government. "I will expose this official who used to spend his nights raping political prisoners, while today he is the protector of justice, I will expose your black history." (Shawi, 2012: 68) "But today he has become a high rank in the Interior Ministry, and the new regime has become indispensable for its services, and he is the one who sent me here." That is, he killed her when she knew him for fear of divulging his affairs, and today in the new government he is a sponsor of justice (Shawi, 2012: 64). He has dominated people, who buried them in mass graves, and today he has become the lawyer for them and the judgment on them, and this is the great calamity. This is in addition to the problems that afflict all city residents, as the sounds of generators that fill the streets and alleys due to power cuts for many hours a day. At night, "the whole universe disappears, and life in Baghdad moves to a morgue, in which there is an image of life and death in the dark city") Shawi 2012: 39)

Instead of quiet, the sounds of dogs, electricity generators and gunfire are heard, in addition to the occurrence of many explosions and the transformation of people into scattered shreds and unknown corpses, so that whoever loses someone in an explosion must search all hospitals until he finds "a chaotic, protective movement by the workers in the morgue. Some citizens look for the names of the victims." (Shawi, 2012: 37). Because of the large number of deaths or there is no specialized forensic medicine in the governorates, all the bodies are sent to Baghdad if necessary for a legal investigation or a suspected case, which creates congestion in the Baghdad's morgue, "The corridor was crowded with corridor transporting bodies that crowded on both sides." (Shawi, 2012: 35). Even those working in it take bribes in order to offer the shout to the people of the corpse so that they return early to their governorate, and whoever does not have any intermediary or did not pay the bribes, he waits for a day or more until his turn comes.

Disrespect laws with the dead

One of the most prominent features of the chaotic city is the negligence of the law by residents, and more seriously by lawmen, i.e. the police and other officials, and he is the one who encourages people to transgress the law because they see the lawman transgressing the

law, but this legal breach takes place this time in one of the institutions affiliated to the Ministry of Health, which is a ministry which is entirely humanitarian where the class of workers is considered one of the highest educated class in society. Unfortunately, dystopia also affected law significantly more than all the working sectors, perhaps due to the absence of the law. Get informed to the doctor's way of dealing with the dead, whether during or after the autopsy, and how some assistants trade in the organs of the dead, sometimes, cutting them from the corpses, especially for some women who practice magic "(Shawi, 2012: 28).

Due to many people practicing this profession and dealing with the dead and the sick, their hearts died and they became living corpses, and perhaps their conscience died, but not all of them are good people, but cruelty and greed are the dominant characteristic of the health institution. Shawi states that "Awareness of existence is the secret of life, and the true characteristic of a person is his soul when the soul gets out, human would be only this obscene body. This is exactly the right thing, because as soon as a person loses awareness and knowledge of life and its value, he becomes a human being without mercy. We see when dystopia enters a certain society, it affects all aspects of life and cruelty and absence of humanity become the predominant one in society, and the transgression of the sanctity of the dead as well as the living by scholars and specialists is possible in light of spreading dystopia in a city sponsored by a group of eagles who stole emotions and feelings from the city and made it an environment fit for their lives.

Shawi also recounts a passage in a novel in which he explains a side of the humanitarian work that dystopia entered into and became painful. "He derived from doctors and their assistants, a feeling that the corpse is not human and cannot be dealt with on this basis. It is a dead body without a soul, a lump of flesh and covered bones, sacrifice that can be dealt without any feeling of guilt or sympathy. We see that dystopia neglected the human conscience, extinguished the human spirit and took control of our society.

Reflections on an Iraqi day from inside the Baghdad morgue

Iraqi life is fraught with an atmosphere of chaos, anxiety and tension due to political factors that have negatively affected all aspects of social life, as we find that this chaos may strike the mind and imagination and transfer it to the world of metaphysics, making it into contemplations and confusion. "Where is the world of light for which poets and reformers sang? Where are the great ideas that torment, killed, crucified, and executed

thinkers for? (Shawi, 2012: 33) It could afflict his life and transfer him to groans and tears or to the other world in the Baghdad morgue. Upon thinking and contemplation, you see the place as if not this morgue drenched in darkness, which is located in a city mired in darkness, in a country immersed in darkness, as if you see yourself in another world and another planet, and you live in confusion about what is going on.

The novel "Baghdad's morgue" by Burhan Shawi describes the dark social reality of Iraq in a fictional style represented by the life of a young man working as a guard for the dead from theft in the Great Morgue of Baghdad, where he dealt with the social aspects and the dystopian effects that entered it due to the political situation, which led to the oppression of the majority of the Iraqi people with all its sects and nationalities. Social life has turned into a tragedy due to the spread of dystopia in it, which did not allow sanctity even for the dead, which is mentioned in Shawi's narration: "I was the guard of the morgue previously, and some of those who wanted to steal some bodies came and stood in their face, and they shot you in the forehead, so you died. Your family, I remained a guard in the morgue" (Shawi, 2012: 154). This morgue has become like a mirror that reflects the Iraqi reality every day, and the guard "Adam" portrays the events that happen in the morgue every day, and the reason for the daily work of the guard is because of the reality that the Iraqi people live in, as the morgue was considered a model for the whole of Iraq.

According to the guard, Shawi said, "Adam looked at the table clock and saw that it did not exceed 8:30 AM. He opened the door to his room to know what was going on, and he found the doctor's assistant pushing the mobile bed quickly. As soon as the other saw him, he shouted at him to run to the outside door to bring the rest of the bodies. There was an explosion at a site where people gathered in the morning, and many victims were distributed to hospitals when they carried to them five bodies of women who were close to the site of the explosion" (Shawi, 2012: 34).

What the morgue keeper sees every day is what the Iraqi people see in the outer space of suffering in the spirit of the poet, and he must absorb all this noise and blustering waves of affliction that the Iraqi people face daily with pain and sadness, and morality may be the victim because of its impact on the surrounding environment for dystopia gave an impression for society that bad morals are good. So, when the Iraqi individual becomes explosive, killed and bloodied, then when he contemplates life, he sees no taste, no sense, and no meaning in it. Where is beauty? Where is salvation? When we look at what has been mentioned, we see that

the Iraqi people have not seen the world of light that other peoples live on this planet, and that this people was oppressed by a group of politicians, and the country and its people became an environment for them to live on and hunt in it just as eagles hunt without mercy or pity. Thus, many of the community members became only dead bodies waiting for someone to take them to the morgue to meet their fate on the autopsy platform.

Sectarianism and strife

The changes took at Iraq after the year 2003 AD, transformed Iraq into a major morgue, as in Shawi's story, who took from the Baghdad morgue a theater and material for his novel, where he revealed the social aspects and the dystopian effects that entered on it because of the political situation in the country that led to the oppression of the Iraqi people with all its sects and nationalities, so that the situation turned to a social tragedy (Al-Douri, 2008: 251). Chaos, devastation, and sectarian strife may prevail in Iraq as mentioned in the novel, "If you do not tell us who you are, and what you do in our region, and to whom you spy, we will slaughter you" (Shawi: 2012. 13). The sectarian strife, which Shawi mentions in his novel, killed Iraq. "Remnants of bodies, gathered out of car bombs sites or out of the Islamic suicide bodies." (Shawi, 2012: 17) All these events affected Iraqi society, and Baghdad in particular, because it became the center of conflict and chaos prevailed in society. Therefore, it reflected negatively on the values and morals of society and dystopia began to apply to the nature and morals of people. Therefore, Shawi says in describing the inhabitants of the city of Baghdad, they have become like the inhabitants of the Maya tribes, where the priests of the temple take out the hearts of the foreign prisoners while they are alive and then slaughter them as sacrifices and roll their heads from the top of the temple that they built in the form of a pharaoh. But what happened in Baghdad such as slaughtering, ritualization and cutting is worse than what happened in Maya tribes, because they do with imprisoned strangers, but in Baghdad they do the ugliest of their own people with whom they share a religion, homeland and land. This ugly war does not distinguish even women and schoolchildren. Grandma intended to present a dossier to the Martyrs Foundation, and I wanted to go to school, but she asked me to go with her. We were there when we heard an explosion, then we found ourselves here (in the morgue)." (Shawi, 2012: 153)

Therefore, after 2003, the national identity was lost, and the Iraqi national had no supreme symbol above all ethnic and sectarian names, and the meaning of humanity and life was lost.

The artistic and literary characteristics of the novel and its components

The series of novels that document the transformations of Iraqi history can be said to be the history and narrative documentation of what Iraq has become after the year 2003, including the " Baghdad's morgue novel by Burhan Shawi,". Its style was perhaps different from the previously prevalent narrative style, as it dealt with social suffering in a bold literary and fictional style. And the dystopian effects that entered it because of the political situation in Iraq that led to the injustice of the majority of the Iraqi people, as well as planting of the sectarian spirit in Iraq that turned it into a large morgue. This is one of the reasons that negatively affected the Iraqi social reality and became an arena of war as Shawi described it. So, when we look at the dystopian elements in "Baghdad's morgue" by Burhan Shawi, and look at the characteristics and the artistic and literary components of this novel, we find it clear.

The language of literary writing is a balanced language transformed from reality to imagination in a pleasant literary style. As for the language of the novel in the one selected for this research, we note that it moves from eloquent to colloquial dialogic in some scenes. However, the sentences written in standard language also contain some common words and actions of the Baghdadi people: "Despicable ... admit, I go around in rich areas on building bags because there is a lot of constructions. sappy ... lies to us, but by Allah, I did not come to spy". (Shawi, 2014: 12) Therefore, the writer's method of choosing the language is clear and understandable to a very large extent, and the novel is distinguished by its narration of events in an interesting and clear literary style, far from confusion, and understandable to all classes of study, researcher and reading.

The result

Literature has a great role in describing and expressing the complex Iraqi reality after the American invasion and the novel was the one that suited to express it at this stage. The vision expanded, the words flowed, and the pen was freed, and writers in Iraq passed through them with all their energies. This literary narration was negatively reflected in the novel sort, where they introduced politics into it and dealt with the elements of dystopia, where parts of its aspects were forbidden, as we saw in Shawi's novel of the Baghdad's morgue. The study observes the transformations in the personality, feelings, desires, and tendencies of the Iraqi individual subject to psychological and political factors, and explores the complex paths of Iraq in the last decade. Therefore, we find ourselves in the novel " Baghdad's morgue" in the face of bloody scenes such as fictional

horror films where everyone is dead, bodies represented by them, even the morgue guard himself is a corpse, as if Baghdad is the faked example to its name and its people. There is no hope to be expected, noting that the novel re-narrated the Iraqi reality from the other side, the bank of death. Baghdad is full of devastation, deconstruction and human tragedy where all are nothing but walking corpses, and society is dead. The study revealed that:

1- Arabic literature has become inclined to realism and away from romance, because it deals with the problems of society that it suffers from, by presenting them in the form of narrative topics or novels in which it clarifies societal problems, their causes and consequences, and this is what we have seen in Shawi's novel.

2- It became in literature a touch of sadness and pain when you read the novel and the story, and this is because literature has become a carrier of the tragedy and condition of peoples, as it was not amusing more than it is painful and sad, since it shows things that may be hidden from the reader and did not appear to the eye, but they might be ascribed to forgetfulness or negligence. The general public did not notice it except the private people who were close to the event, and because society and people have become in a state of suppression and psychological pressures, they are always looking for entertainment and recreation. Thus, they are not inclined or willing to read sad stories that explain the dystopian effects and how it penetrated among people due to the corrupt policy that was the country is run by, which hurts people's feelings, as if there has been an escape from the reality in which society lives. That is why we see Shawi in his novel frequently uses symbol and metaphor in order to attract the reader and recipient of his story.

3- Politics affects society in terms of its behavior and nature, and affects literature, because when the narrator and writer writes narration, the idea is from the reality of the society and the natures and behavior of that society. So, in an involuntary way, society is the one who draws the general scheme in the narrator's mind and how the production of the novel and literary writings is. This was clear through the study how politics affected Iraqi society and its dystopian effects, and this is what we observed in Shawi's novel and what the study concluded.

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