



## Extreme Violence that Leads to Drain Iraqi Blood

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### Abstract

*The current research aims at identifying the causes of Iraqi blood attrition from the point of view of Iraqis through a survey questionnaire presented by the researcher to 400 Iraqis. It was looking for mistakes within the Iraqi personality that contradicts the values of heaven, which increases the affliction day after day and continues in different forms. It results many reasons for the contradiction of values Heavenly is what makes the affliction continue. If we do not reconcile ourselves, we will not reconcile with God. It is known that reform begins with the self. The researcher found that the Iraqi personality differs from the personalities of other societies because it is linked to the personality of the household of the Messenger of God Muhammad, may God's prayers and peace be upon him, as well as the prophets buried in the land of Iraq. It must follow the path of the prophets, the house of the Messenger of God, Muhammad and the family of Muhammad, and their morals, and to convey these morals to the whole world, and we will be the first society to export these morals without a competitor.*

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## Introduction

Violence is an ancient phenomenon, it starts in the beginning of the first creation of humanity, starting with the story of Cain and Abel and passing through the tragedy of Karbala, and between this and that humanity witnessed various types of violence, which caused various types of cruel disasters to humankind. Violence as a dangerous phenomenon that contradicts the sound instinct of human kind and the spirit of the unseen teachings and the laws of heaven.

The Holy Qur'an, the history of the Prophet's biography and the biography of the people of the Prophet's family all emphasize the good treatment of man with his brother on the principle of tolerance, peace and forgiveness. People use harshness and violence which are exceptions because they are disable and do not believe in their ideas so they deliberately impose them on others by force and coercion.

Likewise, Islam rejects all kinds of violence, rather than it calls for peace, as in the Almighty's saying (speak to people a good say) (invite to the way of your Lord with wisdom and good advice, and argue with them in a best way) (and if you forgive that is closer to piety). The biography of the Messenger and his family was the best witness to tolerance and love, even with enemies, and he used to pray for his enemies (Oh God, forgive my people, because they do not know).

The phenomenon of violence is not limited to a particular group in society, but rather includes all of those who exposed to various types of violence. Destructive wars and conflicts claim the victims of men, children and women, and all of them are cast without excluding. Either imprisonment, killing, displacement, torture or ethnic cleansing.

Objects of the research; (1) Identify the causes of violence that leads to drain of Iraqi blood; (2) Identify if there statistically significant differences according gender variable.

Subjects: partecipients of the research are university students male and female, in the academic year 2019-2020.

### **Define Violence Linguistically**

It is the breach of the matter and the lack of kindness, and it is against kindness, and the most violent thing: that is, taking it severely, and violence is reprimand and blame” (Badawi, 1986) and in the philosophical dictionary: “Violence is the opposite of kindness, and is synonymous with severity and cruelty, and violence is characterized by violence, so every severe action contradicts The nature of the thing and it is imposed on it from outside, so it is in the sense of a violent act” (Ibrahim, 1988) and it is defined in the social sciences as “the use of control or force in an illegal or inconsistent manner with the law that affects the will of an individual.” (Altair, 1997) and defines it El-Sherbiny defines it as: “Physical coercion inflicted on a person and he has to abide by a behavior that harms and harms physical health, as well as uses violence against things (destroying - vandalizing - damaging), as these terms assume a specific type of violence and violence is synonymous with severity and cruelty” (Al-Ayed, 1989).

### **Previous Literature**

The term violence refers to the introspection of coercion within the individual to others by force to act, and the harm is in two ways: 1- the harm is by using the hand or the tongue 2- and sometimes the violence is collective, as a human group who share common characteristics use violence and force as a means of achieving their aspirations (Asmat, Abdul Aleem 2008 AD, p. 34).

Domestic violence: violence has existed since the existence of man, and it has evolved and taken new ways to include young people, adults, women, men, peoples and states (Sayed Ahmed et al., 2001 AD). Studies made by Berkowitz indicate that about (10%) of children have aggressiveness that reaches violence, but these studies also indicate that most children in the age of 3-7 years are making progress towards increasing the control of aggression and violence, as the child of years tries to solve the conflict by hitting the other with something (Berkowitz. L 1989) and other factors that cause violence are the attitudes of the society itself towards aggression (Shaffer & Melman, 1996). It is worth noting that the victims are often spoiled and come from families whose methods of care and protection give them more than reasonable limits (Al Rajaba, 2000). It goes without saying that violence is not a short period that the child can transcend over days and years, but if it is not treated, it may accompany the child to the stage of youth, as violence and aggression are among the most stable patterns of human behavior (Al-Shqeirat & al-Masry, 2001) and family violence is one of the most severe types of violence are dangerous on the individual from the psychological and social aspects (Mulfein & Gross, 2002).

Thus, it can be said that aggression increases the probability of learning it when children are rewarded for aggressive behaviors, when they get what they want, or attract the attention of adults who care about them in the first place (Ahmed, 2001). Violence is also practiced within the family also against elderly grandparents and grandmothers. Finally, children may direct violence to their parents in the form of retaliatory actions aimed at sabotage and harm (Deltavo, 1999). As for violence as a crime, George defines it as “the force that directly attacks other people, and their property, individuals.” Or groups, with the intention of controlling them through destruction, subjugation and defeat” (Ibrahim, 1988) As for Al-Ayed, defines it as “the unlawful use of force, or inconsistent with the law” (Al-Ayed 1989), while Jorge Grebner in Coley.L and Peid) defines violence as “an explicit expression of physical force against oneself or others, or it is the compulsion of an act against the will of others.” There are other definitions that define violence as a psychological disorder, such as the definition of (Wurtz & Lomette,

1994), which sees that violence “is the infliction of pain to achieve a goal against society, In order to achieve a person’s gain or to obtain psychological satisfaction, the purpose of which is to inflict pain on the victim.” (Wurtz & Lomtte, 1994). As for (Neil.s in Resheed.k), he sees that violent behavior is nothing but a pathological deviation, which generates forces that achieve balance,

In order to maintain the structural and functional balance in society. (Abd al-Alim, 2008) These two definitions associate violence with aggression, as an energy buried in the depths of the human soul, and it appears in the form of violent behavior. In this regard, Moyer presents several classifications of aggression, including: overt and explicit aggression, which includes the intent to inflict harm on any living creature. and symbolic aggression, which includes sarcasm, gossip, and destruction of property.

As for violence, it is a form of human aggression, which includes loss or harm of people or property, and violent behavior that has the intent to repeat, and is uncontrollable in excess or extreme, or loud, sudden or temporary. Hostility means an internal feeling of anger, resentment, and aggression directed towards oneself, others, things, or situations, and the outwardly hostility is expressed in the form of aggression or any act or behavior intended to cause hurt or harm to a person or thing (Al-Ayed, 1989).

As for the reasons, they are subjective causes, and they are divided into two types: self-motives and innate motives which are carried by man since his creation. There are other reasons, social which are in the customs and traditions of societies with low culture, as the degree of influence of these motives varies according to the degree of degeneration of the cultures of societies (Barakat, 2004). The most prominent social causes of violence family disintegration and the absence of the role of fathers and mothers in caring for their children and raising them in a virtuous manner.

The phenomenon of street children in our country and in other countries, whether eastern or western, is only one of the results of family disintegration, and this phenomenon constitutes a timing bomb that threatens the social fabric in general. Barakat, 2004). Also, reports issued by the United Nations (1989) indicate that 20% of husbands who lived in families that practiced violence have practiced violence against their wives (Ahmed, 2006).The trying of the parents to impose social isolation on their sons as if they prevent them to from establishing normal social relations.

### **The Concept of Crime.**

The concept of crime linguistically: offense: transgression, and offense: guilt, (Mawaqi, 1963). A Latin word derived from “cernere”, which came from the Greek word cernere, which means distinction and abnormality from normal behavior. The criminal is the one who deviates from normal behavior (Khidr, 1978). Crime in Islamic legislating is forbidden commands that God specified by bunishment or reinforcement (Mawaqi, 1963) and Islamic law did not set estimated punishments except for a small number of crimes (Mawaqi, 1963), which are seven: adultery, slander, drinking, robbery (blocking the road), apostasy, transgression. (Awda, 1963). The concept of crime legally: the crime from the legal point of view is every act in violation of the provisions of the Penal Code, and the Penal Code is the one that includes the prohibited acts and the amount of their penalties (Amal Al-Ahmar, 2001). The concept of crime socially Rousseau, the author of the social contract theory goes that crime includes every act contrary to the general will resulting from that contract, or is every act that would break the bonds of the social contract (Safan, 1966). Durkheim sees that crime is healthy phenomena that help society indicating awareness of the group to defend its traditions and ideals and the common custom among them (Saafan, 1966). Garofalo developed the idea of a natural crime and defined

it as an attack on the prevailing feelings of mercy and integrity, and Radaclaf Brown defined it as “a breach of customs that provokes the application of criminal penalties.” Thomas defined it from the point of view of social psychology as “an act against the group as a solid unit that the individual considers his own” (Saafan, 1966).

## Methods

### Research Procedures

The search procedures included the following:

### Participants

A sample of (400) was selected for the current research from students who expressed their desire to answer the research questions consisting of social, political, and economic reasons. The research instrument: a survey question consisting of four economic, social, political and religious reasons, the real reasons behind the draining of blood in Iraq, and it is believed that there are wrong behaviors within the Iraqi personality, and the prevailing social, religious, economic and political systems are not commensurate with the heavenly and human values that brought calamity Wars and calamities, which led to drain Iraqi lives.

## Results and Discussion

### Results of the questionnaire: Causes which led to drain Iraqi blood in general

Table 1. The causes of violence leading to drain Iraqi blood

S	Items	Frequency	Ratio
1	Sudden openness to new media	319	79%
2	Absence of a unified curriculum in the upbringing of the generation as in developed countries	274	68%
3	Most of the components of Iraqi society are socially closed	193	48%
4	Lack of cultural awareness and academic achievement	203	50%
5	Failure to adhere to roots and social norms	176	44%
6	Family disintegration	254	63%
7	Tribal traditions that have nothing to do with Islam	182	45%
8	Weakness of social power	133	33%
9	Understanding democracy in a disproportionate way to the cultural heritage of Iraq	342	85%
10	Unconsidered marriage causes deviations that do not satisfy God Almighty	171	42%
11	Advice and exhortation are not enough to reduce bad morals	294	73%
12	Lack of laws regulating and limiting bad morals	312	78%
13	Many are not committed in Islamic acts such as zakat, fasting and praying	343	85%
14	Excessive bribery and embezzlement of public money	387	96%
15	Islam did not implement solutions to the problem of sexual repression and other deviations	335	83%
16	Man-made and tribal laws imposed themselves more than the laws of Islam	364	91%

17	The Islamic religion left a lot of room for the devil to obsess over people's minds	166	41%
18	Some religious fatwas that make killing jihad for the sake of God	356	89%
19	Some religious references have no known origins and work for the intelligence services	121	30%
20	Some believe that every cleric is an Islamic reference and their fatwa is taken	329	82%
21	Weak conscience and religious and moral scruples that forbid murder	246	61%
22	Watching the murders per day encouraged the murder	356	89%
23	Greediness and competition for money and wealth	378	94%
24	Lack of reading the Qur'an and understanding its verses	312	78%
25	Spread of alcohol and narcotic and intoxicating drugs	354	88%
26	Difficulty getting married	234	58%
27	Lack of job opportunities	375	93%
28	People believe in anonymous fatwas	378	94%
29	Few Interest in allocating special places for prayer in public and private sector institutions	399	99%
30	Weak commitment to prayer timings	367	91%

Are there individual differences between the sample members according to the gender variable: through the table below, it is clear that there are no individual differences between the male and female, The reasons are that the cultural awareness of the two parties is at one level and the reasons are known to them, and the table below shows this in Table (2).

Table 2. Cultural Awareness of the Two Parties

S	Items	Gender	Yes	No	Chi	Sig
1	Sudden openness to new media	Male	150	50	0.01	No
		Female	149	51		
2	Absence of a unified curriculum in the upbringing of the generation as in developed countries	Male	160	40	0.00	No
		Female	140	60		
3	Most of the components of Iraqi society are socially closed	Male	113	87	0.09	No
		Female	110	90		
4	Lack of cultural awareness and academic achievement	Male	124	76	0.01	No
		Female	123	77		
5	Failure to adhere to roots and social norms	Male	184	52	0.01	No
		Female	150	50		
6	Family disintegration	Male	148	52	0.01	No
		Female	141	59		
7	Tribal traditions that have nothing to do with Islam	Male	137	63	0.04	No
		Female	135	65		
8	Weakness of social power	Male	125	75	0.00	No
		Female	122	78		
9	Understanding democracy in a disproportionate way to the cultural heritage of Iraq	Male	149	51	0.05	No
		Female	151	49		

10	Unconsidered marriage causes deviations that do not satisfy God Almighty	Male	160	40	0.06	No
		Female	162	38		
11	Advice and exhortation are not enough to reduce bad morals	Male	145	55	0.01	No
		Female	144	56		
12	Lack of laws regulating and limiting bad morals	Male	148	52	0.01	No
		Female	149	51		
13	Many are not committed in Islamic acts such as zakat, fasting and praying	Male	142	58	0.00	No
		Female	142	58		
14	Excessive bribery and embezzlement of public money	Male	143	57	0.01	No
		Female	144	58		
15	Islam did not implement solutions to the problem of sexual repression and other deviations	Male	140	60	0.04	No
		Female	138	62		
16	Man-made and tribal laws imposed themselves more than the laws of Islam	Male	124	76	0.01	No
		Female	123	77		
17	The Islamic religion left a lot of room for the devil to obsess over people's minds	Male	134	66	0.01	No
		Female	137	63		
18	Some religious fatwas that make killing jihad for the sake of God	Male	145	55	0.00	No
		Female	145	55		
19	Some believe that every cleric is an Islamic reference and their fatwa is taken	Male	135	65	0.04	No
		Female	137	63		
20	Some believe that every cleric is an Islamic reference and their fatwa is taken	Male	159	41	0.01	No
		Female	158	42		
21	Weak conscience and religious and moral scruples that forbid murder	Male	149	51	0.01	No
		Female	148	52		
22	Watching the murders per day encouraged the murder	Male	149	51	0.05	No
		Female	147	53		
23	Greediness and competition for money and wealth	Male	138	62	0.01	No
		Female	137	63		
24	Lack of reading the Qur'an and understanding its verses	Male	136	64	0.01	No
		Female	137	63		
25	Spread of alcohol and narcotic and intoxicating drugs	Male	154	46	0.01	No
		Female	155	45		
26	Difficulty getting married	Male	144	56	0.00	No
		Female	144	56		
27	Lack of job opportunities	Male	131	69	0.01	No
		Female	134	66		
28	People believe in anonymous fatwas	Male	148	52	0.00	No
		Female	148	52		
29	People believe in anonymous fatwas	Male	150	50	0.01	No
		Female	151	49		

30	Weak commitment to prayer timings	Male	142	58	0.01	No
		Female	143	57		

### Interpretation of the Results

The sudden openness to the modern media, where watching television causes a call to crime by showing scenes of violence and murder, and the emergence of the calamity of rape that has pervaded the ordeal, harming young and old, men and women, with the testimony of reality and Westerners themselves.

The lack of a unified curriculum in the upbringing of the generation, as in advanced countries. Realistic educators believe that the goal of education is to enable the pupil to become a tolerant and well-adapted person, to be mentally and physically in harmony with the physical and cultural environment. This result comes accordingly with the findings of the study of Berkowitz that prevalence of aggression, and there is no difference between males and females, and that about (10%) of children have aggressiveness that reaches violence. However, these studies also indicate that most children at the age of 3-7 years are making progress towards increasing control of aggression and violence, as the two years child tries to resolve the dispute by hitting the other with something (Berkowitz, 1989).

Most of the components of Iraqi society are socially closed, and the closed society is unable to separate between the laws created by man and the laws of nature. Lack of cultural awareness and academic achievement Cultural globalization is the most serious contemporary challenge to our Arab and Islamic culture, and blind imitation is a waiver of independence in imitative thinking and awareness and submission in its language, customs, ideas and the value of its beliefs behind those who feel or believe in them to complete, especially when it comes to the western culture and not adhere to roots and social customs. Every society has customs, traditions, standards and religious rituals that work to guide and control the behavior of individuals, as it plays an active and vital role in moving individuals and facilitating their lives and the nature of their work and activities, and thus these standards and religious rituals exercise the role of human conscience and civilization for the members of society.

The existence of these religious standards and rituals is the happiness and prosperity of society, as it is involved in the formation of attitudes and values, and in the growth and development of human personality. If the members of the community enjoy valid values and attitudes together, the members of that community enjoy security, comfort, mutual trust, appreciation, communication with others, and the satisfaction of various psychological and social needs, on the contrary, if these standards are weak in guiding individuals.

Family disintegration: the first victims of family disintegration are the members of that disintegrated family. Husband and wife face many problems that result from the disintegration of their family, so they suffer frustration, disappointment and a decline in the factors of compatibility and mental health, and this may result in a mental illness, such as anxiety, depression, hysteria or obsessions. or medical phobias.

The most dangerous effects are those of the children of the disintegrated family, especially if they are too young. . The first problem they face is the loss of the shelter that used to unite the family, and here dispersion will occur where the children live or some of them with one of the parents and others with the other parent, and often the father marries another wife, and the mother takes another husband, and the result is often problems with the stepmother and her children and a husband The mother and his children, which may push the children of the disintegrated family to that house to other places that may not be suitable for living a stable life.

Tribal traditions that have nothing to do with the Islamic religion. There are many tribal traditions, and customs that we live in today that are similar to what they were in the early days of ignorance.

Weakness of social authority: the truth is that religious motive has the greatest role in protecting man in general and women in particular from deviation, as religion is of great importance in the process of social control. It does not fit the cultural heritage of Iraq and unconsidered marriage causes deviations that do not satisfy God Almighty.

How does a woman reach the quagmire of deviation? What is striking is how the very high rate that causes women's moral deviation is the woman's lack of appreciation and self-respect, a dangerous point in which the man is accused when he insults the woman by not giving her legitimate rights without any scruples from religion or morals to complete what social upbringing has begun. With a lack of self-confidence on the part of the woman, which results in a serious decline in her self-esteem, which leads her to harm her.

The phenomenon of marital infidelity is old as history, as the heavenly and positivist religions have assigned it many different punishments throughout history, but it is clear that in a society where there are weak souls or those who are forced by circumstances to deviate, and persist in error to the point of disgust souls.

## Conclusion

Emergence of many models of blind imitation of the west by our youth in the way of speaking, dealing, dress, hairstyles and many other manifestations of reckless imitation, its reasons are summarized by the spread of media that transmit programs specialized in presenting trivial Western ideas and values that mimic phenomena contrary to the simplest teachings of our true religion, but they appear in an attractive way It makes the behavior of its stars models to be emulated by the young people who did not get their right of guidance, supervision and reform as a result of the parents' preoccupation with securing the material aspects of life and their neglect of the most important aspect, which is the religious scrutiny that is more worthy and worth paying attention to.

There are three recommendation in this research; (1) Respecting the times of prays by all groups of society in every place and time; (2) Imposing strict laws on anyone who offends good manners in the public street, parks, public places and state departments; (3) Blocking some TV channels that violate Islam, customs and social norms. There are some suggestions to be account for in this study; (1) Studying unstudied crimes and analyzing them psychologically; (2) Studying the deviations prevalent among young people; (3) Studying the reasons for giving up prays for some.

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