

# **ALTAR AND ITS ACTIONS IN THE CONTEMPORARY IRAQI THEATER TEXT (THE BLOODY GRATEFUL) MODEL**

**<sup>1</sup>Jawad Kadhim Aboud Marwah, <sup>2</sup>Zaid Thamer Abdulkadhim MuKhif**

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

[Mohalsd385@gmail.com](mailto:Mohalsd385@gmail.com)

## **Research summary**

The researchers interested in studying altruism and its representations in the contemporary Iraqi theatrical text (The Bloody Cross) as a model, as the researchers divided the topic of their research: The introduction of the research that included the research problem and crystallized with the following question: (What is altruism? )

The researchers divided the topic of their research into three chapters: The first chapter concerned me conceptually, while for the second chapter it included (altruism and its representations in the international theatrical text), while the third chapter contained two axes: the first axis altruism and its representations in the Arab theater, while the second axis has It contained an analytical study of the play (The Crucified Cross, Hallaj Al Khair, Hallaj Al poor), and concluded the research with conclusion - results - conclusions - list of sources and references.

## **Keywords**

1- altruism 2- behavior 3- theatrical text 4- altruistic values 5- tendency

## **Introduction**

In light of the changes that affect our world and its money in terms of the spread of negative, selfish and material values that leave their mark on social and psychological life, and given that social interaction in any society is affected by the political, social and economic conditions and changes that reflect negatively or positively on the members of that society, we have become Urgent need for moral values with the aim of building a good personality capable of transcending society and achieving progress and advancement. Selflessness is one of the forms of positive social ethical behavior, which psychological, educational and social research began to pay attention to recently and recognize the extent of its importance in building a healthy personality, in documenting the bonds of love between members of society and instilling it In the hearts of our students and children and urging families to encourage their children from a young age, it is considered the highest level of assistance and voluntary voluntary behavior, as it aims in itself that is to mean the good of others as a result of moral conviction in justice without waiting for any external reward in the sense of behavior that is without motivation and motivation is an active continuous process along Life.

Sometimes a person does beneficial altruistic works as a result of contentment, away from emotion, so his work is ethical and praiseworthy, through his defense of the rights of others or sacrifice in order to obtain a right from rights, and thus society in general and the individual in particular learn to get rid of the whims of the soul and spread the spirit of cooperation And giving in order to benefit the community and benefit itself at the same time, altruism is a psychological feeling in which it is preferable to prefer others over himself in good personal interests and interests.

Altruism in Islam is a great moral virtue, a behavior praised by the laws and praised by the principles of ethics, and it is an optional altruism that is not forced by law or a public interest or a quick pleasure, and whoever used to benefit people is a tangible physical matter in exchange for a moral matter, he has demonstrated a soul that gives more than Take, and this is the highest level of nobility and transcendence, and the strongest indications of good and virtue. Our Prophet Muhammad (peace and blessings be upon him and God) has attained the ideal in this type of altruism related to the Creator, because he endured the distant and distant enmity of God Almighty, and the effect of God's satisfaction on the consent of creation He takes into account the satisfaction of a blameless blame, but his concern and his endeavor to communicate the message of his Lord and the supremacy of his word and the struggle of his enemies.

The altruistic values have a great status in the hearts of the honest and sincere because of the many knowledge they hold. For this reason, Muslim scholars, scholars and researchers took care of the altruism as their care with other scientific demands, as the researchers differed since The foot and they still disagree about defining the meaning of goodness or altruistic values. Some of them wanted to consider goodness as happiness, sensual pleasure or moral pleasure, and some of them wanted to consider goodness, a virtue of courage, benevolence or duty, h In the homeland, the love of people,

and some of them wanted to consider goodness as a benefit, its effect, or altruism, but all virtues, all duties, and all other forms of behavior are nothing but human actions and actions.

The altruistic behavior is acquired and sustained through the laws of consolidation and the behavior of man according to (Skinner) its supportive history is determined in the sense that the behavior of the individual at the present time is only the result of how the previous support for similar behavior in the past, the learning theories according to the laws of support see that the habit of the behavior that is proven It strengthens and tends to be repeated and generalized in similar situations, while behavior neglected or reinforced negatively will probably disappear or stop.

Whenever human meanings permeate one's soul, his feelings of people's needs are enhanced, and his feelings of their pain are pushed in the path of goodness with all his powers to satisfy the needs of the needy, relieve the injured sufferers, and cease the tears of the sad, as he finds an enjoyable psychological pleasure and overwhelming comfort as he plays his role in making others happy, and for this he has become a subject Altruism in theatrical methods and trends being a sensory, emotional system with vocabulary and utilitarian concepts for others, and at the same time possesses the functions of an aesthetic and moral characteristic, the theater is one of the arts that gives societies expertise, culture and education by offering the intellectual contents of the meaning of altruism, which led the theater literature to discover those relationships Conflicts from historical and cross-cultural exploits, through placing them in intellectual and moral forms and making the theatrical text possessing exceptional importance as a bearer of cultures for all nations and peoples, visions and ideas of its book and its transfer to society, and according to the foregoing the researchers present the problem of their research with the following double question: (What is altruism? Represented in the Iraqi theatrical text - the play *The Crucified Cross*, especially contemporary ones?).

The importance of the current study was manifested as a study in which we deal with the justifications of altruism and its representations and the extent of its influence in the Iraqi theater, as it is a performance thought that depends on it in changing the movement of theater development through its performance in form and content in order to obtain a moral and social theatrical work in line with the changes and events that accompanied society.

In the light of the above study of the topic, it is necessary for researchers to know the concept of (altruism in the theater) as: an educational value that increases the depth of the theatrical idea and gives an aesthetic, moral and artistic dimension by providing assistance to others and alleviating their suffering through several indications, including giving, redemption and cooperation And love of others.

The researchers relied on the descriptive analytical approach in analyzing the selected sample as a methodology for their research as the most effective scientific method to achieve the goals of the research in identifying the altruistic and its representations in the contemporary Iraqi theatrical text, as well as being a scientific methodological method followed by many studies and the extent of its impact on the reality of the Iraqi theater.

## **Chapter one**

### **Conceptually altruism**

Altruism is one of the moral values that it involves sacrificing time, effort and money in order to delight others and move away from self-tendency and provide assistance or giving without waiting for the reward from them. It is one of the signs of human love for people to live with them and mix with them and take care of their affairs and work for them and cooperate with them and eliminate their needs and pay them harm And the best of this is that he influences himself and improves them and does not expect any punishment or gratitude from them. It is the end in brotherhood, and it is also considered " an act aimed at benefiting others, if that act is devoid of a tendency to them, and it is on the two meanings from a psychological point of view that indicates a person's sense of his inclination to others, and this feeling may of course arise from the links between individuals As for morally, it is the doctrine of goodness that makes the purpose of our individual behavior beneficial to people and avoids harm to them " (**8: p. 177**).

It was and still has importance as a basic element in raising a person is the altruism and its direct impact on his life and the lives of other individuals, because it is an important element that determines the type of dealing with others according to moral controls and criteria derived from the " set of words and actions that must be based on principles, rules and virtues And manners are closely related to Islamic belief and Sharia through the Noble Qur'an and the Sunnah of the Holy Prophet and imams of purity. " (**17: p. 8**), and some are derived from social life and others are derived from scientific heritage, customs and traditions, except that these values stem from a primary source except that it is the creator of the universe (God Almighty, may He be glorified). One of the characteristics of an individual who possesses altruistic values is the characteristic of courage, because she has the ability to confront dangerous situations with firmness and strong will, and what the situation requires from taking necessary measures at the appropriate time (**7: pp. 43-44**).

Among the other qualities that are characterized by altruism are self-sacrifice for others, sacrifice of money, and other sacrifices. For example, the martyr is the person who exerts his soul as the basic capital for every human being for the primary purpose and purpose, and many other altruistic values that contribute to self-building and overcoming On the

passions and social life is organized because of its direct impact on individuals and societies at the same time, so altruism is the highest degree of generosity and quality so that the self reaches the stage of relinquishing itself to the other, or providing others with yourself in money and comfort and defending them with the soul and soul in the way of God ( **7: p. 18**).

One of the elements of social responsibility is altruism, as the individual is responsible for the group and the social milieu in which he arises and grows, and that respect for the feelings and happiness of others stems from within the individual himself, because this person recognized the feelings of others and valued them, and from this came his respect for them, this stems from love The individual to God Almighty. Whoever loves God loves the people and seeks to make them happy, and the owners of learning theories explain altruism as acquired behavior through the foundations and principles of learning and social learning, and that the individual acquires this behavior as he acquires other behavioral preparations and is determined as a cognitive ability capable of training and advancement and is affected by his social experiences with The family, and from parents, relatives, and peers, as well as from the media and other socializing institutions, the owners of this trend emphasize that " environmental and social influences are models provided that teach us such appropriate altruistic behavior, because it aims to form certain behaviors and not to harm others, and some praised that this It includes positive behavior and all altruistic behaviors that are expressed as socially responsible, unlike anti-social behaviors. " (**12: p. 184**).

The human society depends on the people's desire to work together and help another person, when the beneficial and beneficial actions are not related to any personal gain or profit, this is altruistic behavior, and the person who does and acts in an altruistic manner does not expect any discrimination or reward except for the good feeling that comes from helping A person in need, for that child with the help of another child, costs him to sacrifice all or part of what he loves or needs without waiting for an external reward from the recipient child or from the community, as this represents the highest levels of positive social excitement for him, as the individual provides others with what he can and more than he can From benefit, even if the individual sacrificed something he loves or needs, then altruism is built" on the basis of self-awareness, so that the individual is able to accept and recognize his feelings as much as he is able to read and recognize other people's feelings, the roots of care and concern for others stem from the ability to empathize and feel Theirs " (**2: p. 1**).

Selflessness is a behavior that includes the preference of the public interest over the individual's own interests and reflects a sense of social responsibility and a tendency to love the individual in the good for others as his love for himself occurs according to a self-defined social judgment and decision, and that this quality does not suddenly form in the human psyche and does not generate a mature mature but rather forms and matures in stages and repetitions (Cont) emphasized " the presence of an innate tendency among all human beings towards heterosexuality and providing assistance to the needy and the weak, which he called affection, explaining that the existence of this tendency is the basis of human morals, given that this tendency affects all social interaction processes, it is a mirror of sympathy Emotionalism with others, attachment to them, and sacrifice for them, just as heterosexuality is based on internal forces that represent a set of noble values that direct the individual towards helping others, including their kindness: compassion, courage, honesty, and others, as the individual values himself on its basis and works to make his behavior consistent with it " (**5 : P. 1**).

## **Chapter II**

### **Altruism and its representations in the international theatrical text**

Altruism is an essential component of the existence of society and is an essential component of its existence and personality, which works to strengthen social relations and enhance the compatibility of the individual with himself and with others. The altruistic values are among the most important characteristics and characteristics that distinguish the human being from the rest of the beings in our material world, as it is a requirement of instinct and human nature, The writers have taken care of those values that were and still are the backbone of every text, whether it is at the level of the stage, story, novel or poetry, because of its great impact on the education of the recipient. The artistic creativity of the playwright was linked to the essence of values in addition to innovation, addition and harmonious interaction with the essence In line with the movement for the development of society, hence the depiction of altruistic values theatrically through the revelation of the struggle of good and evil, as this dualism has become a general character of contemporary global theatrical arts because of its close association with the social, philosophical and religious milieu (**20: p 107**).

What we find in the character (Cordelia) the youngest daughter of King (Lear) by the writer (Shakespeare) (**1564 - 1616**) and what the character endures from internal and external conflicts, characterized by altruism and a moral character, and this is represented in her love for her father without consideration, gah or greed in His fortune, but that was motivated by parental love only without flattery or hypocrisy unlike her sister (Gorenal and Reagan), a character

(Cordelia) who is unique in innovation or savvy and carries the image of heroism and affection for tenderness, her behavior and behavior " makes us see her small, slim and slim body, her voice was She was always tormented by her father, a gentle gentle, as well, whether her tone was sadness or emptying of love, and she is without all the heroines of (Shakespeare) she knew nothing less than joy, she grew up with the company (Gorenal and Reagan) by virtue of the fact that they are her sister, and even her love for her father must have mixed Painful and perplexed, and that she had learned from childhood to tame her passion and restrain him " (3: p. 92).

In the theatrical text, altruism is built on the basis of self-awareness, and there were multiple views that dealt with the concept of altruism, including what dealt with this concept, referring to the element of optionalism, this is what we find in the play (Mr.) by the French writer (Yebkorne) (1606-1684) AD, events take place This play in the city of Castile revolves around its hero Roderick, and his great love for Shamin, who is close to marrying her, were it not for the outrageous act committed by Count (Don Gomez) father against one of the heroes of Castile, who is (Don Yagh). (Roderick's father) after having slapped him with his cheek envy the position that the King of (Castile) gave him to Roderick's father, and this is what crispered the events. (13: p. 92) Here, Rodrick's innate altruistic behavior is seen as a benefit or cost, as well. It is about a solidarity behavior stemming from internal values and feelings, " so it manifests itself in self-denial and the submission of others to oneself by making (Roderick) prefer the duty towards his father and giving up his love (Shamin) in solidarity with his father and helping him to restore his consideration and restoring honor to his father, so the altruistic values It can be transformed from mere theoretical values that we address in the language to a station of integration that every individual needs in his life movement By employing it " (18: p. 65).

As for the French writer (Victor Hugo) (1802 - 1885AD), his play (Hernani) is considered one of the most famous plays. Don Roy Goms) who loves her and wants to marry her, but (Don Carlos) is the third fellow in love with (Doniyasol) who also wants to marry her, but (Donia Soul) loves (Hernani) that brave hero who sacrificed for the sake of his beloved and fond of her, and wants revenge on (Don Carlos), whose father had killed (Abu Hernani), and thus at a wedding (Hernani) from (Doniyasol) and in the presence of (Don Carlos) Don (Don Roy Gomez) blows the trumpet that he (Hernani) gave him and he wants to have his love (for Doniacol) Very much in love, at the level of the idea conceived by the sacrifice embodied the altruism here by the sacrifice for love, which led to " that (Gomez) blew the trumpet, and he presented the poison cup to (Hernani), so his last drink was not because of love (BGOMEZ) but because (Hernani) wanted Before he dies and his soul ascends to heaven, his sight falls on the sight of his beloved (Doniyasul) beloved who exchanges sacrifice and To not be excited, the cup of poison was also extracted, which Hernani reached in half and drank without hesitation as proof of her love and courage, and the two daughters died for the sake of annihilating their love, so love is altruism and the only way in which a person realizes another human being in the deepest depths of his personality " (1: P. 54).

One of the most beautiful epics of poetry is what was written in the French literature, a play by the poet Edmond Roustane (1868-1918). It is a play (Serrano de Bergerac) and revolves around the altruism and what the commanding poet (Serrano) enjoys, many beautiful morals such as courage, sincerity and nobility, " He falls in love with his cousin, who combines the beauty of appearance and the intelligence of the mind (Roxanne), but Serrano's external appearance and ugliness stand in front of him in order to reveal her love for him, for fear that she will meet that with irony, he is sincere in his love for his cousin (Roxanne), and he pained for That love is so painful that she does not feel and loved others Baron (Christiane de Nouvelle), who is one of the nobles of the countryside, joins the Guard Division of the French Army, and he is a handsome boy who is ill-fated by logic, and despite his extreme fear that he will not exchange love, and he who does not improve the beautiful pronunciation helps him ( Serrano) in approaching her so that he can enjoy her love, the beautiful in the play, we find that it provides wonderful lessons and values in altruism and self-esteem and courage is concerned with focusing on the essence of man and the beauty of his soul regardless of the permanence of his appearance, therefore altruism is a behavior that benefits other people and in it the individual makes sacrifices from Yes for the benefit of others " (6: pp. 11-13).

### **Chapter III**

#### **The first axis: Altruism and its representations in the Arab theater**

Altruism in the Arab theatrical text has become humanistic as part of the moral system for its prominent role in the social, educational and cultural aspect of being the main player in this organization for building and integrating people in particular and society in general. This altruistic behavior includes a tendency to participate in social services and respect the feelings of others and endure Responsibility towards them, as the altruistic values in the theatrical text took two interrelated and interrelated aspects through the existing conflict in the events and plot of the theatrical tied to the character of the hero. Moral, this is what we see in the play (the door) of the Palestinian writer Ghassan Kanafani (1936 - 1972 AD). The story of the play revolves that a delegation consisting of (it was said and thundered) sent by King (Ada) to give water to the people of Mecca because of the lack of water in the (Adad) kingdom and the death of the plant And the drying of branches, plantations and starvation in the tribe, so the altruistic factor represented by the king (Aad), which

is voluntary behavior within the rule of his responsibility, has (Aad) refused to submit to the subjugation of humiliation to the god of the title He devoured (Heba), and he called on people to abandon him, but the delegation takes a long time on the road and is busy with the goal of having fun and singing, then he joins the delegation (Luqman) who was a monk in the Temple of Heba, so the delegation curses and begins to give water (Heba) and supplicate to it, so it appeared Three clouds, so he (Adad) stands amazed and so (Lokman, it was said and thundered) amazed and then they hear a loud voice coming from the clouds saying (to back) choose for yourself and your people from these clouds, but the king (Adad) said: death is better than humiliation) and he refused to submit to ( We see him burning his youth in building a paradise on earth and he called it (Aram) a new way for its people to live away from the domination and oppression of (Hiba) " The author (Ghassan Kanafani) shows us in his play and in a symbolic style pictures of the collective confrontation inherited by three generations Successive from the kings (Aad, Shaddad, and Murthad) and they are all determined to refuse obedience and subservience, what is remarkable about the play is that it does not mention (Palestine), but it appears on a symbolic axis sometimes and it strikes at other times " (4: 23-24), here the altruistic behavior appears In the theatrical text, which aims to benefit people close to them, and sacrifice for them without regard to any personal interest or benefits.

The altruism factor is embodied in the theatrical text through the personality's feeling of love towards others, as it is an important factor in favoring others over the soul, it is a self-motivation that stems from within the personality and makes it generous given in its work and its disposition with other personalities, altruism works to strengthen social relations and promote compatibility of the individual personality This is what we find in (I Am Your Mother's Play) play by (Youssef Al Ani) and the altruism it carries, as the events of this play took place in the monarchy during the British occupation of Iraq. Iraq lived in severe political and social circumstances as a result of the occupation, which was the one controlling the affairs of the country, it was the goal The Iraqi people get rid of colonialism and freedom from chains and chains in order to become a free country, and the model (Ani or Shaker) or conscious of its reality is an initiative that carries the altruistic values through which it can address reaction during the fifties, it represents reality with all its capabilities, and Umm Shaker lives in a house that exudes a revolutionary atmosphere So, her first son was martyred in one of the uprisings while we find that her youngest son (Saadi) followed in the footsteps of his brother and was imprisoned, while Kawthar struggles on the same path, that all of this occurs as a result of the mother's unlimited support, It is a " paradigm of militant motherhood, which takes pride in what children do and encourages them, pictures of the mother Ani in his play and possesses altruistic will and endurance, endured injustice but refused to complain and wail but stood tall and transcendent, she worked to collect women and incited them and led the uprising. And the mother of (Ani) is characterized by a sober mind controlling its impulses, wisdom and prudence and is full of passion, altruism, tenderness and noble pain " (19: p. 82), the altruistic values in the theatrical text take on two aspects that are connected and interconnected through the existing conflict in the events and network of the theater linked to the character of the hero, and in most of the Sometimes, the conflict is between two contradictory binaries in good and evil, life and death, while (Ahmed Shawky) is the first to advance the poetic play in Arabic literature and has dealt.

with the issue of altruism in his historical and legendary fictional plays, including his" lyric lyrical play (Majnoun Laila) influenced by the classic and realistic theater Shawky derived the themes of his plays from the history of Egypt, such as (Ali Bey Al Kabir) (Cleopatra's death) and (Koreqis), either (Majnoun Laila), The Umayyad era, this play was distinguished in its human and religious topic by Bedouin characters bearing the altruistic nature and its topics revolve around duty, traditions, passion and deprivation. Signs of the crisis emerge and the knot highlights the topic of love between The lover and its cause are graying, and as a result of this, the father rejected this graying, despite their old love cultivated from a young age, their youth at the time of grazing by sheep, and he pushed the boy (Qais) to notice poetry and sing in front of everyone's view of his cousin (Laila), " (15: p. 81).

The altruism is part of the innate human nature, each individual has the same basis to do the help of others, regardless of the circumstances in which it arises, linking the altruistic behavior to the instinct of life shows its effect in the benevolent acts of love, cooperation and giving, the altruism is a lush tree branching to bear its ideas in life and its activities and actions that It is based on and adheres to it, and no matter how different the individual's message in his life, whether it is for the sake of his children or his work or to defend his homeland, the essence remains the achievement of happiness. .

### **The second axis: an analytical study of the play (The Bloody Cross, Hallaj Al-Khair, Hallaj Al-Poor)**

Islamic thought took care of altruism as an essential element in raising a person and his direct impact on his life and on the lives of other individuals, because he is an important element that determines integration with them, and the hero took the word as a weapon for his revolution against power, believing that the word is an inherent weapon of battle, when the battle is for Society, Al-Hallaj's play by the author (Qasim Muhammad) included six main personalities: (Al-Hallaj is a man of humanity, Judge Abu Omar, Caliph al-Muqtadir, Minister Hamid bin Al Abbas, al-Junaid and al-Shibli)

Through these characters the writer's skill in depicting the story is highlighted through The events of the play, Al-Hallaj in his struggle with the public trying to see them with the truth and save them from poverty, (Al-Hallaj) is (Hussein bin Mansour Al-Baghdadi) He lived between the third and fourth centuries AH (244-310 A.H), a sheikh crucified on a tree as if Christ was the son of Mary and the reason is a preacher word, He searches for a word that carries wisdom, the word is the beginning of the end of Al-Hallaj's life, mixed with the poor living with them, revealing their triumphing misery for them while they are subjected to oppression and tyranny. Because of interest in any personal interest or benefit, she is a person who elevates the well-being of other personalities, and he was arrested and tried on charges of heresy and thrown into prison despite the fact that (Al-Hallaj) was a pious apparent belief in the future of worship wanting to arrive, then he was crucified, killed and unjustly burned, for he is a hero martyred for An issue that he struggled with and defended, and it has a realism rooted in the struggle, it is the personal and humanitarian challenge. The struggle of Al-Hallaj with the people in power. (Al-Muqtadir), and the minister (Hamid bin Al Abbas) took it as a way to fight (Al-Hallaj), and thus there was discord between the state and the people, monopolizing yields and raising prices that were the reasons (patches).

Take altruistic values in the theatrical text and the two sides of the twin and interrelated through based in the events of the conflict and the play's plot associated with the character of the hero, he felt the power danger Hallaj, and accused him of blasphemy and heresy, so the judge reveals BML what is behind the meanings of (Hallaj), and condemned by twisting speak to another meaning " : President of the Court: you are accused by the right in you ... I am right .alhak is God, where are you from God ...? Are you right ...? (16: 20). (Al-Hallaj) sits with his two friends (Al-Shibli and Al-Junaid) talking, (Al-Shibli and Al-Junaid) differ with Al-Hallaj in their view of the world and the position of the human being in them. The al-Hallaj is confused between sight, insight, shibli and al-Junaid, and thus he closes his eyes in front of these miserable views of his poor people. " Why not allow us to Lajan the poor bear Balatna to the markets and we trade what produced our hands without tax, while Shibli occur: Iaoba Almoghait Burnout when worlds so Assonk does not recite not divulge, cover up God you " (16: p. 21). We suggest a shift in the personality of (Al-Hallaj) as an altruistic person as a social and educational reformer who comes down to people and chooses the path of integration with them, showing the inherent altruistic behavior (of the Hallaj) without regard to benefit or cost, in addition to that it is a solidarity behavior stemming from internal values and feelings, and the presence of (Hallaj) with The poor and their sense of their desperate situation were in disagreement with his companions and different views between them and his attempt to reach the truth, it is a self-impulsion stems from within the personality and makes it represented by it is generous giving him in his work and behaving with other personalities, (Al-Hallaj) addresses people by saying" back up because of righteousness, the house money is rumored to my neighborhood Caliph wealthy Ickson their animals clover and brocade, and Aalfon their animals with almonds, walnuts, pistachios and all the poor nation naked kill their famine, epidemics and all state facilities investment covered, jobs including judges not only get bribes, the same succession has become a commodity sold and put By bidding " (16: p. 25), al-Hallaj is exposed to all types of society by saying the word truth though, al-Hallaj decided to go down to him, sacrificing his own altruistic revelation seeking to reform them, as he suffers the longing of people a Li justice and reform and everyone is talking about the injustice of the caliph, hunger and poverty, but no one speaks, was arrested (Hallaj) by the authority and hired witnesses false, and was surrounded on by the crowd and it was (Hallaj) as well as the joy a capacity eager to salvation from the world even tells the earth in blood that Carrying good altruism and fertilization, to give birth to heroes beyond his role in altruism, witnessed (Hallaj) through the image of poverty that he saw will kill people, so honesty requires him not to shut up, and in the scene of the trial we find Hallaj speaking: " Whoever is manifested to whoever wants and how he dies, I am dying, and killed Steel, burn, and carry on the waterer:

Ah .. my enemies kill me as my trusts kill me

My death in my life and my life in my death

I have a self-erasure for the sake of honor

Staying in my attributes of ugly dirty

So kill me and burn me with my weaning fat

Then they passed over my shelves in the graves of female students " (16: p. 61).

The ordinary public who unconsciously killed (Al-Hallaj) ((Al-Shibli and Al-Junaid) and the group of people who killed him while they are doing, and the authorities with their corrupt apparatus, (the police and judges) and (Al-Hallaj) himself by his epic response to the situation and his challenge to spread the exploits of truth and justice in which his blood was permitted and not to surrender and struggle for the poor and needy, Valaithar here is the preference of the interest group on the interest of the individual and is therefore an act is the purpose of the benefit of others without the desire to receive any benefit and be motivated to do the internal behavior of interest and sympathy with others, and this attention focused on them happiness and well-being and the benefit and the absence of The reward of any kind and altruism is a spontaneous goal in itself.

**Conclusion (results)**

At the end of the research, the altruistic approach occupies an important place in the life of society by strengthening social relations and enhancing the compatibility of the individual personality with the personalities of others as it is one of the requirements of instinct and human nature and this is one of the most important elements of successful work, and this requires knowledge of the nature of the problem and then its treatment, which is considered a humanitarian problem. A utilitarian that works through the principle of exchanging emotional needs between individuals such as love, sympathy, tolerance and the word truth, and others that govern the moral principles and values of that person, especially Iraqi and Arab people. Ethics in humans as they affect all processes of social interaction, as Islamic thought focused on altruism as a basic element in human education and its direct impact on his life and the lives of other individuals, because it is an important element that determines integration with others, and contributes to building self and overcoming passions and organizing social life. Self-sacrifice and money.

Through the application of an Iraqi theatrical text model, and the analysis of the main theatrical personality and the altruistic principles and values it holds, the researchers reached a set of results and were as follows: -

- 1- The character (Al-Hallaj) has an inflammatory altruistic character, this indicates the revolutionary spirit that he advocated in his play, in which altruism was characterized by sacrifice of tangible and intangible things.
- 2- The play (The Crucified Cross, Hallaj Al-Khair, Hallaj Al-Poor) was distinguished by some artistic integration and taking into account the elements of the dramatic construction and the aesthetic dimension through the personal feeling of love towards others, as the writer shows an important factor in the preference of others over the soul.
- 3- The writer focused on the principle of cost and benefit through the altruistic personality (Al-Hallaj), which works to exchange emotional needs and build good relations with others. . . . .
- 4- The character (Al-Hallaj) was distinguished by the defining and combating injustice characteristic, determining its fate from the beginning, and it took from altruism its high ability to self-control and restrain it.
- 5- The analysis of the play (The Bloody Cross, Hallaj al-Khair, Hallaj the poor), produced for us positive examples of altruistic values, including (sacrifice, self-building, reward for good with good, justice, eternity, etc.), and negative models (exploitation, cruelty, self-love, slavery, etc.) .
- 6- The altruistic values that the writer has embodied in the theatrical text varied according to the diversity of its personalities and cultural and educational affiliations for it, a period that includes under the list of positive mental mentality values (reform, wisdom, justice, sacrifice), and sometimes it falls under the list of emotional ethical values (mercy, love, Kindness, tolerance).

**Conclusions**

- 1- I showed the writer's altruistic features in the character (Al-Hallaj) that she is searching for permanence, continuity, revolution, and jihad in fighting oppression and tyranny and helping others.
- 2- The writer relied on the principle of martyrdom, which is the supreme thing that Islam called for, and it is one of the apparent and latent altruistic behavioral patterns.
- 3 - The writer described in his play (The Bloody Cross) that it was characterized by altruism and in which the personality realizes that it is a human being, as it is not possible to become conscious of all awareness of the deep essence of another personality unless you love it.
- 4- The writer evoked the selfless character of many special dramatic situations, which work on building myself for other characters, and through which they define their features, values and dimensions.
- 5 -During the analysis of the play (The Bloody Cross), we find that the positive altruistic values tended towards spirituality, sanctity and ideals.
- 6- The altruistic values that the writer employed in the text (The Bloody Cross) reflect a reality of the times in which we live and benefit as much as possible in building a future for all societies.

**List of sources and references**

- 1- Iskandarani, Amani Ahmed: **The Meaning of Life and its Relation to Selflessness**, Unpublished Master Thesis, Damascus, 2016.
- 2- Batson, Daniel: **Altruism in humans**, see: Salama, 1912, Asharq Al-Awsat, 2011.
- 3- Bradley, AS: **Shakespearean Targidia**, Part 2, Ter: Hanan Elias, (Egypt: Ministry of Culture and National Guidance, Platt).
- 4- Al-Bishtawi, d. Yahya: **Palestine in the Arab Theater**, (Amman: Ministry of Culture for Publishing, 2008).
- 5- Helmy, Mostafa: **Ethics at Auguste Conte**, Al-Aloka Cultural and Social Magazine, 2012.
- 6- Rustan, Edmond: **the poet Serrano de Bergerac**, (Beirut: Dar Al Sharq, without T).

- 7- Sorani, Leila: **A Dictionary of Moral Terminology**, 1st edition, (Beirut: B Center for Studies, 2006).
- 8- Saliba, Jamil: **The Philosophical Lexicon**, Part 1, (Beirut: Lebanese Book House, 1982).
- 9- Qutb, Dr. Ayman Gharib: **Altruism, Selfishness, Emotional Empathy and Moral Identity**, Fifteenth Annual Conference 2010, (Egypt, Ain Shams University, 2010).
- 10- Corneier, Pierre: **The Master's Play**, Ter: Youssef Mohamed, (Beirut: Lebanese Book House, 1971).
- 11- Mandour, Mohamed: **Shawky plays**, (Cairo: The Renaissance of Egypt for Printing and Publishing, without T).
- 12- Muhammad, Qassem: **The text of the play The Bloody Cross**, Hallaj Al-Khair, Hallaj Al-Fakhr, (Cairo: Center for Arab Civilization, 2004).
- 13- Al-Hashemi, Abdullah: **Islamic Ethics and Ethics**, 1st edition, (Beirut: Dar Al-Ulum, 2007).
- 14- Hilal, Muhammad Ghanimi: **In Theatrical Criticism**, (Beirut: Dar Al-Awda, 1975).
- 15- Youssef, Youssef: **The hero in the Iraqi theater**, (Baghdad: Freedom House Printing, 1983).
- 16- Yusef, Aqeel Mahdi: **On the Meaning of Al-Jamali**, 1st edition, (Amman: Dar Majdalawi, 2008).