

The Satanic Verses is Salman Rushdie's fourth novel, first published in and inspired in part by the life of Muhammad, the prophet of calendrierdelascience.com with his previous books, Rushdie used magical realism and relied on contemporary events and people to create his characters.

Background[edit] Even before the publication of *The Satanic Verses*, the books of Salman Rushdie had stoked controversy. Rushdie himself saw his role as a writer "as including the function of antagonist to the state". Gandhi was responsible for the death of her husband through neglect". He defended many of those who would later attack him during the controversy. They permitted prayer to three pre-Islamic Meccan goddesses: The story itself is not found in the six Sahih of the sunni or the shiite sources, so much so that Muraghi, in his commentary, says: He saw, sitting on the bed, a man of about the same age as himself", balding, wearing glasses and "seeming to suffer from dandruff". Lisa Appignanesi , ex-president of English PEN , observed "Intransigence is never so great as when it feels it has a god on its side. Speaking to an interviewer, he said, "I expected a few mullahs would be offended, call me names, and then I could defend myself in public I honestly never expected anything like this". Rushdie was accused of misusing freedom of speech. By December , it was also banned in Sri Lanka. After the Friday prayers, a certain section of the congregation marched from the Zakariyya Jame Masjid to the town centre and then burned the book. The organisers claimed "It was a peaceful protest, and we burned the book to try and attract public attention". Dalton bookstore chain received 30 threats in less than three hours. Bombings of book stores included two in Berkeley, California. In New York, the office of a community newspaper, The Riverdale Press , was all but destroyed by firebombs following the publication of an editorial defending the right to read the novel and criticising the bookstores that pulled it from their shelves. Unexploded devices were found at Penguin stores in Guildford , Nottingham , and Peterborough. In many others that carried the book, it was kept under the counter. When it was published in the United States, six months later in February , it received renewed attention, and the protests took a more deadly form. On 12 February , a 10,strong protest against Rushdie and the book took place in Islamabad, Pakistan. Six protesters were killed in an attack on the American Cultural Center, and an American Express office was ransacked. This created a major international incident that persisted for decades. Broadcast on Iranian radio, the judgement read: We are from Allah and to Allah we shall return. I call on all valiant Muslims wherever they may be in the world to kill them without delay, so that no one will dare insult the sacred beliefs of Muslims henceforth. And whoever is killed in this cause will be a martyr, Allah Willing. Meanwhile if someone has access to the author of the book but is incapable of carrying out the execution, he should inform the people so that [Rushdie] is punished for his actions. He believes in God, and trusts the believers. He is a mercy for those among you who believe. On 7 March , the United Kingdom and Iran broke diplomatic relations over the Rushdie controversy. I recognize that Muslims in many parts of the world are genuinely distressed by the publication of my novel. I profoundly regret the distress the publication has occasioned to the sincere followers of Islam. Living as we do in a world of many faiths, this experience has served to remind us that we must all be conscious of the sensibilities of others. The imperialist foreign media falsely alleged that the officials of the Islamic Republic have said the sentence of death on the author of *The Satanic Verses* will be retracted if he repents. Imam Khomeini has said: Even if Salman Rushdie repents and become the most pious man of all time, it is incumbent on every Muslim to employ everything he has got, his life and wealth, to send him to Hell. Whoever abuses the Messenger of God Despite incitement to murder being illegal in the United Kingdom, [39] one London property developer told reporters, "If I see him, I will kill him straight away. Take my name and address. One day I will kill him". His support for the fatwa continued, even after the Iranian leadership said it would not pursue the fatwa, [41] and re-iterated his support in Just as few if any people in the West mourn the murder of a child molester, few Muslims mourn the killing of a blasphemer". According to Bernard Lewis , a death warrant without trial, defence and other legal aspects of sharia violates Islamic jurisprudence. In Islamic fiqh , apostasy by a mentally sound adult male is indeed a capital crime. A judge will then give a verdict and if he finds the accused guilty, pronounce sentence Even the

most rigorous and extreme of the classical jurist only require a Muslim to kill anyone who insults the Prophet in his hearing and in his presence. They say nothing about a hired killing for a reported insult in a distant country. According to Daniel Pipes: In addition, the publishers were not Muslim and so could not be "sentenced under the Islamic laws of apostasy". If there was another legal justification for sentencing them to death, "Khomeini failed to provide" it. President Khomeini accused them of attempting to use religious law as "a flag under which they can crush revolutionary Islam". To divide Muslims from the West by "starkly highlight[ing] the conflicting political and intellectual traditions" of the two civilisations. To distract the attention of his Iranian countrymen from his capitulation seven months earlier to a truce with Iraq 20 July ending the long and bloody Iranâ€”Iraq War a truce Iraq would have eagerly given him six years and hundreds of thousands of lives earlier , [52] [53] and strengthen the revolutionary ardour and morale [54] of Iranians worn down by the bloodshed and privation of that war. This withdrawal, seen by many as a great victory of Islamic faith over an atheist superpower, was made possible by billions of dollars in aid to the Afghan mujahideen by those two countries. Khomeini issued the fatwa on 14 February The next day came the official announcement of the completion of the Soviet withdrawal from Afghanistan, lost in the news cycle of the fatwa. Each led rival blocs of international institutions and media networks, and "the Saudi government, it should be remembered, had led the anti-Rushdie campaign for months". It describes him as having "grown monstrous, lying in the palace forecourt with his mouth yawning open at the gates; as the people march through the gates he swallows them whole". On 14 February , the Iranian state news agency reported that the fatwa will remain in place permanently. Every official started to condemn the book in one way or another. Smith sold "a mere hundred copies a week of the book in mid-January ", it "flew off the shelves" following the fatwa. In America it sold an "unprecedented" five times more copies than the number two book, *Star* by Danielle Steel , selling more than , copies of the book by May Dalton, a bookstore chain that decided not to stock the book for security reasons, changed its mind when it found the book "was selling so fast that even as we tried to stop it, it was flying off the shelves". A week after the death threat, and after his unsuccessful apology to the Iranian government, Rushdie described succumbing to "a curious lethargy, the soporific torpor that overcomes His wife, Marianne Wiggins , reported that in the first few months following the fatwa the couple moved 56 times, once every three days. In late July Rushdie separated from Wiggins, "the tension of being at the centre of an international controversy, and the irritations of spending all hours of the day together in seclusion", being too much for their "shaky" relationship. The *Satanic Verses* was seen as a continuation of the long tradition of anti-Islamic sentiment in Western literature, portraying the core subject matter of the Prophet Muhammad and Islam in a derogatory manner [85] Rushdie was living in the West and ought to be setting a good example for Islam and not siding "with the Orientalists". Complaints included that it was "neither a critical appraisal nor a piece of historical research", [92] that the novel failed to rely on "scientific and logical arguments", [93] its "lack of scientific, accurate or objective methods of research", [94] "unfounded lies", not being "serious or scientific", [95] "a total distortion of historical facts", [96] being "not at all an objective or scientific opinion". The belief among many Muslims in or from the Middle East is that every country "has Although not enforced, and abolished completely in , the United Kingdom had laws prohibiting blasphemy against the Christian religion. The view of many Muslims that Britain, America and other Western countries are engaged in a war against Islam and what might on the surface appear to be the product of the imagination of an individual iconoclast author was actually a conspiracy on a national or transnational scale. Then Iranian president Akbar Hashemi Rafsanjani , for example, explained the alleged historical roots of the Rushdie book in a broadcast on Radio Tehran: Western mainstream[edit] Despite the passionate intensity of Muslim feeling on the issue no Western government banned *The Satanic Verses*. This is primarily because most Western governments explicitly or implicitly allow for freedom of expression, which includes forbidding censorship in the vast majority of cases. Western attitudes regarding freedom of expression differ from those in the Arab world because: Westerners are less likely to be shocked by ridicule of religious figures. Blasphemy is an old story and can no longer shock". He also held that Rushdie must have been aware of the response his book would evoke: The Archbishop of Canterbury , Robert Runcie , demanded that the government expand the Blasphemy Act to cover other religions, including Islam. Given this meaning,

blasphemy is an ecumenical crime and so it is not surprising The novel is published in the UK. Khushwant Singh , while reviewing the book in Illustrated Weekly, proposed a ban on The Satanic Verses, apprehending the reaction it may evoke among people. Death threats against Rushdie compel him to cancel trips and sometimes take a bodyguard. Letter writing campaign to Viking Press in America brings "tens of thousands of menacing letters". A copy of the book is burned in Bradford. Extensive media coverage and debate. Some support from non-Muslims. Islamic Defense Council demands that Penguin Books apologise, withdraw the novel, destroy any extant copies, and never reprint it. The first copies of the United States edition appear in bookstores, along with book reviews in the US press. Six people are killed and injured when 10, attack the American Cultural Center in Islamabad, Pakistan protesting against Rushdie and his book. One person is killed and over injured in anti-Rushdie riots in Srinagar, Jammu and Kashmir. Iranian president Ali Khamenei says Rushdie could be pardoned if he apologises. Book store chains including B. Ayatollah Khomeini issues edict saying no apology or contrition by Rushdie could lift his death sentence. Twelve people die and 40 are wounded when a large anti-Rushdie riot in Bombay, Maharashtra , India starts to cause considerable property damage and police open fire. The offices of the Riverdale Press , a weekly newspaper in the Bronx , is destroyed by firebombs. A caller to says the bombing was in retaliation for an editorial defending the right to read the novel and criticising the chain stores that stopped selling it. Iran breaks diplomatic relations with Britain.

Chapter 2 : The Satanic Verses by Salman Rushdie | calendrierdelascience.com

*The Satanic Verses: A Novel [Salman Rushdie] on calendrierdelascience.com *FREE* shipping on qualifying offers. One of the most controversial and acclaimed novels ever written, The Satanic Verses is Salman Rushdie's best-known and most galvanizing book.*

See Article History The Satanic Verses, magic realist epic novel by British Indian writer Salman Rushdie that upon its publication in became one of the most controversial books in recent times. Violent demonstrations followed in Pakistan ; copies of the novel were burned in Britain , where several bookstores were bombed; and the work was banned in several countries. Gibreel Farishta is a successful film actor who has suffered a recent bout of mental illness and who is in love with an English mountain climber, Alleluia Cone. Saladin Chamcha is a voice actor who has had a falling out with his father. Gibreel and Saladin meet on a flight from Bombay Mumbai to London , and the plane is hijacked by Sikh terrorists. During an argument the terrorists accidentally detonate a bomb, destroying the aircraft over the English Channel. The book opens with Gibreel and Saladin, the sole survivors, falling into the Atlantic Ocean. As Gibreel descends, he is transformed into the angel Gabriel and has a series of dreams. The first one is a revisionist history of the founding of Islam, and it is the details of this subplot that angered many Muslims. The character based on Muhammad is called Mahound, and he is attempting to found a monotheistic religion in the polytheistic town of Jahilia. As in an apocryphal legend , Mahound receives a vision allowing the worship of three goddesses, but, after realizing that the confirming revelation was sent by the devil, he recants. Later Mahound falls ill and dies, with his final vision being of one of the goddesses. Saladin is transformed into the devil as he falls, and he later grows horns and goat legs with cloven hoofs. The two men crawl onto the coast, and Saladin is arrested as an illegal immigrant. After being hospitalized, he escapes, only to find that his wife is having an affair with one of his friends. His misfortunes continue as he loses his job. However, his rage at Gibreel for failing to intervene when he was arrested eventually transforms Saladin back into a fully human man. In the meantime, Gibreel is reunited with Alleluia, but an angel tells him to leave her and spread the word of God in London. He is hit by the car of an Indian film producer, who plans a trio of religious films in which Gibreel will star as an archangel. Later, Gibreel and Saladin meet at a party, and Saladin decides to kill him. However, although he has various opportunities, he does not murder Gibreel and instead induces him to believe that Alleluia has several lovers. Gibreel eventually realizes that Saladin has tricked him and resolves to kill him. However, when Gibreel finds Saladin in a burning building, he rescues him. Upon learning that his father is dying, Saladin returns to Bombay and reconciles with him. He inherits a substantial sum of money and reconnects with a former girlfriend. Separately, Gibreel and Alleluia also travel to Bombay, and a jealous Gibreel murders her and then kills himself. It begins in the village of Titlipur, where a young girl named Ayesha and her adoptive parents, Mirza Saeed Akhtar and his wife, Mishal, live. Ayesha declares that the angel Gabriel has revealed to her that Mishal has breast cancer but that if the entire village walks to Mecca , Mishal will be healed. The pilgrimage is long and arduous , and many pilgrims die along the way. When they reach the sea, Ayesha says that the seas will part for them, but they do not, and the pilgrims drown. The book was overshadowed, however, by the blasphemy controversy. Rushdie was put under police protection after the issuance of the fatwa, and he spent the better part of the next decade in hiding before the government of Iran declared in that it no longer sought his death. Rushdie recounted the experience in his third-person memoir Joseph Anton, which was the alias he used while in hiding.

Chapter 3 : The Satanic Verses - Wikipedia

The Satanic Verses is vastly imaginative and creative; it is a force to be reckoned with in the literary world providing you can actually get through it. And there's the rub because The Satanic Verses is quite possibly the single most confusing piece of fiction I have ever read.

For Amis, Chatwin, a recent convert to Greek Orthodoxy, had played a last joke on his friends by subjecting them to "a religion that no one he knew could understand or respond to". If so, it was a joke destined to be overshadowed by a very different kind of theological offering that was far more of a challenge to understand or respond to. That same morning Rushdie had been informed of the fatwa issued by the Iranian leader, Ayatollah Ruhollah Khomeini, calling for his execution for the crime of writing a novel, *The Satanic Verses*. Word of the death sentence had spread among the mourners. Thinking the fatwa was little more than the empty threat of a faraway tyrant, Theroux called out to Rushdie: As far back as , when merely a cleric, he had ordered the death of an Iranian education minister who within days was shot dead. He spent the remainder of that day searching for his son, Zafar, then he went into hiding. The headline of the London evening paper read: Apparently a tabloid reporter happened to be in the next room, conducting an adulterous affair, and missed the biggest story of the year. So much for the spirit of forgiveness. What the mixed responses pointed to was that, right from the start, *The Satanic Verses* affair was less a theological dispute than an opportunity to exert political leverage. The background to the controversy was the struggle between Saudi Arabia and Iran to be the standard bearer of global Islam. The Saudis had spent a great deal of money exporting the fundamentalist or Salafi version of Sunni Islam, while Shiite Iran, still smarting from a calamitous war and humiliating armistice with Iraq, was keen to reassert its credentials as the vanguard of the Islamic revolution. Both the Saudis and Iranians saw a new constituency, ripe for exploitation, in the small British protest groups that initially responded to *The Satanic Verses* with book-burning demonstrations. But in fact the protesters who took to the streets in Bradford and other mill towns were themselves the offspring of other far-off theocratic politics in the subcontinent. Flushed with this success, Indians working for the Saudi-financed Islamic Foundation of Leicester suggested trying to get the book banned in Britain. A journalist-cum-theologian, Maududi preached that "for the entire human race, there is only one way of life which is Right in the eyes of God and that is al-Islam". Sacranie famously opined that "death, perhaps, is a bit too easy" for Rushdie. He was later knighted for services to community relations. And it was the Saudi clerics who were planning a trial of Rushdie in absentia. It was even reviewed in an Iranian newspaper. But noticing the protests in India and Britain, a delegation of mullahs from the holy city of Qum read a section of the book to Khomeini, including the part featuring a mad imam in exile, which was an obvious caricature of Khomeini. As one British diplomat in Iran said: As Khomeini put it in a speech nine days after the fatwa, *The Satanic Verses* was very important to what he called the "world devourers" because they had mobilised the "entire Zionism and arrogance behind it". The book, he went on, was a "calculated" attack by "colonialism" on the greatness and honour of the clergy. In this newspaper, just before the fatwa, Rushdie had written: These are the contemporary Thought Police. He was shadowed round-the-clock by bodyguards, and moved each time the security services became aware of one of the series of plots to kill him. Because there were British hostages held by Islamic extremists in Lebanon, Rushdie was advised by the authorities not to say or do anything that might antagonise their captors. Politicians remained at a safe public distance from him. Travel, once the driver of his imagination, had become a logistical and administrative nightmare. The subcontinent was ruled out. British Airways told him not to fly with them because it might endanger their staff. And when he did manage to go abroad, staying with friends was a cramped affair. In April Collets, the left-wing bookshop, and Dillons were firebombed for stocking the Rushdie novel. Unexploded devices were also discovered at the Nottingham, Guildford and Peterborough branches of the store. In August the same year Mustafa Mahmoud Mazeh accidentally blew himself up in a Paddington hotel room while priming a bomb intended to kill Rushdie. Rushdie was at a low ebb and writing very little. On Christmas Eve he issued a statement bearing witness that "there is no God but Allah, and Muhammad is his last prophet". Claiming to have renewed his faith in Islam, he said he did not

agree with any character in *The Satanic Verses* who "casts aspersions He also said he would not release a paperback of the book. That evening he was so disgusted with himself that he was physically sick. The playwright Arnold Wesker, a Rushdie supporter, said: I think he felt much better after he re-apostasised: In the event, it made no difference. Though Khomeini was now dead, the Iranian clergy confirmed that Rushdie still had to be killed. In William Nygaard, the publisher in Norway, was shot and injured, and Aziz Nesin, the Turkish translator, was the target of the Silvas massacre in Turkey that left 37 dead in an arson attack on a hotel. For years the novel was withdrawn from display in shops around the world but it still became a bestseller in several countries, including America, and was published, despite all the demands and threats, in paperback. Moreover, Rushdie has gone on to enjoy a successful career, writing seven more novels and several other books, and he has also attained a measure of normalised liberty since the Iranian government effectively withdrew its backing from the fatwa in *But Rushdie and The Satanic Verses*, it should be remembered, was not the only target of the fatwa. In his original statement, broadcast on Iranian radio, Khomeini not only called for the death of all those consciously associated with the book but also said they should be executed "so that no one will dare to insult the Islamic sanctity". Who would dare to write a book like *The Satanic Verses* nowadays? And if some brave or reckless author did dare, who would publish it? The signs in both cases are that no such writer or publisher is likely to appear, and for two reasons. The first and most obvious is fear. *The Satanic Verses* is a rich and complex literary novel, by turns ironic, fantastical and satirical. Those sections that have caused the greatest controversy are contained within the dreams or nightmares of a character who is in the grip of psychosis. Which is to say that, even buried in the fevered subconscious of a disturbed character inside a work of fiction - a work of magical realism fiction! Any sentence might turn out to be a death sentence. And few if any of even the boldest and most iconoclastic artists wish to run that risk. The recent case of *The Jewel of Medina*, a work by Sherry Jones which is neither bold nor iconoclastic, exemplifies the problem. By all accounts the book is something of a cheesy romance. Jones herself believes it is a circumspet fiction which "portrays the prophet Muhammad as a gentle, compassionate, wise leader and man respectful toward women and his wives". The publishers duly cancelled the publication. Random House publish Rushdie, and he was angered by what he saw as a capitulation to the threat of Islamic reprisals. In Britain the book was taken up by the independent publisher, Gibson Square. Nor is this self-censorship restricted to literature. Ramin Gray, associate director of the Royal Court Theatre, recently admitted that he would be reluctant to stage a play that was critical of Islam. It does make you tread carefully. *The Rushdie Affair and Its Legacy*, has written: Fear is not the only explanation why a global religion which, rightly or wrongly, is invoked as the inspiration for terror has become a non-subject for critical or uncritical works of art. The other reason is sympathy. And here Khomeini has proved prescient. The world has since changed. Following the events of 11 September, the invasion of Afghanistan and Iraq, Guantanamo Bay and the ongoing conflict between Israel and the Palestinians, the idea that the West is engaged in a military and cultural war with Islam is now far more widely entertained. A conflation has taken place in which the war in Iraq and the plight of the Palestinians has become somehow indivisible from the situation of Muslims in Britain. So that to be opposed to the war is to be, if not actively in favour of Islamism at home the position of much of the far left, then at least not against it. And by extension, open criticism of Islamism, religious censorship and violence is often automatically viewed as an expression of "neocon" or "imperialist" politics. Even a critic of *The Satanic Verses*, the Egyptian novelist and Nobel laureate Naguib Mahfouz, who felt the book was insulting to Islam, signed a petition stating that "no blasphemy harms Islam and Muslims so much as the call for murdering a writer". Five years later Mahfouz was stabbed in the neck by Islamic extremists. In the years since the fatwa there have been many more flashpoints in which artists and writers have been threatened, attacked or killed for criticising Islam, and not all have been Muslims. Hitchens thinks this is a development that has been overlooked. He can be sentenced as an apostate, and the same can be done to Ayaan Hirsi Ali and Taslima Nasreen [the Bangladeshi novelist under threat of decapitation who has just been offered refuge in Paris]. The word, though, that is most frequently launched at the heirs of Rushdie is Islamophobic. Almost any criticism of Islam or any of its adherents is likely to trigger accusations of Islamophobia. For example, in the Channel 4 documentary *Undercover Mosque* exposed various preachers making hateful and violent

statements regarding women, Jews, homosexuals and infidels. By any journalistic measure it was a compelling and revelatory documentary. But in the media storm that followed it was not the inflammatory preachers but the programme-makers who found themselves subject to an inquisition. The police tried to prosecute them for broadcasting "material likely to stir up racial hatred". And when that failed they referred the film to Ofcom for censure. It took nine months before the film-makers were fully vindicated and their professional reputations restored. Of course, very few people sympathised with the preachers shown in the documentary but many did want to express their sympathy with Muslims in general, whom they saw, not without reason, as an embattled minority. And to the well-intentioned, the best way of doing this was to condemn anyone who criticised any Muslim, regardless of their extremism. As the playwright David Edgar put it: To take vocal exception to one aspect of Islam or one particular leader or sect is, almost by definition, to be an opponent of all Muslims. The Satanic Verses affair was the first test case in Britain of Muslimhood - many were to follow - in which the mark of a true Muslim was to be in favour of banning the novel, and the distinction of an even truer Muslim was to be in favour of killing Rushdie. Inayat Bunglawala, spokesperson for the Jamaat-i-Islami-influenced Muslim Council of Britain, probably the most-often cited Islamic organisation in the country, passed both tests with flying colours. He was, in his own words, "elated" when Khomeini delivered the fatwa. In fact, most Muslims were little concerned about it.

Chapter 4 : Looking back at Salman Rushdie's *The Satanic Verses* | Books | The Guardian

*No book in modern times has matched the uproar sparked by Salman Rushdie's *The Satanic Verses*, which earned its author a death sentence. Furor aside, it is a marvelously erudite study of good and evil, a feast of language served up by a writer at the height of his powers, and a rollicking comic fable.*

A Composition He had just finished his thirty-fourth reading of the play. The unsaid hate, the unseen events, the half-imagined wrongs; they tormented him. What could cause such evil to manifest, he just could not figure. He loved him too much to believe the simple explanation. And then the idea starts growing on him - to explore the growth of evil just as Shakespeare showed, explored the tragic culmination of it. And because you show the growth, it can no longer be a tragedy, no, *Satanic Verses*: And because you show the growth, it can no longer be a tragedy, no, no it has to be a comedy. And he set to it. He painted Othello as an Indian actor, worshiped and adored and off on a mad canter to get his Ice Queen, his Desdemona. On his way he meets him - the poor man trying to forget his own roots and desperately reinventing himself, his Iago. Yes Iago too was once a man. What twists of fate made him evil incarnate? He sets out his prime motif: Wait a minute, he blinks at his notes, if Iago is evil incarnate, does that not also mean that he is Satan incarnate? Chamcha then is Satan incarnate? Then Othello has to be God? A little bit more corruptible maybe? Let us make him the angel Gibreel, he decided. As an aside, as the angel, he can slip into that reality in his dreams and reenact the story history? He knows that this might be cause for misunderstanding, might ruffle a few feathers, but it is just a digression, the real story is beyond that - it is not the Event Horizon. He never could keep a story simple. Ah, now something beyond mere Othello is taking shape is it not? If Iago is Satan, then surely it is in character to enjoy with consummate pleasure the sight of his own jealousy consuming himself - the green-eyed monster that feeds on itself. So Satan decides to narrate the story of one of his incarnations? The questions that are to run his plot are flowing freely now. How an ordinary man when in contact with an angel inevitably had to transform into Lucifer himself. How can one exist without the other. They meet and the spiral ensues and Iago mutates and agitates and like a cancerous growth his strange fate builds until he turns his wrath square on his angel, his Othello. And how can he then not try to destroy what he is not, what he can not be. There is the moment before evil, then the moment of, then the time after; and each subsequent stride becomes progressively easier. But what about before and after the madness? It surely must be an ordinary life, with ordinary joys and pains. It is a cosmic drama, he concludes. Salman Rushdie sets down his pen. And for that, I am eternally thankful.

Chapter 5 : The Satanic Verses : Salman Rushdie :

Born in Bombay in , Salman Rushdie is the author of six novels, including Grimus, Shame, The Satanic Verses, The Moor's Last Sigh, and The Ground Beneath Her Feet, and a volume of essays, Imaginary Homelands.

Plot[edit] The Satanic Verses consists of a frame narrative , using elements of magical realism , interlaced with a series of sub-plots that are narrated as dream visions experienced by one of the protagonists. The frame narrative, like many other stories by Rushdie, involves Indian expatriates in contemporary England. Farishta is a Bollywood superstar who specialises in playing Hindu deities. The character is partly based on Indian film stars Amitabh Bachchan and N. At the beginning of the novel, both are trapped in a hijacked plane flying from India to Britain [6]. The plane explodes over the English Channel , but the two are magically saved. In a miraculous transformation, Farishta takes on the personality of the archangel Gabriel and Chamcha that of a devil. Chamcha is arrested and passes through an ordeal of police abuse as a suspected illegal immigrant. Both characters struggle to piece their lives back together. Farishta seeks and finds his lost love, the English mountaineer Allie Cone, but their relationship is overshadowed by his mental illness. Chamcha, having miraculously regained his human shape, wants to take revenge on Farishta for having forsaken him after their common fall from the hijacked plane. In another moment of crisis, Farishta realises what Chamcha has done, but forgives him and even saves his life. Both return to India. Farishta throws Allie off a high rise in another outbreak of jealousy and then commits suicide. Chamcha, who has found not only forgiveness from Farishta but also reconciliation with his estranged father and his own Indian identity, decides to remain in India. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. September Learn how and when to remove this template message Embedded in this story is a series of half-magic dream vision narratives, ascribed to the mind of Farishta. They are linked together by many thematic details as well as by the common motifs of divine revelation, religious faith and fanaticism, and doubt. One of these sequences contains most of the elements that have been criticised as offensive to Muslims. It is a transformed re-narration of the life of Muhammad called " Mahound " or "the Messenger" in the novel in Mecca " Jahiliyyah ". At its centre is the episode of the so-called satanic verses, in which the prophet first proclaims a revelation in favour of the old polytheistic deities, but later renounces this as an error induced by the Devil. There are also two opponents of the "Messenger": The second sequence tells the story of Ayesha, an Indian peasant girl who claims to be receiving revelations from the Archangel Gibreel. She entices all her village community to embark on a foot pilgrimage to Mecca, claiming that they will be able to walk across the Arabian Sea. The pilgrimage ends in a catastrophic climax as the believers all walk into the water and disappear, amid disturbingly conflicting testimonies from observers about whether they just drowned or were in fact miraculously able to cross the sea. A third dream sequence presents the figure of a fanatic expatriate religious leader, the "Imam", in a late-20th-century setting. This figure is a transparent allusion to the life of Ruhollah Khomeini in his Parisian exile, but it is also linked through various recurrent narrative motifs to the figure of the "Messenger". Literary criticism and analysis[edit] Overall, the book received favourable reviews from literary critics. The book is seen as "fundamentally a study in alienation. These concepts confront all migrants, disillusioned with both cultures: Yet knowing they cannot live a life of anonymity, they mediate between them both. The tone is comic. Fletcher, saw the reaction as ironic. Fletcher wrote "It is perhaps a relevant irony that some of the major expressions of hostility toward Rushdie came from those about whom and in some sense for whom he wrote. But Rushdie seems to have assumed that diverse communities and cultures share some degree of common moral ground on the basis of which dialogue can be pieced together, and it is perhaps for this reason that he underestimated the implacable nature of the hostility evoked by The Satanic Verses, even though a major theme of that novel is the dangerous nature of closed, absolutist belief systems. Ballard and William S. Within the book "there are major parallel stories, alternating dream and reality sequences, tied together by the recurring names of the characters in each; this provides intertexts within each novel which comment on the other stories. Within the book he referenced everything from mythology to "one-liners invoking recent popular

culture". The Satanic Verses controversy The novel provoked great controversy in the Muslim community for what some Muslims believed were blasphemous references. They accused him of misusing freedom of speech. Meanwhile, the Commission for Racial Equality and a liberal think tank, the Policy Studies Institute , held seminars on the Rushdie affair. They did not invite the author Fay Weldon , who spoke out against burning books, but did invite Shabbir Akhtar , a Cambridge philosophy graduate who called for "a negotiated compromise" which "would protect Muslim sensibilities against gratuitous provocation". The journalist and author Andy McSmith wrote at the time "We are witnessing, I fear, the birth of a new and dangerously illiberal "liberal" orthodoxy designed to accommodate Dr Akhtar and his fundamentalist friends. Although the British Conservative government under Margaret Thatcher gave Rushdie round-the-clock police protection, many politicians on both sides were hostile to the author. Hitchens understood the fatwa to be the opening shot in a cultural war on freedom. Hitoshi Igarashi , his Japanese translator, was stabbed to death on 11 July Ettore Capriolo , the Italian translator, was seriously injured in a stabbing in Milan on 3 July Aziz Nesin , the Turkish translator, was possibly the intended target in the events that led to the Sivas massacre on 2 July in Sivas , Turkey, which resulted in 37 deaths.

Chapter 6 : The Satanic Verses - Salman Rushdie

*No book in modern times has matched the uproar sparked by Salman Rushdie's *The Satanic Verses*, which earned its author a fatwa from Iran's Ayatollahs decreeing his death. Furore aside, it is a marvellously erudite study of good and evil, a feast of language served up by a writer at the height of his powers and a rollicking comic fable.*

As with the Red Queen from Alice in Wonderland, his fatwa was a case of sentence first and trial later. It was not long before a private prosecutor tried to issue a summons against the author of *The Satanic Verses* to attend, at the Old Bailey, his trial for blasphemous libel. The magistrate refused, so the prosecutor appealed to the High Court, where 13 Muslim barristers attempted to get the book banned, but their action forced them to draft an indictment against Rushdie and his publishers specifying with legal precision the way in which the novel had blasphemed. Their efforts convinced me that *The Satanic Verses* is not blasphemous. The book is the fictional story of two men, infused with Islam but confused by the temptations of the west. The first survives by returning to his roots. The other, Gibreel, poleaxed by his spiritual need to believe in God and his intellectual inability to return to the faith, finally kills himself. The plot, in short, is not an advertisement for apostasy. Our opponents could in the end only allege six blasphemies in the book, and each one was based either on a misreading or on theological error: God is described in the book as "The Destroyer of Man". As He is similarly described in the Old Testament and the Book of Revelation, especially of men who are unbelievers or enemies of the Jews. The book contains criticisms of the prophet Abraham for his conduct towards Hagar and Ismael, their son. Abraham deserves criticism and is not seen as without fault in Islamic, Christian or Jewish traditions. Rushdie refers to Muhammad as "Mahoud". He called him variously "a conjuror", "a magician" and a "false prophet". Rushdie does nothing of the sort. These descriptions come from the mouth of a drunken apostate, a character with whom neither author nor reader has sympathy. The book grossly insults the wives of the Prophet by having whores use their names. This is the point. The wives are expressly said to be chaste, and the adoption of their names by whores in a brothel symbolises the perversion and decadence into which the city had fallen before it surrendered to Islam. These phrases are used by a depraved hack poet, hired to pen propaganda against the Prophet. The book criticises the teachings of Islam for containing too many rules and seeking to control every aspect of everyday life. Characters in the book do make such criticisms, but they cannot amount to blasphemy because they do not vilify God or the Prophet. The case had one very satisfying result: Amen to that Pussy Riot prosecutors please note. The crime of blasphemy has now been abolished, although this wretched legacy of English law still permits courtroom persecutions in Pakistan and some other countries of the Commonwealth. Although Rushdie remains alive and well after nearly 24 years, spare a thought for the families of those who did not get away from this theocratic regime: Had the world devised a way to bring this regime to justice for devising the Rushdie fatwa, we would not now have to worry about what it will do with nuclear weapons. It was exhilarating to think that Penguin India would soon be importing, marketing and distributing the novel throughout the subcontinent. Penguin India, the company I was publisher of at the time, had been founded only a couple of years earlier and had published barely a dozen books. But even as we were looking forward to putting out the novel, we received our first reality check in the form of some advice from the great Indian novelist and historian Khushwant Singh, who served as literary adviser to Penguin India. This was news to me, as I was, at the time, largely ignorant of the history of Islam and its sacred texts. Although everyone at Penguin India, and at Penguin UK, decided that we would go ahead with publication, the decision was taken out of our hands shortly thereafter when the Indian government banned the importation of the book. The early export edition of the novel that had been shipped from the UK was pulped. The news grew progressively worse. We received threats, and security guards were hired for the office and the homes of the executives who were most at risk. Now, decades after I opened the envelope in my Delhi office, the circle closes, and the full story of how *The Satanic Verses* was born, and made its way into the world, will finally be told. Ian McEwan Novelist and friend The first few months were the worst. No one knew anything. Were Iranian agents, professional killers, already in place in the UK when the fatwa was proclaimed? Might a "freelancer", stirred by a denunciation in a mosque, be an effective assassin? The media

excitement was so intense that it was hard to think straight. The mobs were frightening. They burned books in the street, they bayed for blood outside parliament and waved "Rushdie must die" placards. No one was arrested for incitement. There was much ideological confusion. A rump of the left thought and thinks that to criticise Islamic attitudes towards apostasy was innately racist. He must have known what he was doing. He had it coming. And how much was his Special Branch protection costing? Either way, it seemed like the social glue of multiculturalism was melting away. We were coming apart, and doing it over a postmodern multi-layered satirical novel – one that the noisiest spirits in the debate did not intend to read for fear of being spiritually befouled. As for Rushdie himself, his armed guard shunted him around daily between various cottages, hotels and town houses. He had disappeared, as Martin Amis noted, on to the front page. There were evenings with Salman – tense, sometimes even jovial in a dark way. But for all the expressions of personal solidarity, he was essentially alone. It was him they wanted to kill, not us. Slowly, the intelligentsia for want of a better word found its ground and rediscovered the terms of the debate around freedom of expression – terms that dissident writers in the Soviet bloc had furtively refined over the years and were openly celebrating as the Berlin Wall fell later that year. These same terms have been used many times since, in different circumstances. In a hopeful attempt to accommodate his opponents, Rushdie spoke of his faith, or lack of it, as a God-shaped hole. His apology was firmly rebuffed by a committee of imams. He had always fought his own corner with eloquence, but now, increasingly after this rejection, he was fighting the corners of imprisoned or otherwise silenced writers around the world. Years later this advocacy culminated in his highly effective presidency of American PEN. He has brilliantly proved the uses of adversity. The Rushdie affair was the opening chapter in a new unhappy book of modern history. For some of us, one lesson is that the novel as a literary form is among the highest expressions of mental freedom and must be treasured and defended. But the difficult questions remain: And how do the enthusiastically faithful accept the free-thinking of others? To the first question one might say that, generally, a secular or sceptical worldview is the best guarantor of religious freedom: To the second – well, people who are utterly secure in their God should be above taking physical revenge when offended. Perhaps the book-burners and placard-wavers were, paradoxically, troubled by the first gremlins of doubt. Salman Rushdie at the Whitbread prize ceremony. Rushdie had written a novel about many things including the Prophet Muhammad. We were both shortlisted for the Booker prize. This was in October, almost four months before the fatwa. I recall him saying, "I hope you win. I remember the novelist and screenwriter Nigel Williams had temporarily abandoned his ice-cream suit for more formal wear. Was he on duty for the BBC? He joined us with the news that a very suspicious individual had just been prevented entering the Guildhall. The would-be trespasser had claimed to be a reporter, although one without credentials. I completely underestimated just how significant it was. I recall two particular moments in that long, dull, tense evening, when I did not know what a fatwa was. I was seated at the Faber table. It was not at all malicious, just hysterical. In my recollection of that night, the Guildhall contains an almost flammable hysteria, which has always precluded an honest answer to the simple question about what it is like to win the Booker prize. Religion was largely a matter of private conscience, not that blunt and noisy instrument in the public sphere it subsequently once more became. Blasphemy was a banner only the Mary Whitehouse anti-BBC vice-squaddies waved, not a call to arms that provoked riots in rapid succession around the globe. I simplify, but the 80s do in retrospect seem an oddly innocent time. I was working at the ICA and quickly pulled together one of our debates, between representatives of the Bradford mosque and those we were then just beginning to call secular or "sceptical" Muslims. Then came a conference, chaired with great vigour by Alan Yentob, where writers and experts on Islamic politics and religion argued. From those early debates, I learned that intransigence is never so great as when it feels it has a god on its side. Penguin, which shared in the fatwa, lived behind barricades. London bookshops were fire-bombed. In March two moderate imams were shot by Islamists in Belgium. People were constantly looking over their shoulders. Recognising the sea-change the Rushdie affair represented, Arnold Wesker suggested just after the fatwa that I put together a chronicle. Harper Collins had been set to publish, then withdrew. Rushdie in any form was too dangerous a commodity. A tiny new firm, Fourth Estate, was the only one that would step into the breach.

Chapter 7 : The Satanic Verses (Audiobook) by Salman Rushdie | calendrierdelascience.com

The Satanic Verses has been dubbed (amongst many other things!) 'the most famous book most people will never read'. If true it's is a real shame, because at the centre of all the extreme opinion that surrounds the book, the condemnation, acclaim and analysis, is an incredible and accessible novel far greater than the sum of its few.

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A book whose importance is eclipsed only by its quality, The Satanic Verses is a key work of our times. About The Satanic Verses One of the most controversial and acclaimed novels ever written, The Satanic Verses is Salman Rushdie's best-known and most galvanizing book.