

Shamran Al-Yasiri (Abu Kata') His activity in the Iraqi Communist Party for the period 1972 - 1976

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Abstract: The history of human knowledge and culture is an expression of the effort exerted by the individual in his life or the group as an integrated unit, which in its dimension constitutes the content of the role of the individual in his private and public paths. In this sense, the role and activity of the individual becomes an evolutionary product of the intellectual and cultural data that he possesses and tries to establish in society, especially societies of an unbalanced nature at the political and class levels. However, the efforts and intellectual trends undertaken by the individual to lay the foundations for reforms in his country collide in one way or another with the orientations of the political system in the leadership of the state and its political system in light of its interests and desire to control the reins of affairs, which leads to limiting the orientations of individuals and their attempt to establish the foundations of reform, especially when The state realizes that these trends may be subject to a political party, a political party or an organization with political and social dimensions, which forces it to put everything that prevents these trends, which will be discussed in this matter and how the political authorities tried through their own devices to limit the trends of one of the figures that emerged After the revolution of July 14, 1958 and its aftermath, which was represented by the personality of Shamran al-Yasiri, who was known as (Abu Kata'), because of his personal and intellectual qualifications to lay the foundations of reform at the political, social and economic level in Iraq at that stage.

Keywords: Al-Yasiri, the Iraqi Communist Party, Iraqi official reports

Introduction: Many personalities contributed in one way or another to crystallizing and formulating events or expressing those events in intellectual forms in the light of their intellectual products and on the way of their role in the course of the events that they experienced. In light of its affiliation with a particular political party and a social or literary interface, which gave it the necessity of programmed work and planning for what should be in light of the changes that surrounded it at the political and class level in which society or the state was experiencing as an authority or political system that works according to the ideology in which he believed. This means that the study of personalities cannot be separated from the historical stage in which they lived, and at the same time from the intellectual and political structure of these personalities, which makes it clear that these personalities are not the product of their personal effort only, but rather a product of what was first surrounding them .. and the level of their intellectual construction and cognitive awareness and cultural in light of its complete extrapolation of events and society. Until the results are reached, forever greater than their introduction, so that he can make his orientations start from the specific to the general, i.e. from molecules to colleges to another aspect, meaning that just as political, economic and social events and developments have a role in formulating the historical event and completing its requirements being the basis In building society, all of this cannot be completed without the individual and his interaction with these events as a single unit, or through his work in the group to expose these events and their developments and work to reform them, which was represented by the personality of Shamran Al-Yasiri, who lived through the post-revolution phase (14) July 1958, especially the general public or the intellectuals or those close to them heard about that character, who was called (Abu Kata') according to his radio program, which was known at the time as (Hold it out frankly Abu Kata'), as he was able to occupy a special place in the way he dealt with the events that he experienced on the level The journalist or the literary one, in light of his critical and cynical style and constructive incitement, until it came to the point

that at that time he became an attention-grabbing phenomenon and everyone is waiting to hear what he will present at all levels, and accordingly it can be said that his fame came in In light of his program above.

In addition, his personal credit has clearly increased after entering literature and the publication of his quartet of novels (The Trigger, Blabush Donia, Ghannam Al Sheikh, and Filos Ahmeed) in 1973, which gave him another dimension and placed him in a new position among the well-known novelists, especially since his novelistic abilities were manifested in his ability On the employment of his rural stock in the urban construction of his novel, so that he was able to make the issues of the countryside as if they were the obsession of the people of the city and the need to work on developing them, that is, according to his abilities, he was able to be affected in the city and its intellectuals.

And Shamran al-Yasiri, when his novel was published, made it clear to everyone that he did not address one group without another (peasants, for example, and popular circles), as his speech extended to include everyone and according to their intellectual and cultural currents, without exception, as it began to include even those who were with him, so he was prosecuted for many charges, the least of which was the death penalty. , according to his sarcastic expression, which forced him to leave Iraq in 1976 until his death in 1981. These are the reasons that prompted me to study this figure, who was not highlighted in any previous historical study, because of his intellectual role in crystallizing the required reformist and social political thought. Which was necessitated by the nature of the historical stage in which he lived, which he employed in his journalistic and literary work through his aforementioned novel, especially since many of the facts of history may remain incomplete, as he neglected the study of such a character or others, in addition to the fact that everyone who wrote about Shamran was historically scattered. It was not organized according to historical studies and the nature of their study of characters and events. In conclusion, the nature of what Shamran presented was his main goal to reach the historical truth through its connotations. This is linked to the great and sensory abilities that I represent, which is its summary with every purposeful effort to reach the truth, in a more precise sense that Shamran Al-Yasiri did not deal with his stage and its political character as a narrative of events, but rather dealt with the objective link and logical explan.

Shamran Al-Yasiri's lineage, family origin and personal composition:

First: His family origins and education:

1- Family origins:

He is Shamran Yusuf Muhsin Ali ⁽¹⁾, who belongs to one of the Alawite Arab families, a descent that goes back to one of the branches of the Husseinite masters that is related to Imam Hassan bin Imam Ali bin Abi Talib (peace be upon them) ⁽²⁾

The title of al-Yasiri was associated with them through their grandfather, Mr Abdul Aziz bin Hussein bin Muhammad bin Yasir bin Shawka II bin Ali Khan bin Yasir al-Kabeer, and their original home was Medina, from which they immigrated to Iraq in the latter half of the nineteenth century and lived in different areas of it, including Central and southern Iraq, where that family expanded and its branches multiplied, which led to the expansion of its presence and the increase of its branches, until each branch of it represented a large family, as it extended to include most of the provinces of Iraq, including (Nasiriyah, Al-Amarah, Hilla, Samawah, Diwaniyah, Karbala, and Kut Al-Najaf, Baghdad, Basra, and Kirkuk) and the cities of Al-Mishkhab, Al-Shanafiya, Tuwairaj and Al-Nu'maniyah were considered the most frequent cities ⁽³⁾. And because of their social and religious roles, they have a special place in the regions in which they were present and in other regions of Iraq ⁽⁴⁾.

From what was recorded of the family of the Yasser family, which was associated with the owner of the biography, it was narrated that Sheikh Nasser, the sheikh of the Muntafij clan, drew the attention of Mr. Mohsen, the grandfather of Shamran al-Yasiri, to the characteristics of one of his sons, Mr. Ibrahim, by saying: "Oh, long-lived, I see that your son Ibrahim has many of your qualities and your ideal in what you sought To build it in terms of reputation, generosity, courage

and generosity”⁽⁵⁾. And I pray to God that I will not be disappointed in him, and what Sheikh Nasser expected will be fulfilled, as Mr. Ibrahim became of the social status among the family members and those around him that drew attention to him, and the closest to the qualities that his father, Mr. Mohsen had, in terms of good behavior and leadership ability in the most difficult matters. In addition to his other characteristics such as humility and good morals, and this had an impact on some of the relatives of the family of Yasser, signs of envy and jealousy of his person appeared among them instead of surrounding him with elevation and closeness to him. They took from this as a means to weaken his social status or at least show it at a level that does not suit him⁽⁶⁾, and even working to reduce his family and social role, which is the opposite of what Mr. Ibrahim Mohsen wanted, in terms of adopting honesty, sincerity, justice and social relations that develop the humanity of man in his society to achieve spiritual sufficiency⁽⁷⁾, and at that time, those took advantage of the illness of Mr. Ibrahim’s father, Mr. Mohsen, and his approaching life, and the absence of Mr. Ibrahim near him, and they whispered to him that his son had fled from him for fear of the expenses of his consolation council and his inability to bear them, which is the opposite of what he was doing Mr. Ibrahim, when he returned on the day of his father’s death with all the needs of his condolences, and he increased a lot, until the expenses that were spent on his father’s funeral council, Mr. Mohsen, became the talk of the people and the people of Kut for a long time. Which generated signs of jealousy and envy in the hearts of those who used to hate him, and the matter reached them that they began to open enmity and threaten to kill and burn homes and hostels that were prepared for guests that were intended for the family⁽⁸⁾.

Mr. Mohsen, who is Mr. Shamran's grandfather, did not have one son. Because of his multiple marriages, he had about fourteen sons and a number of other daughters, while Mr. Ibrahim, one of his sons, had a brother and a sister from one of his wives. As for his brother, he is al-Sayyid (Yusuf), and his Alawite sister is Umm (Sayyid Malik Danbos), the well-known al-Yasiri. Mr. Youssef was also from the youth of the family of Yasser, who was known for his courage, speaking out his opinions, and not complimenting hypocrites and stakeholders, led by some of his relatives who were trying to hide the relatives of his brother, Mr. Ibrahim, which prompted Mr. Youssef to stand against them, and Mr. Ibrahim did not like that because of his wisdom. And deliberation in such appearances compared to his brother Mr. Youssef, who often showed annoyance with these behaviors, and because of the intensification of those manifestations, which prompted his brother to ask to stop doing so, and the latter refused that and his brother, Mr. Ibrahim, was unable to dissuade him from that, he asked him to leave their homes for fear of Things got aggravated, and because of the refusal of Sayyid Yusef, he expelled him by force⁽⁹⁾.

Mr. Youssef left, accompanied by his mother, to the (Al Gharib) area to the south of the neighbourhood city on the Gharraf River and lived in the village (Beit Hashi), where he lived with that clan away from his old homes, and after a period of time, his mother moved to the side of her Lord. At the time, he was twenty years old, and due to the respect and love that these clan had for Mr. Ibrahim, he concluded his marriage to Mr. Kalifa, daughter of Mr. Ali al-Fadhili, who was one of the notables of the area, and that marriage had its effect in raising Mr. Ibrahim’s position in that area and the neighboring villages when he was He holds the elements of personality and prestige that he was characterized by despite his young age, and this is explained in his stances on issues and problems that were occurring in his region and other regions in terms of good behavior and developing appropriate solutions to them, his participation in their social occasions, and his presentation of ideals in his dealings with others from Without exception, his generosity, his generous presence, his caring for the poor, the needy and the oppressed, and his many relationships with the people and the elders of the clans, which enabled him to become a social favorite and a high rank among members of his clan and others, and the owner of (shara)⁽¹⁰⁾. , It was said that the thief's hand was paralyzed and seriously hurt. In another incident, one of Mr. Youssef’s friends, (Aziz Al-Zerji) was tampering with his gun while he was in Mr. Youssef’s hostel, so a bullet went out from him by mistake and came into Mr. Youssef’s mouth. From the audience, it was found that

the bullet had turned into a mere (paste) in the mouth of Mr. Youssef Al-Yasiri, in front of everyone's astonishment and amazement ⁽¹¹⁾. I did not get.

2- His birth and education

Shamran al-Yasiri was born in Liwa al-Kut, district of the neighbourhood (Mhairja village), which is called al-Muwfaqiah district at the present time in 1926 ⁽¹²⁾, while some referred to his Yemeni passport to date his birth in 1929, and others to his speech (the dispatcher) in the Graduate Studies Hall in Moscow to date the year 1932, but his talk was not without jokes about age and old age, and the correct inference and comparison is that his birth was in 1926, and Shamran al-Yasiri, the eldest son of Mr. and his daughters in the Dujaila project ⁽¹³⁾.

Shamran lived with his brothers under their father, who was responsible for their livelihood and their social and economic life, which was largely stable ⁽¹⁴⁾. This helped build Shamran Al-Yasiri's personality, and at the same time facilitated him to proceed in building his independent personality, which was sufficient and mature, which contributed to its crystallization in society later, especially since his family was working in agriculture at the time and it was one of the well-off families, on despite not having her own agricultural land, and what reinforced these trends in Shamran al-Yasiri was his descent from an Alawite family and the qualities that his father and his family enjoyed in the surroundings in which he was located, it became one of the well-known and reputable families, which Shamran employed to build his personality and how Dealing with others under these influences.

As for the beginnings of his education, the author of the biography spent the beginning of his life in the village in which he was born, and was educated by his mother, Mrs. (Kalifa Al-Sayyid Ali Al-Fadhili), who taught him to read through the Holy Qur'an, who was able to read it. Shamran Al-Yasiri said: "My mother was only good at reading the Holy Qur'an, and the strange thing is that she used to read the Qur'an well, but she did not know how to read a single line of another book, and she did not know the handwriting of her name, yet she taught me to read (Juza' Amma) and when I had the keys to the combination of letters, I taught myself to write" ⁽¹⁵⁾. This means that his mother represented the first step in teaching him the principles of reading and writing, which is the way in which he used to learn children through well-known books, and when he was able to do so, he began to write and began to read and write .

What contributed to increasing his education and his awareness of life and the importance of education was his constant presence with his father, Mr. Youssef, in his village council, as Shamran found while he was still young that those councils gave him a lot in his learning due to the presence of gentlemen and virtuous people. In it he narrates social hadiths and intellectual implications, according to what he weaves from life stories, which correspond to their lives and their orientations, and accordingly Shamran al-Yasiri weaves many of them according to what he learned from those stories according to his vision and according to what they perceive or consider as the closest to their ideas and beliefs until the matter came. The people of the area were waiting for his presence every day and they were in a hurry for a story he might tell or a blink and a comment while he was still not more than fifteen years old. As the people who were seated were preparing to stand upon his arrival, chanting the expressions (Hala Bal Sayyid) (Hala Aghati) (Hala Mawlana) ⁽¹⁶⁾, and some of the young people were rushing to get close to him to hear his talks and stories, which in their view became means of education and understanding and realizing life in a society that lacked everything and in a big way ⁽¹⁷⁾.

When he reached the age of fifteen, Shamran Al-Yasiri became an important element in the sessions that were held in the hostels of the village in which he lived, and a distinguished person due to his abilities to put speech in its right place in terms of eloquence and the strength of vocabulary that he used while talking to others. Alternatively, in the way, he presented public and private topics, and the continuity of his presence in those hosts had an effect on increasing his theoretical learning and adding courage to his personality. Thus, Shamran al-Yasiri came close in his learning to the science of logic that studies the science of life and its realization to come close to understanding it to clarify the stock in his mind for a society where he realized its parts and faculties

And he is in the prime of his life until he reaches the meanings of humanity in his moral logic, and the learning that should have prevailed in his society ⁽¹⁸⁾, especially since he was enjoying all the conversations that small farmers and prominent personalities in his village put forward, which by their nature carried a lot of what surrounded them. From backward social problems and manifestations, education, in his view, became a means for their personal building, and at the same time a tool to defend their aspiration for a more accessible, tolerable and harmonious life ⁽¹⁹⁾. To purify them from the backwardness, obsolete manifestations and distortion that have been attached to them, they must be removed from their behavior in order to reach the reality of education that must prevail in his society without relying on learning in its theoretical capacity only in the sense of making learning a tool for theoretical knowledge and thought, to understand the reality of life and its development, especially since the conditions of his living life. The difficulty prevented him from completing his studies on time, which made him the closest to every one to hear their complaints and the problems that were swirling in their minds and beloved to their hearts ⁽²⁰⁾.

And what reinforced those visions of Shamran al-Yasiri was that he did not stop during that period of visiting his uncle, Mr. Ibrahim in the gray area, as he added a lot to him in learning and getting more from him, as the latter had a full library that included a number of books in the affairs of science, literature, religion and some valuable books. Which gave him a new addition in his learning from those books and his way of understanding and realizing life, which is somewhat far from a theoretical study in traditional schools in terms of curricula and methods of teaching and as is customary when learning ⁽²¹⁾. Thus, it can be said that the education of the owner of the biography was linked to several aspects. At a time when his mother provided him with the beginnings of his education, he realised that education was not limited to that, as he found that the importance of education lies in understanding life and the surrounding environment, which forced him to realize this and its continuity for the purpose of enriching himself with the required ideas. To build his personality, which gave him intellectual and personal maturity in the society in which he lived. From that date, his personality traits began to become clear among his peers. Especially since, he lived after the death of his father in the care of his uncle, Mr. Ibrahim al-Yasiri, accompanied by his close friend, his cousin, Mr. Malik al-Yasiri, who is known socially and religiously ⁽²²⁾. Because Mr. Ibrahim had personal characteristics of an intellectual and social nature compared to other members of the clan and those close to him, both people were the closest to each other, and what gave that relationship another dimension, that Mr. Malik was a farmer, and Mr. Shamran al-Yasiri was a supporter of farmers, despite the fact that Mr. Malik was not a farmer. His work in agriculture ⁽²³⁾.

Shamran Al-Yasiri, his political activity in the Iraqi Communist Party for the period 1972 – 1976:

Shamran al-Yasiri's political activity in the Iraqi Communist Party*, in light of his personal moves, was linked to the elements that joined the party's ranks at that stage, which may be attributed either to conveying intellectual information and traits to them or for the purpose of perpetuating the connection with those elements, as a link. He arrived among the leaders with whom he was working, given that his presence was the closest to them, his presence in Baghdad, despite what he was suffering from harassment and intense monitoring by the security authorities and their eyes during that period, which resulted in his departure from Iraq in 1976 as a new station. His political and intellectual life.

It was natural, and this is the case, that the security authorities monitored Shamran al-Yasiri's movements and political activities, and this was evident in the official security reports that disclosed this. On September 4, 1972, the Security Directorate (the district's district) sent a secret telegram to the Wasit Governorate Security Directorate, I informed her of the entry of a 1971 Renault car, size 10, bearing the number 10266, Baghdad, to Al-Muwafaqih district. Al-Saadoun), and while they were there, they called Mr. Nuri al-Yasiri, one of their relatives, and then went to the district of the modern neighbourhood, and entered the house of (Karim al-Sakr), the owner of a grain store. They did not stay with him except for a short period, and soon after that they headed to

Dhi Qar Governorate via the Sukkar Castle district, and returned to the district on the same day, where they contacted Mr. Karim Al-Sakr again, and then left Kut on the same day, to kindly inform you ⁽²⁴⁾.

The same directorate also sent a second telegram on August 25 of the same year, to the Wasit Security Directorate as well, confirming the continuation of Shamran Al-Yasiri's movements in the governorate, as he arrived on the aforementioned day to the governorate by the aforementioned car, and went to the home of one of his real relatives in the area of the teachers' houses The so-called Kamel Al-Yasiri, who was working as a lawyer, where the two parties got into the car, and arrived at the house of Mr. Ibrahim Al-Yasiri located in the locality of the project, and after being tracked by those responsible for this, then they headed to the district district and then to Kut at five in the afternoon, and a security officer was informed The neighborhood with these details, then they returned to the house of Kamel Al-Yasiri, after which Shamran went with Kamel Al-Yasiri to a distance of about (30) km towards the governorate of Al-Amarah. And while opening the trunk of the car, the observers saw a medium-sized bag and a large recorder, and after repairing the car, the two parties went to the Engineers Syndicate Club to rest ⁽²⁵⁾.

Another telegram indicated on August 26 of that year that Shamran al-Yasiri drove his private car with an elderly person and went to the so-called Jabbar Ghulam in his locality at nine o'clock in the morning. For about half an hour, they went to the party headquarters (the Arab Socialist Ba'ath Party). He was standing at the door of the organization's headquarters, the party official in Wasit governorate, and comrade Muhammad Ghaylan, one of the region's officials. His own driving license ⁽²⁶⁾.

Shamran Al-Yasiri's opinions contributed in his press articles, in which he was addressing various aspects in Iraq, in revealing the problems and contradictions that the state and society were suffering from at that stage at the public and political level, as well as his revolutionary leftist approach, to study aspects of economic, social and political life in all parts of the country. Iraq without exception, for the purpose of proposing solutions and programs necessary to solve the problems of the people, which was confirmed by the political leadership of the new political system after taking over the political authority in Iraq ⁽²⁷⁾. What confirmed at the same time that Shamran al-Yasiri was trying to deliver a message to the political system that it was unable to accomplish the required tasks without the participation of other national forces, because the nature of the modern historical stage and objective circumstances will determine the completion of the required tasks and requirements. Accordingly, on the 3rd of September 1972, Shamran al-Yasiri wrote an article entitled (Faster Than Kahilan) ⁽²⁸⁾ in which he stated: "...we read to him some of what the Arab newspapers wrote, and we narrated to him honestly what some of the foreign radio stations had repeated.. He smiled behind Al-Dawah and said: "Day of the year has become a battle between a scattered quarter and a quarter of Hammoud, dearest of my eyes, for their turmoil is a quarter of Hamoud Dahi, and tomorrow they will be a hill under the sun, and let them be kind." Yama Kyle hurled Hammoud from the back of Abyan, and his answers to the chickens of Daghman laugh at him.. and Ejaweed's side respond to him: This Hajj is a defect. A scattered soul, and Kahilan struggles, expelled him, and the Daghman clan breaks down as a shameful piece of shit.

The length of the chase.. A dog, distracted from fear, rashes on the back of Kahilan and runs on his feet.. His uncles shouted at him: What are you doing? Will they not take you captive, O Slate, scattered reply to them: Leave me, leave me.. What does the argument between him do not see.. and what will benefit his legs and save him on the day of turmoil what you will save him, two men are like Kahil.. and his cousin shouts: You see him from his fear, he thinks he runs faster than Kahlan.. And you should take him. So he returned, after Chabdi, this wants to rely on his legs and compensate for Kahilan, like a dispersed member of his brothers and uncle who gather and answer him as a veil, so that he does not break our faces" ⁽²⁹⁾.

This article became the talk of the people, due to the large number of intentional ideas that Abu Kata' wanted to reach, which prompted the security authorities and the Authority Party to use this to his advantage. One of the clan's faces dispersed, and he responded to the security, perhaps

out of a motive to remove the suspicion from him, as it is said that the security hinted to him that if he was not a communist, he would not have mentioned Abu Kata'a.. by name. Thus, they sent the complaint letter to the Public Security Directorate, and a letter was issued in the light of it from the Monitoring Directorate to the newspaper, warning that this was wrong, and to stop publishing such articles, and threatening to close the newspaper, as this was repeated, in addition to directing penalties as a writer if this was repeated, and the magazine with him if it was issued A book from the Wasit Security Directorate (Secret Pen) under the title (Information), and it was sent to the Director of Public Security, which stated: "A story was published in the New Thought newspaper in its issue issued on September 3, 1972, a story entitled (Faster Than Kahilan) written by Abu Kata'a... , which led to the emergence of a clan dispute between the Gharib family, and some of their chiefs attended to follow up on this, including Sheikh Aziz Mashtaah. They invited him to the headquarters of the conservative party, our department, and the Union of Farmers' Societies. A clan problem occurs..and had it not been for the intervention of the party and the agricultural association, an event with unimaginable consequences would have occurred.I ordered you to take what you are taking and notify the competent authorities, so a letter was sent from the Wasit Governorate Police Security Officer, to the Control Department to inform the newspaper (Al-Fikr Al-Jadeed) of this, and not to publish such future articles ⁽³⁰⁾.

For example, but not limited to, that when Shamran al-Yasiri arrived on January 20, 1973 in Wasit Governorate to attend the funeral ceremonies of one of his relatives, Mr. Issa Shanin al-Yasiri, his arrival was confirmed by the security departments in the governorate, and when he visited his friend Karim al-Sakr in the neighbourhood city and spoke with him in On the eleventh of September of the same year, this was also confirmed ⁽³¹⁾.

Shamran al-Yasiri's constant hesitation about his governorate and the nearby areas contributed to raising suspicions on the part of the security authorities, and they considered this a kind of political activity by the Iraqi Communist Party in the governorate. It is implemented by Shamran al-Yasiri in cooperation with the communists in the governorate or issues related to the organization of the Communist Party itself ⁽³²⁾, which prompted the security authorities to intensify monitoring of the latter to follow up on his political movements and the movements of people who contact him from time to time and to document this, Wasit Security sent on 12 In March 1973, a letter to the Governorate Security Directorate stated: "We learned from a reliable source that the communist, Shamran al-Yasiri, was still continuing his political activity and continued to frequent the Kut governorate for a distance of (8 and 9) and the al-Arabiya area to meet some people there, and he often came to the governorate in the form of a regular traveller to keep Regardless of his person." He also learned from a reliable source that on November 13 of the same year, the aforementioned person (Shamran al-Yasiri) arrived in Numaniyah district, accompanied by Abdul Razzaq al-Safi, a member of the Central Committee of the Iraqi Communist Party, and they were received by Mr. Malik al-Danbos al-Yasiri, who accompanied them To his home and stayed there until midnight, then returned to Baghdad ⁽³³⁾, which prompted the security authorities and the importance of the person who attended with him to be sure that the repeated visits of Shamran al-Yasiri arranged It greatly affected the political activity of the Iraqi Communist Party, which supposes an increase in secret surveillance on his person to monitor his various movements and contacts ⁽³⁴⁾. It is clear that these observations were associated with a kind of pressure through which the security authorities tried to limit the movements of Shamran al-Yasiri for the purpose of following her orders, if not to say that they were by their nature an extension of the Baath's authority and political authority to limit communist activity and its political cadres.

We do not exaggerate or deny the truth, if we say that the file found by Shamran al-Yasiri and found in a street opposite the Public Security Directorate contained dozens of information that revealed the severity of the surveillance Shamran al-Yasiri was subjected to during that period ⁽³⁵⁾.

In addition, it is not correct to talk about Shamran al-Yasiri's political activity in the Communist Party, without talking about his family's sacrifices in that aspect, for his mother practiced the role of monitoring the home belonging to them and guarding it day and night (Sheikh

10), in anticipation of a police or security raid, especially in The days that Shamran was in, and his brothers did not stray from that, as a description of the situation he was living under that supervision, describe his life that he spent in those conditions charged with fear, anticipation and dread from the men of the authority and its security services ⁽³⁶⁾, as his sons, his clan and his friends had a share In this, it is accurate that the authority's efforts to follow up and observe politicians and intellectuals who were deviating from its tracks and ideological orientations, harnessed dozens of police and informants to follow their movements and according to a complex mechanism that ensures the continuation of monitoring in a precise and programmed manner for a period of (24) hours, and Shamran al-Yasiri was one of them ⁽³⁷⁾ This was confirmed by the security reports at that time, including the (secret) letter of the Wasit Governorate Security Directorate, which was sent to the General Security Directorate on August 26, 1973, related to one of Shamran Al-Yasiri's friends, called Kaoud Farhan Baridi Al-Jalibawi, who was It specifies his explicit name and his previous and subsequent place of residence ⁽³⁸⁾. This was also mentioned in the same directorate's book that was sent to the Kut security officer on October 27, 1975, regarding his son (Fayez), in which news was made about his whereabouts with a member of the Communist Party called (Faisal Saeed Ali) in the Dignity Campaign, and he was trying to Work in the Greek company that was working in Al-Ahrar district, where it demanded that he be placed under strict secret surveillance, monitor his movements and contacts, and inform the Directorate of that ⁽³⁹⁾.

In all of the above, we find that Shamran al-Yasiri's activities and intellectual orientations were not in harmony with what was prevalent at that stage until he was exempted from writing in 1976, so he had to leave Iraq in the middle of 1976 heading to Prague, and his last prohibition was an article he wrote in a newspaper (The People's Path) in which he spoke about (the noon, the noon and the noon) (the Khalif), where he would come out on his back by saying: "My back will keep hurting and aching me, and it will make me sleep, oh my back, will my backstay like that?" ⁽⁴⁰⁾. It became in that scene "like the stronghold in the discotheque, (the agal) the outfit that the inhabitants of the villages and countryside wore on the head, and it is a make that dances exciting politics, and what was happening at that stage can be described as (Wawiyah's wedding) or (Fox's wedding). As an expression, From Shamran Al-Yasiri about what was happening within the National Front between the Baath and the Communist parties of negative manifestations and repercussions that are not related to the correct national action.

Conclusion:

The information showed that the political orientation of the biographer, Shamran al-Yasiri, was linked to his belief in the leftist thought (the Iraqi Communist Party), in which he found his intellectual and political desire, which prompted him to move to increase the number of his affiliates, or at least those who believe in him, to achieve his reformist ideas on a personal level; He made these ideas an effective means to bring about the required change at the level of intellectual and political construction and all levels in Iraqi society to ensure the realization of his ambitions and the aspirations of the party to which he belongs. Specifically, the latter was of social fame, which gave him closeness to others and quick belief in the ideas he was promoting, and according to his vernacular language that combined between classical and colloquial and was the closest to the people's concerns and aspirations. The authority at that time, and it may have given him more consideration than it should.

References:

Republic of Iraq, Ministry of Interior, Department of Civil Status and Nationality, Iraqi Nationality Certificate, Shamran Yusef Mohsen, Certificate No. 6173, March 16, 1957, Iraqi Republic, Baghdad Brigade, Ministry of Agrarian Reform, Administration and Finance Directorate, Shamran Al-Yasiri's identity card, identification number , 604, 2/2/1969, sequence 87674.

From the offspring of Mr. Shallal Ibn El-Sayed Mahmoud Ibn El-Sayed Muhammad Ibn Shawka Ibn El-Sayed Ali Khalid Ibn El-Sayed Khafan Ibn El-Sayed Yasser al-Kabeer Ibn El-Sayed Shweika Ibn El-Sayed Abdullah Ibn El-Sayed Hassan Ibn El-Sayed Ali Shweika Ibn El-Sayed

Ahmed Abu al-Mansur Ibn al-Sayyid Abu Abdullah Ibn al-Sayyid Sayyid Muhammad Abu al-Hayja ibn al-Sayyid Zaid al-Aswad ibn al-Sayyid al-Husayn ibn al-Sayyid Ali Kathila ibn al-Sayyid Yahya ibn Yahya al-Muhaddith ibn al-Sayyid al-Hussain Dhi al-Dimla ibn Zaid ibn Imam Ali ibn Zain al-Abidin ibn Imam al-Husayn (peace be upon them). Aziz Naji Al-Jafani Al-Moussawi, *The Precious Essence in Knowing the Noble Alawite Genealogy, Part 1, Opinions for Printing, Publishing and Distribution*, Baghdad, 2020, p. 44.

From the branches of Messrs. Al-Yasiri (Al Idris, Al Aziz, Al Daoud, Al Hamza, Al Kazem, Al Mohsen, Al Shallal, Al Ali, Al Muhammed, Al Fayyad, Brothers Asmiya, Al Boutfijah, Al Nima, Al Sayed Jamal Al Din, The Al-Sayed Manaf family, the Syed Shweikeh family, and many others. For details on these branches, see: Thamer Al-Amiri, *Messrs. Al-Alawi, The Scientific Library*, Baghdad, 1986, 2nd Edition, p.113.

Many personalities emerged from Al-Yasiri who contributed in one way or another to the events of that stage regarding their social and political roles, but the researcher was unable to obtain the information related to them, due to their loss or non-existence. Among those, Mr. Hamid Al-Yasiri and Mr. Radi Mr. Faisal, and many others. See: Al-Sayyid Jassim Al-Jazaery, *The Origin of the Iraqi Tribes*, House of Scientific Knowledge, Baghdad, 1990, p. 64; Aziz Naji Al-Jafani Al-Moussawi, the previous source, pp. 46-47.

Ihsan Shamran al-Yasiri, Abu Kateh Shamran al-Yasiri on his approach to constructive incitement, Baghdad, Iraqi Books and Documents House, Deposit No. 2082, 2015, p. 15.

Compare with: Isaiah Berlin, *The Corrupt Human Fabric*, Translated by: Somaya Flo Abboud, Dar Al-Saqi, Beirut, 2nd Edition, 2016, p.10.

Ihsan Shamran Al-Yasiri, previous source, p. 26.

It was said at the time that the food that was served to the council of his father's death was poured into the reeds because it did not accommodate the pots prepared for him, in addition to what was contained in it of many and varied foodstuffs, such as meat, fish and others. Ihsan Shamran Al-Yasiri, previous source, p. 16-17.

Mr. Ibrahim and his brother Mr. Youssef lived with him in a village located in the north of the district south of the city of Kut, which is the monastery of Beit Kassab, which is located on the Sheeb River. See: Ihsan Shamran Al-Yasiri, previous source, p. 17.

Emblem: means the owner of a blessing or the person whom people believe in his ability to achieve their demands according to their sanctity. See: A personal interview conducted by the researcher with Mr. Ihsan Shamran Al-Yasiri in his home located in the Jadriya area, Karrada outside on 10/11/2020, at nine in the evening.

Ihsan Shamran Al-Yasiri, the previous source, p. 19-20.

Abdul-Hussein Shaaban, *Abu Kata'a on the Banks of Sad Satire*, Dar Al-Farabi, Beirut - Lebanon, 1998, 2nd Edition, pp. 73-74; Shamran Al-Yasiri, Abu Kateh, *Novel Money Ahmid*, Al-Rowad Prosperous Printing, Publishing and Distribution Company, New Culture Publications, Baghdad - Iraq, 1974, 2nd Edition, 2007, p. 1.

A personal interview conducted by the researcher with Mr. Ihsan Shamran Al-Yasiri in his home located in the Karrada area on 10/11/2020, at nine in the evening.

Shamran al-Yasiri (Abu Kata'), the novel without Bush Dunya, Al-Rowad Prosperous Printing and Publishing Company, New Culture Publications, Baghdad, 1972, 2nd Edition, 2007, p. 1; The same author, the novel "Flous Hamid", the previous source, p. 1.

Samira Al-Zubaidi, (Abu Kata') and the industry of inciting laughter, (*The New Culture*), (magazine), No. 140, April 1982, p. 29.

Ihsan Al-Shammari, previous source, p. 21.

An interview conducted by the researcher with Mr. Hamid Al-Yasiri, Ibn Omar Shamran Al-Yasiri, in the home of Mr. Ihsan Al-Shamri, the previous source, on November 25, 2020, at nine in the evening.

Muhammad Fathi Al-Shenety: *Foundations of Logic and the Scientific Method*, Dar Al-Nahda Al-Arabiya, Beirut - Lebanon, 1970, p. 13; Raed Al-Haidari, *The Course in Clarifying*

Logic, Al-Haidari Cultural Forum, Qom, Tehran, 1997, p. 13.

Abdul-Hussein Shaaban, the previous source, pp. 26-27.

The same source, pp. 21-25.

Ihsan Al-Shammari, previous source, p. 23.

Mr. Malik Al-Yasiri is related to Mr. Ibrahim, the latter being the uncle of Mr. Malik Al-Yasiri, in a personal interview conducted by the researcher with Mr. Hamid Al-Yasiri in the home of Mr. Ihsan Shamran Al-Yasiri in the Karrada area on 11/1/2020 at nine in the evening.

Ihsan Al-Shammari, previous source, p. 23.

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