

Psychological Motives for Crying in Umayyad Love Poetry

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Abstract

The psychological structure interacts between its internal components at the moment of the occurrence of the event that stimulates the emergence of that structure, and then the self composed of the psychological structure, customs, traditions and legacies is in another conflict, and from those internal conflicts comes crying, representing the process of deprivation of desire, and desire in its various forms, so that tears, crying, regret and pain are the result of the entire process, as a result of the relationship between the poet and his beloved, and the various influences that revolve around them.

Keywords: *Climate Change, Human Psychology, Emotional Impact, Cognitive Responses, Bibliometric Analysis.*

Introduction

The psychological structure (individual unconscious) is formed of three elements (ego, id, superego), which represent the rejection of desire, desire, and ideals respectively, while the self (consciousness) is the result of internal conflicts, customs, and traditions, so that the self is the identity in which the individual lives within his society, and this self is what the person tries to show in the best possible way, in line with social reality.

In poetry, we find these conflicts in the form of words expressing this complex structure. Poets have expressed the relationship between them and their beloveds, within the subjection of the soul to the standards of society, customs and traditions, to show the different psychological complexes, as well as the effectiveness of repression and suppression, stored in the subconscious area. This expression is not just words that carry human feelings, but rather it is the expression of the different psychological symbols within the soul, to carry the effect on the recipient, and to express what cannot be expressed in normal life. In this research, we have tried to focus on the language expressing the soul through different words, and sentences expressing the psychological interior, and then creating poetic beauty through the erotic poetic poem.

The third topic: Self-conflict and the productivity of crying

The psychological structure interacts to form the behavior issued by the human being, and if crying is part of the human behavior to express a certain state, then it is a conflict of the psychological structure, and then the existence of the self that acquires its existence from society, so the self is that image formed from the psychological structure and social customs and traditions, so the self is what the human being lives through in his society, and crying is one of the means used to express internal psychological reconciliation, or to express a certain emotional state.

And In this topic We are trying to give Important features of the self Humanity, And explaining its shortcomings and how to change and improve them, as the issue of the soul has been considered one of the complex issues throughout the ages, so AI was greatly influenced by humanity's efforts to understand its nature and relationship to human behavior, as it is the main component. And for the character Humanity, And Freud A And a psychologist in the psychology department Humanity II have three A Rakan: (the AU s and him A Oh my God A We are the A on).

The relationship between the soul and language is a relationship of formation and existence, but on the scientific level, The relationship between linguistics and psychology goes back to the nature of language as

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one of the manifestations of human behavior. If psychology is concerned with studying human behavior in general, then studying linguistic behavior is one of the aspects of convergence between linguistics and psychology. The behavioral school was interested in Behaviorism" The expression of this psychological structure is through language, which is the self or image of the speaking character.

Freud identified the mixture of conscious and unconscious, and same related to social life and creative, so like the tendency of human being for natural residence in its surroundings. The ego is the opposite of the id or the divine, and it is the result of the conflict of desires with the social structure (the superego), so that the ego is the representative of the human self through which he lives with society and with the behavior that is appropriate for society. .

But the hobby and my God: Like the deviation and the desire to satisfying lust. Thus, the area is anti-ego, and this ego or id falls within the commandments of the superego, so that the ego is the result of that conflict. . FId: The innate reflex system, its main function and discharge of psychological energy that, when repressed, causes tension that permeates the personality system..

But the we are the Aon me: Like the ideal tendency of the human. It represents the area of conflict between desires (the id) and the ideal world (the superego), so that the ego represents that result between the two. The we are the Aon me: She portrays the ideal. Much of what represents reality and the struggle for perfection, he does his work based on it to the levels of creativity imposed by societal forces. .

It takes place within the soul. Humanity is a struggle between these three forces., which represents the normal person, so be the we are prominent and in our natural position., A what's in the other human being? Whether the ego is prominent and dominant over the rest of the forces, the permanent human. I suffer from residual. There are revenges, You may be from childhood, stored and repressed in the subconscious, And when the right situation comes for her, she appears. I am aware "Freud is the one who coined the term unconscious. His idea of the unconscious is that a person builds his reality based on his repressed desires." .

From this, the effect of the characteristics of repression and restraint on the soul becomes clear. These complexes appear according to that conflict, and the appropriate environment for the appearance of those complexes. Complexes take their visible field through two paths (dreams and literature), as dreams are the area of taboos, that is, the emergence of complexes into the unaccountable world, at the moment of the absence of the censor, while literature represents a lesser area for the appearance of those complexes, but it is saturated with symbols and signs indicating taboos.

The relationship between literature and psychology meets in the area of expressing dreams, and here the poetic dream, so call the bear with psychology contact. A close. A, to. They share an interest in the experience of humanity, and the behavior. He forgot me, Psychology tracks the workers of a bear, and search in this workers on the source of artistic creativity in it "Poetry is an intellectual and emotional outpouring of the individual poet that he breathes into the environment from his imagination. It represents a result that is made by the influences of desire, will, biological need, the centrality of the ego, social status, and the possible means of culture and civilization." .

Poets work on broadcast deep emotional area across their poems so the words are represented. what They are suffering inside their souls, And love, And anguish, And deprivation, To release some of the pent-up feelings inside him, And to realize in his imagination what no can actually achieve it "That's the artistic enrichment is, for the creator and the contemplator, the release of emotional energy that has accumulated excessively on some tendencies due to its suppression and the impossibility of releasing it." , F The poet lives the experience in his imagination and broadcasts it. It to the recipient in a creative way, via manipulation of words and meanings and their arrangement in a way that expresses his psychological state and achieves the goal that he does not can actually achieve it, Because of society, customs and traditions, which is permanent. What? be a hindrance. A in achieving what Aspires I Why the individual and the poet?.

Perhaps the issue of love and attachment to a woman represents the centrality of deep feeling. This depth represents the feelings that indicate a close connection, and any moment that represents separation for him means that he is in a moment of loss, which makes crying the appropriate expression of that loss. "Love between a man and a woman is, in its initial nucleus, an emotional inclination based on sexual instinct, but it takes various forms of expression and behavior, including compensation and escalation."

The previously defined psychological concepts and internal conflict are reflected in the poet, and when poets express love and anguish, they are supported by social life that excludes the internal aspects, so the expression of those feelings is in a way that affects the recipient. We find the poet Qais bin Dharir suffers from controlling emotions. The rage towards Lubna. It uses a wish to express something that is not actually fulfilled. :

I wish Lubna would visit me in the wilderness

I complain to her about my pain, then she returns

Every person of heart and every soul in love has awakened, and my heart is full of my life and is horrified

Oh you whose heart never recovers from love, and whose eyes weep with passion

We find that the movement in the text stems from the wish, so the words are linked together to weave the main idea, which is longing and anguish, until it reaches the stage of crying, that is, a process of internal psychological conflict between desires and the society that excludes desire, so Lubna is the woman who drives Qais' emotions. And the motive to arouse his repressed emotions, no He can actually reach it. A What is in his imagination creates the appropriate atmosphere for him to get close to his beloved and win her, as he compensates for his acute feeling of deficiency via embodying the love scene. And it is far from unique. A about the A Observers, the ego here is prominent and dominant in the poet's personality and controls him. But control remains within the poetic dream, so that psychological motives and deep desire are the factors that cause crying.

The poet employs the evening, which expresses loneliness, and then the stillness, which stimulates the deep, so that reality is the factor in stimulating memories associated with women, and then crying is the weapon with which the poet confronts the painful reality, so Qais Ibn Dharir seeks refuge. I To me A Dreams may comfort his aching soul :

Your ghost visited me at night So he kept me awake, so I spent the night shedding tears of longing, lost in thought.

Deprivation made the poet resort to dreams, which express the repressed and what is forbidden in reality, as a result of society, customs and traditions. And the poet in position A Go out It refers to the deep dimension and psychological conflict. :

I love sleeping at the wrong time, so that I may meet you in my dreams.

Dreams tell me that I see you, so if only dreams were true

The poet resorts to I To me A Dreaming to achieve his goal near his beloved, that is, achieving what was actually denied him. He lives moments full of love and passion, as he tries I Reality shift A Lime, And compensate him with A Dreaming, To get rid of A Psychological blame, And lives the romantic moment "The causative and explaining forces of our dreams are our irrational desires."

The poet's inner pains find a way to express themselves through words, which depict the extent of suffering and express the deep psychological structure, i.e. the presence of instinct in the text, as instinct is the one working to encode itself through words. Qais bin Dharir says :

Is he crying out of longing and passion, or is he crying out of sorrow and wandering?

I am aroused by the love of Lubna, by the attachments and kinds of love, and their horror is great.

Whoever clings to the love of Lubna, his heart will either die or live as long as he lives, and he is a speaker.

Even if I agree to be patient with you, I will still keep the covenant between us.

Our time has scattered the family between us and you, and the enmity is ominous.

Is it true that your heart is empty and my heart is sick with your love?

The poet draws a balance between fleeting love, or love that is expressed in a way that is not subject to experience, and love that comes from the depths. The difference between them is great in depiction and feeling. Rather, deep love that comes from the conflict of desire with society, that is, the result of internal interactions, results in crying, which is what applies to his relationship with Lubna.

Qais embodies in this ASleep AHis delicate sense, And his passionate feelings towards Lubna, the poet reveals the tragic ending that ended in separation, and AIts eloquent influence on himself, feelings of love, longing, disappointment and torment flare up in his soul, The poet lives in the shadow of these psychological conflicts., The conflicts within him escalate and reach their peak., And his feeling of need remains ITo my beloved, and IHe is still waiting to meet her and embrace her, as he is experiencing a kind of psychological shock as a result of extreme frustration..

His flirting was delicate.. Oh, chaste. A, Chastity occupies a prominent place in his poetry, as the honest expression of love is the highest of human feelings. But the psychological conflict is the source of these feelings, specifically in the clash with society, and its prevention of connection with the beloved. These words sink into the conscience and settle in the heart. "The love that has left an important impact on human history, literature and thought is characterized by being miserable, wretched and miserable. It is the love that does not... He knows happy endings because he is always an ally of tragedies and a companion of death and destruction."

As we have previously stated, the poetic dream is similar in many respects to the dream in sleep, In a dream, motives and desires are activated, whether we like it or not. We dare to admit its existence in wakefulness." Therefore, poets choose literary words that express these taboos, which are the result of internal psychological conflicts. The conflict continues between the id and the ego, everyone wants to achieve his desires.

This applies to the poet. Qais bin Al-Mulawwah, that resort to ITo me the night, May he find peace and comfort Or his beloved comes in a dream to express what is forbidden in society. The internal conflict forced the poet to resort to what is not socially monitored. The conflict between the ego and the id is manifested through expressing the desire to be away from surveillance. :

Better than Laila, who looked back at me when she was traveling

My eyes are filled with tears, as if abundant pearls were being milked from her eyelashes.

Doesn't the night bring me and Laila together? That's enough for you, in it you bring us closer together.

You see the daylight as I see it, and the day rises above you as it rises above me.

Tears achieve the internal property of expression, and thus find psychological reconciliation with reality. The dream is the alternative to reality, and it is the symbol for those internal conflicts. Night is a time of stillness, darkness and silence., Where the soul is in AOn the degrees of calm and relaxation, So the images

crowd and condense. The beautiful in the poet's imagination, creates a world for himself. I am full. With happiness and love, Even for a few moments, it satisfies his desires and urges..

And chooses Qais bin Al-Mulawwah Reality makes him a witness to his experience in love, as he defines what he lives through the image of the exhausted body, so that his evidence of love is the tear expressing his longing, and the desire of the id to appear and its struggle with the ego :

If Laila is mentioned, I become wise and think again

My heart's masterpieces are from a branching passion

They said it is true that there is no ghost of heaven in it

There is no concern except with fabricating lies

I have mistakes that I neglected to mention.

Whoever wants to follow me dives into it

My tears and love are my witness to my longing

He stripped the flesh from the curves of my bones and shoulders

The internal conflict between the mind and the heart is the conflict between desire and repression. The mind is the representative of all the cultural production that imposes on the poet not to reveal or not to approach the beloved, to make him the censor of his behavior. But at the moment of forgetfulness, and then the repression in remembrance, it puts the poet in a state of crying, so that crying is the result of that internal conflict, so he is shaken. There is something buried in the poet's soul that is raging inside him, so he... It reflects a sharp image of his psychological suffering, as he needs. If Laila remembers her, And her picture is not His mind and heart are separated.

Arabs and society in general have made marriage the cultural standard for meeting the beloved, and depriving the lover of marriage for various reasons puts the poet in a state of psychological conflict with the one who rejects it, so "The lover who does not Marrying his beloved is a recurring situation in human life. It is a situation known for its severe psychological pain, especially when the beloved marries another man, and the psychological pain increases in severity and violence." .

Poets have different motives to express love, and the method of expression is linked to events, and tears are the means used to express that. The moment of separation from the beloved is the moment of psychological separation and killing of desire, so the poet feels the need to cry, which is what appears in the saying: Qais bin Al-Mulawwah :

My tears were wasted and my sorrow was healed by my departure and leaving behind those I love.

And I don't have money Longing consumes my tears if I am far from the home of my beloved

If I do not find an excuse for myself and blame myself, I will blame fate for what happened.

The poet feels a feeling Deeply oppressed and wronged, His feeling It stems from a For the deep soul This is dominated by A Melancholy, sadness and despair, we feel the pain of love clearly in this A Bayat, because he was honest. In his affection, Leila the lover A And the last one is in Qais' heart, I gave it to him A Luan. When I connect. A, And I tasted all kinds of things. A from deprivation when. A A Go out Which makes the psychological conflict at the highest level, His delicate, sweet poetry exploded, loaded within its folds. A Types of torture, Lost Laila left A Rich. A deep. In himself, The effect is the result of the loss of desire that the id works to explode internally, so that the superego exercises its power to prevent that, but words

are the outlet for him, so Despair overwhelms the poet and his voice of groaning and complaint rises, The burning sensation increases. A There is no love in his heart "It is a complex emotional state that includes the entire human being, body, mind and soul, and in which many factors are mixed, such as the rush of desire, emotional excitement, passion, sympathy, responsiveness, empathy, affection and the tendency towards sacrifice for the sake of the beloved's interest, happiness and joy." .

Arab culture has worked to make the male character a bearer of strength and courage, and thus the ability to endure hardships, so the poet defines Qais bin Al-Mulawwah His crying over Laila was a natural result, and that neither skin nor strength had any effect in preventing those tears. Likewise, culture was present in his use of the bird carrying signs of separation and death. F Laila no His heart and mind are separated The opposite happens, and it makes the poet sad. :

I remembered Laila on the eve of the two seashells, and her memory is new all the time.

If the raven prevents me, then my return to Layla is far away.

I have a motive if I know whether Laila's love is decreasing or increasing

It has moments of death at its end, with which it kills and revives whomever it wants.

If I get angry, I see people perishing, and if I am pleased, souls return.

They said, "You cried." I said, "No. Does the icy one cry from joy?"

The last house embodies the internal conflicts between culture and desire, between the personality that was built on masculine foundations (manliness) and the desire that does not represent that strength, as desire makes the person in a state of weakness in order to achieve it, so The poet is always thinking of Laila that no It left his imagination, F the A We clash with society, customs and traditions., Do you want to be happy? Happiness is not She knows her way to the hearts of lovers, because separation is inevitable. "Platonic love expresses chaste and passionate emotions at the same time. The poet who was not married to his beloved found in poetry a compensation with which to extinguish the flames of his love." Platonic love is the result of that conflict, and it is the garment that the poet wears to cover the inner desire and bring it out with that chastity in front of society. The higher self appears in this manner so that the image of Arab culture is present in the text.

Crying is the psychological treatment that poets use to get rid of pain, and it is the weapon they use to confront those who attack them. In reality, it is the internal psychological conflict, but poets dress it up with a kind of nobility and loyalty, and Kathir bin Abdul Rahman, nicknamed (Kathir Azza), is one of the poets of pure love poetry whose name is associated with... A poison from A Her love, And his story is not It differs from the stories of poets of pure love. So that tears are the gateway to expressing the events of this wonderful story. Many say and A His heart was not squeezed :

My two friends, this is the quarter of glory, so tie up your camels and then cry wherever they settle.

And touched the dust that had touched her skin, and a house and a shadow where she spent the night and remained

no Do not despair that God will erase your sins if you pray where she prays.

Before Azza, I did not know what crying or heartache was until she left.

The poet defines his tired psyche, this psyche did not know fatigue before falling in love, so your ٴThir is the A He lost his temper, Tired and heartbroken A Why the separation, the conflict within himself is still ongoing Calm down, the tendency to love and what It involves a psychological need, no. He must at the same time submit to the pressure of sexual need, and he may sometimes be confused with it. The poets

expressed their love without embarrassment, and the look at charms remained as compensation for deprivation. The heart of the platonic lover does not... Fails to One beloved, This love made him weak and unable to face the bitter reality laden with all the meanings of sadness and crying..

Poets identify the memories they lived with the beloved as the factor that provokes crying, that is, the existence of the conflict between the ego and the id, between the desire to obtain and not to obtain. Many say Ezza :

For the glory of the days of Dhu al-Ghusn, the drawings of the two gardens in the suburbs stirred me up.

The bridle of the camel makes me cry, and the gardens of my path are of old

The house is a monster, but a generous person may enter it and sing in it

The poet reflects in this. He is in a state of severe psychological agitation, as he does not He can overcome his psychological troubles resulting from emotional deprivation., And away from the beloved, The poet chooses the house to compare it to his beloved, as it is his psychological home, the homeland he left, and he uses crying to express that loss.

When culture comes between the poet and his beloved, culture itself creates the alternative, but Jamil, according to his religious culture, chooses to resort to the Creator, to escape from pain and suffering, so his complaint is to God, embodying the psychological conflict, through his identification of the pain in the soul, so that his complaint is to God. Jameel bin Muammar says :

I complain to God, not to people, about her love, and I must complain about a lover who terrifies me.

Do you not fear God regarding the one you killed, who came to you in the evening humbled and supplicating?

If my body is in a land other than yours, my heart will be with you for all eternity.

If I say this, when I am comforted and dare to abandon her, my soul will continue to intercede for her.

Don't you fear God in killing a lover, whose heart is burning for you to sever?

And if I threw myself, how can I come to tear it apart, and throw away its rejection, the eye would continue to tear up

The last situation in the last verse refers to the state of psychological disturbance leading to crying. The poet sought God's help to be patient with what he was experiencing. Seeking help from God Almighty relieves tormented souls, and He gave her the strength and patience to bear distance and separation, so poets of pure love resort to God Almighty., This is an unconscious psychological compensation for the poet's anxious state., And to achieve a kind for himself. A of psychological stability, Poets of the era. Moi were influenced by the teachings of the religion. I. Hi, I am relying on you. A. I For God Almighty said in Surat Ar-Ra'd: "Those who have believed and whose hearts are assured by the remembrance of God. Unquestionably, by the remembrance of God hearts are assured." But reassurance does not mean forgetting love, nor the complete disappearance of psychological conflict, but it is less severe, so we find tears supporting the poet's psyche and getting out of that psychological crisis.

The effect of separation on the poet comes with precise verbal outputs, as he tries to depict tears and pain through words, so he uses Beautiful Bin Muammar The state of separation to express the inner pain, and then draw a picture of longing, so the poet resorts to the dream expressing the poet's instinct, and the open space to express repressed desires, and then the picture of social deprivation becomes clear, and the reasons that stood between the two parties :

As if the tears of the eye, the day it endured

Buthaina, watered by the sprinkler

Women, no one can be close to them for the one who loves them

Of people, except misery and arts

The horrors of separation turn my hair white

And I raised myself above where you are

Alas! If something comes between me and her

Oh my soul, how it feels to you!

I am sleeping, but I am not sleepy

Maybe we will meet in a dream

Although the poet does not feel sleepy and does not need sleep, it is an area of escape from reality to a dream, and he achieves what he was deprived of in reality, through his embodiment of the image by using (perhaps) which indicates simple hope in achieving the desired, so The Udhrite poet lives in constant anxiety, desires (The hobby) You need to be satisfied, and here the psychological conflict occurs between the bitterness and harshness of reality. A time, And between need I To satisfy repressed motives and desires, the poet tries to reconcile between (He and Aus), He resorts to I live imaginary emotional moments in my dreams, far. A reality that strongly rejects this, The platonic lover derived his strength from his deprivation..

Poets were not spared from the state of love and pain, even Omar Ibn Abi Rabi'a expressed that pain, as he Omar was a character who attracted the women of his time, he looked. Because of his good looks, elegant dress, and sweet speech, Women were competing to gain his approval and obtain verses of his poetry. "We saw him as the focus of women's attention, waiting for his arrival, stealing glances at him, and sending him messengers. One of them was crying over his separation, another seeking his pleasure, and another seeking to meet him, while he was a prince of passion among them." However, he makes crying an image of reality in his oral message to (Umm Al-Haitham), Omar bin says I am Rabia :

In the name of God, greetings to the infatuated, are offered I have a good build and am honored.

And a document that I have entrusted to you, Umm Al-Haytham, when I depart.

In it are greetings and peace, and mercy, the book of which is written in the dictionary with tears.

From a lover who is infatuated and bears the consequences of his sin, the heart pours out a punishment that has not been unjust.

He is clearly in love with you, and his mind has been taken away by your love, O Uthaymeen, infatuated.

We notice AN al ANa Alia is at the forefront of Omar's character, The tendency is I Clear peace in this A Poetic verses, as the poet turns to God Almighty, perhaps in a state of fear and submission to God's will, so I A person reaches a stage in life where he feels weak and humble before God Almighty, so On the despite Which Many critics and researchers have mentioned Omar's carefree and playful personality, but there is nothing... This is proven to be true, as the poet may have loved a girl sincerely and did not want to reveal her secret, so he mentioned the names of many women in his poetry. on "Most of the names mentioned are nothing but symbols of a real name that the poet deliberately used to confuse the reader and

listener of his poetry, in order to preserve the name of the one he loved, or to protect himself from destruction, at a time when the poet was not permitted to flirt as he wished and with whomever he wished."

theAHaws bin Mohammed AlAChristians are poets of the modern era.AMoi was prominent in the subject of explicit flirting, as he flirted with many women of his time, he was a young man.I am elegant.A perfume.ASo he was the focus of people's attention, and this did not make him get rid of longing, or falling in love, and then expressing that deep love, which represents the internal psychological conflict.He saysAflirtatious huss.And I cry.I am so longing :

The heart returned from the safety of the installation, so my eyes are estranged from the pain of love.

I said, O heart of longing that does not He loves your love

The separation from Sulaima is approaching, and the quest for union has become difficult.

We find that the poet has issued the crying eye from love, and whether the crying was for the purpose of highlighting his experience in love or for the sake of getting closer to the beloved, the psychological conflict between desire and reality is what makes the poet declare what he wants, andSalama is one of the girls that I likeAHoss,Many saidAflirty logo.A, for poets of explicit love flirt with women., Was it their flirting?For entertainment purposes? AIs there true love? The answer is two-fold.

maybeHe isLoveohTRUEOh, butThe poetmaleMany of theAsk,To mislead the listener,And to remain conservative.I love himfromWithoutthea statementonThe truth of the beloved,AThis may be due toII have control(The hobby)On the poet's personality and its prominence,To satisfy his repressed desires and motives, love accompanies poets.,And a driver of their emotions and motivationsBehind these motives lies the desire to obtain what they were denied.

theAHoss :

I love her and I love meeting her as a thirsty person loves a cold drink.

A love affair that persisted in the years of youth and then wore out. It is getting more and more renewed.

How can it be, when gray hair has appeared, and the passage of time has cut a rope that was harvested for connection?

For every lover, there are projects that protect her from the thirst that is quenched.

Do you think the names of the heart are as they used to be, or do you think the head is black?

I cried my heart out during my youth, so whoever wants to can blame me, and whoever wants to can make me sad and happy in my crying.

The poets' first experiences are almost the most effective in the existence of the hidden structure that carries desire, and that relationship in youth is central to the existence of love in the future. The poet searches for an alternative to that love, and since he lives in a state of loyalty, he recalls the past and yearns for youth, so...The meeting between theAA pill that soothes tormented souls, as women have a place in a man's life, and they have a great influence. attic,It arouses his inner feelings and awakens him, and it is a source of happiness and misery in a man's life, and a cause of psychological instability.,The fear and anxiety of losing her makes him anxious..I am disturbed.I am crying.A, He does not He can control his emotions.AThe mother of the woman he loves, perhaps the poet suffered from failed experiences in his relationship with women,And these experiences left in his soulARich.A eloquent.A.

The series of poets who suffered from love is long, thisAl-Arji is a poetAMoi is known for his frank flirting.,His name is Abdul Allah has Ibn Omar and Al-Arji, his nickname (in reference to a spring of water

called Al-Arji, near Taif), Like other poets of his time, he wrote poetry about many women. Crying is one of the methods used by the poet to express the love that troubled him. He says: The asshole Expressing sadness :

Oh, you who have an evil eye whose sleep has removed insomnia, and whose tears precede people's sleep

She did not sleep at night because of the worries that afflicted her, until the clear horizon was covered in the morning.

Or have I committed a sin and not come to you in anger? Why are the ways to you blocked from me?

When the poet reaches the stage of sleep and he is crying from the intensity of longing, this reflects the intensity of the internal conflict, and the more intense the desire, i.e. the strength of the (id), the more intense its conflict with the ego, so crying is the expression of that internal conflict. The poet talks about his feelings while he is away from his beloved, and paints a picture of his long, lonely night. Yes With worries, and The fear of losing the beloved is a noticeable feature of the poet, so Single Crying is a frequent occurrence in his experiences, for many reasons., connected to being away from his beloved, Or expression oh About feeling H, Or an expression of feeling h By God motive Psychologically, the poet needs I For me woman, that It represents his psychological and emotional refuge and support. Lost The poet was able to AN Yusall Lina's feelings towards the one he loves, these words flow from A Deep in his heart, what is it? I No reflection of his loving and yearning psyche I I will meet my beloved, And live near it.

A Most of these relationships were plagued with disappointment, as the poets did not succeed in achieving a successful love relationship, and this disappointment drove their souls To express feelings they Bitterly, It may lead to some of them A Hayana I I have a kind of false superiority over women and lovers., for A Showing pride and arrogance, And the creation of cohesion, Or vice versa, It may lead the poet I To surrender, humiliate and declare submission.

The state of tears is repeated by Hind Al-Shaer Al-Arji as he presents previous memories and an experience in love, to be the natural stimulus for the soul, and then crying over those memories. Al-Arji says A It is. A :

For the remembrance of one whose home is far away, and your heart is bound to follow him.

Time reminds me of the past, and my eyes tear up.

The nights of my family and the family whose memory makes my tears flow

Two mixtures, our preparation is one, and the rope of affection does not break

F Memories bring back the poet I A long time ago, perhaps the loss of a loved one reminds him of the loss of his mother., that is, expressing the state of separation between him and the psychological and physical connection with the mother. "no It is unlikely that he lost his parents as a child, so he was satisfied with a naive tear from an oblivious eye" That is, love is the symbolism and equivalent to the real loss embodied in the parents. The internal effectiveness of the symbolism of the soul makes the poet project his love and memories onto a person from the reality in which he lives.

that crying over a life gone by, Feeling the weight of the present time, Expressing oneself in one's struggle with a turbulent life, Reflects the poet's psychological crisis, The repression he suffered from since childhood due to the loss of his family caused him psychological suffering, and the obsession of fear and anxiety continued to accompany him, so his soul does not... Know stability, He continued to suffer from an inferiority complex., Lack of emotional satisfaction.

Al-Arji says :

You kept the eye closed, while its west was generous with a slope from the palms of the clear sky.

And from the voice of the fever of the Alatins, she sang, weeping over a branch of the lost, dark one.

Do you remember the life that does not return, the time you did not leave, and the infatuated heart?

And the singer of a beloved, I intend to mention him in my heart, for in my heart there is an ulcer that has not healed.

In This is the A Bayat seems the poet is bound I have memories, These are memories of a failed experiment. Give in the poet's soul A And he was hungry. It's different, it's a struggle between the Self and its desires, and the struggle with My dear, F Love was what drove poets I Why many factors?, A Their concern is their youth and their sensitivity, And their need I Humanity of salt I To assert themselves, And test their worthiness, Grace. A about what the field of poetry requires, gesticulate It requires an emotional atmosphere. "The emotional person is able to remain silent if he is in an environment that does not He feels that she is responding to him, but this silence is nothing but a mask behind which strong psychological tension is hidden. It is enough for a suitable circumstance to be available for that energy that has been stored in the emotional state to explode little by little."

Occupied the country A In the era of A Moi has a high place in the hearts of poets. A Moyaen, it was close I The man shares his life, and the poets of the era have recorded A Moi A I am so scared A A slogan in it, and their words came flowing from A In the depths of their hearts, which were truly in love, poets found in the woman's acceptance of their love a field for their fertile imagination, so she was present in their experiences, and the beloved and mistress were a cause. On poetic creativity "The Umayyad era emerged as the first era that witnessed the birth of love poetry as an independent art, due to external and internal influences embodied by manifestations of political, social and religious extremism, the effects of which were reflected on women."

Women lived in the shadow of the era A Moi type. A of tribal liberation, Lost A She was given the opportunity to live in the luxury of civilization, and poets wrote about her. They described her with the most beautiful qualities, and she was the woman of A Water type. I don't live in luxury, She was the daughter of the Caliph A and A His sister, A And his wife lives in beautiful palaces. Far from hardship "Psychologically, a woman is a beloved, faithful, free woman who performs Hajj, strives, and struts with supreme beauty. The best thing about her is... She is distinguished by being bold in her love, she reproaches, is cold, and sometimes ignores her lover, so that she becomes a source of happiness and misery in his life, so she refuses him, despite her desire to meet him, which is not He is slow to manage his affairs."

Poets suffered from their overwhelming love..What? It ends in separation, then it dissipates A Their dreams and their hearts were broken, and they suffered A Difficult psychological crises, And the internal conflicts between the three forces (the id, the A Na and A We are the A on me), And I reached them I To the point of madness, Or death, every lover would prefer death over A N marries his beloved to another man, This reflects the power of the id in exerting pressure on the ego, and thus the conflict with the cultural environment, which makes the situation turbulent, which generates crying among poets.

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