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## FORMS OF EXTREMISM IN THE IRAQI THEATRICAL TEXT

*Rehab Mohammed Salman<sup>1</sup>, Amer Sabah Nouri Al-Marzouk<sup>2</sup>*

<sup>1,2</sup> College of Fine Arts/University of Babylon

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### ABSTRACT

Extremism is a dangerous phenomenon that threatens the promising societies, and threatens their security and stability, and it is one of the most important problems that Arab societies suffer from in the past and in the present, which has occupied many scholars and thinkers, as extremism has entered all areas of political, religious, intellectual, economic and social life and has become a threat to the security of society, and it is a disease It is contagious and spreads among international societies, and no country is without it, regardless of its different orientations.

### INTRODUCTION

Extremism appears in various forms and forms, including what is a violation of the rules established by society, and the manifestation of intended hostility towards the values and standards adopted by societies. Extremism takes many forms, it may be political, religious, economic or social extremism.

Extremism has been linked to concepts that cannot be talked about without referring to them, such as fanaticism, terrorism, extremism, violence and hatred of others, so this phenomenon has become a preoccupation for people in all societies, because it has become a threat to their security and safety and threatens their lives. And researchers study it and pay attention to it as it threatens public life.

If we follow the theater through the glossary of its history, we will find that it confronts all the issues and phenomena that confront violence and extremism, with its impact on people's lives and their problems. Society to stay away from the trends of extremism and terrorism.

Based on the foregoing, it has become imperative for Arab playwrights, especially Iraqis, as part of society, to take a strict stance in the face of extremism and work to reduce its psychological effects by emphasizing that the whole people stand against the phenomena of violence, terrorism and extremism, so the researcher sheds light on the study of extremism in The contemporary Iraqi theatrical text, which took effective and important roles in dealing with the phenomenon of extremism in all its political, religious, social and economic forms, wrote a number of Iraqi theatrical texts in which extremism was a fertile material. Iraqi playwright?

## CHAPTER ONE

### *Forms of Extremism*

Extremism has taken many and varied forms and has entered into all areas of life, the first of which is religion. It has taken religion as a means or an end to achieve its goals. This form of extremism is called religious extremism, whereby a certain group of people become radicalized towards a particular sect or sect, and all their concern is to fight and eliminate this sector sect, and they work. With all his efforts to harm it, just as extremism has entered politics, the politician himself may be an extremist in his judgment of his actions, or he may resort to extremism in order to be able to survive, continue and dominate, as he becomes influential and powerful, as he uses religion as an end to achieve political goals, and this form is called political extremism. As for social extremism, its owner looks at others with contempt and belittling them, he sees himself as a name and a higher position, and social extremism occurs for a reason that the extremist person may go through. The other form is economic extremism, which occurs as a result of the spread of poverty, unemployment, deprivation, hunger, unequal opportunities and the lack of human rights and his dignity, he resorts to Extremism to achieve itself, and there are many and varied forms of extremism, but the researcher was limited to these four forms.

Religious extremism is one of the most important problems and major phenomena that societies suffer from that cause murder, destruction and terrorism. Religious extremism is the extremism of a particular group or group of a particular religion. The imposition and implementation of religion by force and violence.

Extremism has entered all religions, and it is not specific to one religion without another.” Religious extremism can be Islamic, Christian, Jewish, Hindu, or other, just as extremism can be secular, modern, just as it is conservative and Salafi. The other, considering him as opposing religion, deviating from it, deviating from political belief, or otherwise. <sup>(1)</sup>.

He seeks to abolish the other only to prove himself because he finds in the other a contradiction to him, his religion and his rulings, so he seeks to negate it. He gives his religious doctrine a kind of holiness and idealism.

Political extremism occurs between politicians in their struggle over power because of their money and absolute power that gives them control and influence. And its influence, just as political extremism occurs between a state and another state, and it also occurs when a group of individuals goes out and declares its rebellion against the state's policy, as it adopts political ideas for itself that threaten the state and its existence.

We find that "the factor of internal fragmentation that accompanies the victory of violence over power is particularly evident where terrorism is used in order to maintain hegemony, and terrorism is not violence, it is rather the form of government that comes to power where violence, after destroying all authority, is rejected conceded his place, but, on the contrary, kept everything under his control." <sup>(2)</sup>.

That is, when the political system fails to administer the rule with legitimacy, peace and law, and when it also fails to obtain money and control here, it resorts to political extremism in order to obtain what it wants of influence and wealth and to be able to inflict the hostile and defiant force on it.

Extremism occurs in the family that cultivates within its members a love of authoritarianism and oppression, as these individuals are raised on the idea of the father's domination or one of the individuals, and this consequently leads to the emergence of extremist and authoritarian individuals who tend to aggression and oppression, as well as in the absence of the role of the teacher or the role of the school that educates in individuals the love of others and love Freedom and independence occur social extremism.

Social extremism occurs as a result of the emergence of individuals in an environment or atmosphere full of violence, hostility and authoritarianism. In the "family that raises its children, a social upbringing is based on aggression, domination and oppression, especially the domination of the patriarchal system, which creates people who tend to dominate, oppress and overcome, or people who tend to submit, helplessness, and dependence on others." And the school that does not educate students and teach them freedom, independence, scientific and technical knowledge, and does not cultivate in them the spirit of criticism, understanding, dialogue, tolerance and creativity, educates people with weak personality, not emancipated and not autonomous. <sup>(3)</sup>.

There are factors that push a person towards extremism and deviation and incite him to use violence and hostility." The mosque, the temple, and other religious and cultural institutions that incite violence and incite aggression and hatred of the other, socially or religiously different, as well as the authority that does not respect citizenship and does not distribute rights and duties among citizens in a fair manner. The transcendental nature of all these factors together plays a role in creating a personality that is not independent, autonomy, oppressed, intolerant,

and has a tendency to aggression, which pressures the individual and works to direct his behavior in an emotional way that makes him unable to comply with and submit to values, standards, controls, and social and moral provisions.<sup>(4)</sup>

The poverty, marginalization, destitution, unemployment and illiteracy that prevail in a society lead to the occurrence of economic extremism. Economic extremism is the basis of all extremism and a major cause of all kinds of extremism.

The living conditions of a poor family, a poor community, or developing countries are a major cause of economic extremism, because, for example, a poor family that does not have its own strength, which is the most basic of its rights, may push its children to homelessness and beggary, and then to extremism, violence and terrorism, especially if they become ill. And from the kiss of ignorance and thus this family has become a captive and the destructive trinity of poverty, ignorance, and disease. There is no doubt that poverty pushes its owner to extremism at all levels, so his morals are distorted, his values and principles are undermined, his behavior collapses, and all of that pushes him to violence, crime and terrorism.<sup>(5)</sup> Thus, families push their children to extremism in order to find a way to live, and the fact that extremism has become an easy and accessible means for them, because extremists exploit the opportunities of poverty and destitution for needy families, so the stage of attracting them towards extremism begins with money, power, and everything they need.

## CHAPTER II

### *Extremism In the World Theater Text*

Since the founding of the theater, it is a means and a tool for presenting ideas and visions, and a means and a tool for posing the problems that all societies suffer from. Throughout its long history, theater has known many manifestations of extremism and violence and has expressed them in various forms. The goal of the theater is to convey these phenomena to the people, enlighten them and search for a way to treat them. And the impact on people's lives, security and stability, the theater has faced extremism and dealt with it since ancient times.

As for the American writer (Eugene O'Neill) (1888-1953 AD), he is considered one of the most famous writers who wrote and developed the American theater, as he is the true founder of the American theater, and he is one of the writers who dealt with extremism in their plays, and this is what we find evident in his play (Emperor Jones) (1920 AD), which He borrowed her idea from a circus man, for he is a man who does not die by bullets, but dies by a silver bullet.

This play deals with the extremist character (Jones), as he is a Negro man fleeing from the United States, where he committed some acts of murder and extremism and took refuge in one of the Indian islands and proclaimed himself emperor in

agreement with some white men, but Jones practices extremism, brutality and violence on his flock. The other one after I deserted her, but Jones had anticipated events and hid a treasure in the forest that he would use in his escape, and he had spread among the people that he did not die and was immortal except with a silver bullet fired by himself, and when he fled to the forest he did not find the treasure that he hid as it was torn apart His clothes and the emperor's uniform and the ghost of the person who killed him before shoots him and escapes and at the end of the play the silver bullet is fired and we see Smiter Jones' partner with some slaves at the entrance to the forest with silver bullets and then they come out with Jones's body <sup>(6)</sup>.

The extremism in the play (Emperor Jones) was represented in the character of Jones, who tried to liberate himself from the fate determined for the slaves, but he went too far in his extremism, but what pushed him to extremism were circumstances and factors. He is pushed to that contempt and injustice that turns one into a criminal, and the play is full of symbols, for Jones established a kind of empire, he wanted to be a master, but he went too far. <sup>(7)</sup>. In his extremism and violence, (Jones) extremism arose as a result of the conditions and factors he went through and the class, racism and bad treatment of blacks. And the strongest, the weakest and the weakest, even if the latter wanted to be freed, and he imagined that he had escaped, freed from his color, race, and origin, he finds himself and has returned to the point from which he started, defeated, fleeing, terrifying, with no way but to kill and fear kills to survive, so if he is in a trap between his jaws killer fist <sup>(8)</sup>.

Thus, Jones's extremism and violence came as a result of the persecution and racism he was subjected to in the shadow of an extremist society that oppresses the poor class, especially the Zanj class. This is why (Jones) pushes towards extremism in order to get rid of oppression and racism because of his color and prove himself in front of everyone.

While the Bulgarian playwright (Dimeter Dimov) (1909-1966) embodied extremism in the play (Women with a Past) (1991) and shows extremism in women, where the events of the play begin scientifically with the appearance of (Miri) in her daily life in an ordinary family, the conflict is represented in the fabric of predestination Humanity and anxiety, where the conflict begins with the advent of Meri or (the human of the past), where the conflict is represented in the conflict between the past and the present, where extremism is determined by the contradiction between the current conditions and the awareness and past of the hero. And between the past of this present, so (Nina) wants to get rid of this past, which is in fact summed up in one incident and an emergency step, but it is linked to itself. Here, the extremist character begins, represented by (Nina), an attempt to get rid of her past, which represents the burden and weight for her, which is her relationship with the American officer Her only understanding is to get rid of this past in various ways and means so that she can be internally liberated before herself In front of others, you resort to extremism. <sup>(9)</sup>.

### CHAPTER III

#### *Play Analysis (Female Custom)*

The play “Women’s Playing” by the writer Mithal Ghazi tells about an important issue that has occupied the world and has become in all Arab and Western societies, especially in Arab societies, which is the issue of extremism. The fates are to bring them together in one house, which is the house of the religious fanatic, where the girl of the night knocks on the door of the extremist, and at first, she refuses to open the door for her, except after attempts and pleas from the night before her. It turns out that the girl of the night was not the girl of the night, but rather an honorable woman, but she lost her husband and her son due to the civil war between sects and religions, so she resorted to deviation because she did not find someone to protect and preserve her. The play also recounts the suffering of female prisoners. The Iraqi women were not subjected to exploitation and rape at the hands of the security men, and so the events revolve until they become friends and decide to start a new life, but when the night girl goes out of the house to fetch food, she is shot and falls dead as a result, and the extremist woman collapses on her, but she is forced to surrender again. It was decided to go out to face life with full force, determination and new hope.

The play (Women's Play) dealt with the reality of the suffering of Iraqi women and the extremism, violence and rape they were subjected to until most of them became extremists to protect themselves. The play’s events are about two religiously extremist women and the girl of the night. We find that the religious extremist lives in a simple, dark house that does not see the light and contains nothing but walls, windows, keys, locks and an iron rosary. She is isolated from the world and people in order to protect herself. Before the girl of the night, when she refuses to open the door to anyone out of fear for herself as a result of the injustice and persecution she has gone through and the brutality she has been exposed to, but she is afraid of bearing the guilt of whoever knocks on the door to be killed by the gunshot, so she decides to open the door and here you meet the two women with different standards, morals and behavior. In fate, injustice and persecution.

The first woman: Who?

The second woman: (screams) Open the door.

First woman: Who?

The second woman: Open the door, Abus Guenadrkm ... Open the door, it is facing the street, and I am neither a widow nor a widow.

First woman: Zayn, where are you from?

The second woman: pulling you back, hessing and kissing her again... I'm one of us, but open the door, I won't die<sup>(10)</sup>.

After many pleas from the Night Girl, she opens the door and hesitates for fear of what might happen to her. She intends to retire and extremism in order to preserve what is left of her, as the individual turns to extremism to liberate from a certain fate such as contempt, injustice and persecution. From religion and the Qur'an a cover for her so that she does not reveal her extremist personality, as she is far from religion with her behavior, thoughts and behaviors, and even in her house, which resembles a grave in its darkness, refusing to open any light or window, as we see her not standing on anything. Sometimes she prays, sometimes she loves and other times she hates. in all of her actions.

We find that the religiously extremist woman is extremist, even in her hatred of people and her love for loneliness and distance from people. This extremism came based on what she was exposed to, where extremism is represented in love and hate and all actions, as it is a destructive tool for everything that surrounds it.

She took extremism and distance from people as a way to escape from her past, which she cannot forget, as she believes that darkness and distance from others is a cover for women. She sees that what she says is the right thing, and what the second woman says is wrong and unbelief. The extremist does not accept the other and seeks to impose his opinion by force, violence and domination. The writer (Example Ghazi) is trying to show us what the extremists did by using religion as a means for their dirty and infidel actions.

### **CONCLUSION (RESULTS)**

- 1- The goal of extremism is politics. What unites all Islamic movements anywhere in the world? They are political movements, not religious currents, as some call them. Their actions and basic reactions do not go outside the political circle.
- 2- The texts carried contents and connotations that express the extent of the violation of human dignity and the killing, marginalization, extremism and suppression of men and women.
- 3- All the texts emphasized the concepts of extremism, murder, slaughter, rape, displacement and death.
- 4- The play dealt with the religious extremism that the Iraqi woman was subjected to and the violence, rape and persecution she was subjected to.
- 5- The play dealt with the effects of the previous regime through the persecution and oppression that women were subjected to, and with the aftermath of the previous regime, as it embodied the bitter reality experienced by Iraqi women under two successive eras.
- 6- The characters of the play took extremism as a means of escaping from reality and covering up religion. The characters were victims of an extremist political system.

7- The play was an artistic reading of what families suffer as a result of the extremism that occurred in Iraq after the year (2003) and the sedition and sectarian operations that occurred after this stage, which claimed the lives of many innocent people and families, as many of them were displaced and killed.

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Ghazi's example: a women's playj.