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### PSEUDO-BLIND POETRY (PSYCHOLOGICAL READING)

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#### **ABSTRACT**

The most important psychological phenomena that were tainted by his poetry, we now put the most important results emerging from this reading. The person who finds it and has gone through events and troubles that dyed his poetry with a psychological character, until it made psychological reading the most appropriate reading for the production of the poet, and perhaps the most important of these problems was the loss of his eyesight since his early childhood, but rather is another way to show psychological motives and their absence, so every literary influence is a beautiful source of the psychological state, but it represents a personal source in which the poet's ideas and immersion in the direction of the event converge.

#### *The poet's tragedy*

Ahmad bin Abdullah bin Abi Hurairah al-Qaisi al-Tatali (1), and he has two nicknames, Abu Ja`far and Abu al-Abbas, a poet and an Andalusian scarf who lived in the era of the Almoravids attributed in terms of the tribe to Qais and to the country. According to al-Tatabili al-Ishbili, because the prolongation of the homeland of his family and Seville is their emigration house. Poetry during the reign of Yusuf bin Tachelin (2) who was a prince of the Muslims from the year 500-537 AH, his upbringing and learning in Seville was the largest incubator of the science and culture incubators in Andalusia at the time, however, the poet's interaction with the events that he is going through and his response to it negatively and positively It affects the properties of his art and is another source that provides him with poetry Raya, and if we follow the life of the blind and pseudo-blind, we find it full of sadness and sadness even to be authenticated by his saying (3):

*And my life is nothing but a recurring craving I entrusted to him, but the most delicious of my life*

The poet grew up at the beginning of his life, a young child who was eternally injured in the most expensive parts of his organs when he was hit in his eyes, and he began to feel his way full of thorns in his dark world, and the circumstances forced the poet's father to leave the blind longitudinal hometown, which is located to the northeast of the Qastah secret, and this migration left heartbreak. And what he has psychologically connected to him subconsciously, and childhood memories were attached to him with the memory of the place. When he left it to Seville, it caused him heartbreak and psychological harm (4), he says in his talk about the tribulation of Seville by him (5):

*By God, what you settled in, we were content with it, but I am a sword that contained it. He is alien to Seville and his original homeland, which he adores, is a "lengthening" of what the sources say.*

After reaching the dream, the blind woman marries a woman called Amina, who did not stay long until she passed away, and he mourned the elegance of her consolation with the best of his best-ever (6).

*I trust in my grief that you are more beautiful than my youth and my wealth*

Then he marries a second woman named Zahr, among whom he has all his children: (8)

*I blew a blossom, and I learned that the blame was shrouded in the heart or denounced*

Here he enters a new threshold of psychological conflict, as he cannot - as a blind person - be able to provide the necessities of a decent life and the need for him to shed his face water in front of the praised ones. He sees that death is better for him than the shedding of the water of his face. (9)

*How much sperm from the face of my face spilled it with my love if I spilled my blood for it*

And the tragedy of deprivation remains accompanying him throughout his life until we encounter another crisis that has befallen our poet, as he appeared to him a little baldness and some white hairs in his head, which made him say (10):

*As for the days in my homeland, I will be healed of them so that they may be distressed. Nor did she spend the darkness of the eye when she needed to repeat what was in the hair*

One of the major disturbances that revealed to our poet a psychological incident that befell him with an abusive friend was located in a special position from the heart of the blind, who says (11):

*And a friend I have not removed from him in danger, as if I were in the dark, and he is Hassan. I was tempted by a fortune that he envisioned and sinned for me, but he knew that some provision was deprived*

So his friend, when he took an administrative position until he turned his back on the insane and showed him what was hidden from the reality of his feelings towards him, so this incident had a psychological effect, something that was tantamount to the psychological trauma of the long blind. As soon as he reaches the age of fifty or close to her, the ills begin to erode his skinny body and make him into a wasting ghost who resists sickness in bitterness and pain. He says (12):

*If he reaches the fiftieth, he is on the verge of what God is ill or reasoned*

Thus, death ends his psychological pain in this life, after he left us with a book full of colors of sadness and sorrows all his hair is printed in a psychological nature that the reader finds clear in front of him as he browses the book.

### ***The poetry of the blind, Pseudo (psychological reading)***

The psychological aspects of literature and gestures expressing experience with the human soul have far roots dating back to far more time periods than the history of the approaches of psychology and its modern study, and Aristotle is the legal father of psychological criticism through the theory of (purification) Which is one of the most important basics of the psychological trend in the study of literature, and the emotional feelings of emotion and fear achieved in the same recipient when reading the poetic texts, as it transpires in it, as his teacher violated Plato, who used to see poetry as great harm to society (13), and Arab monetary heritage was not To be free from some of those subtle views that indicate the profound experience of the human soul and the extent of its impact, Ibn Salam Al-Jamhi (231 AH) had the preference in setting the first seeds for literary criticism standards in his book (Layers of the Poets). The excellence of poets (14),

As for the stances of Abdul-Qahir Al-Jarjani and his insightful psychological looks at the effect of poetry on the soul and its reception, many are spread out in a place that is not written. In addition to the psychological statements that came on the tongues of the poets themselves, Dhul-Ramah was asked: How would you do if the poetry dunk closed? So he said: How does Doni lock in his hands? It was said: What is it? He said: being alone with mentioning loved ones (15).

It was said to many: How do you make the hair hard for you? He said: I wander around the imagination quarters, and the grassy riad, so it is easy for me to cultivate it, and the best of it rushes to me, and the Farazdaq answered when it was presented about poetry at times: the hour passed by me and the molar tooth was removed from me, it was easier for me to do a house of poetry (16).

Perhaps the examiner of modern psychological studies of literature finds it multiple by the multiplicity of contemporary approaches, especially after the spread of Freud's theories that had the precedence in directing psychological

studies towards the creative psychological impact, it has been proven that there is no one who has survived in this aspect like Freud held out thanks to his psychological critical property that made Among the inner powers is a scientific discovery of the effect that he left in the field of psychological analysis, relying on his study on what he calls: the fun, the ego and the superego, making the issue of the subconscious al-Faisal through which the main features that unite the creator with his creation are identified, leading to knowledge of the source For the real of artistic creation (17), and if Jung and Adler differed from their teacher Freud in some of what he went to in changing the individual's behavior, the nature of the genius, and the secrets of human psychology, then it is true to say that they have been revolving in the general astronomy of his theories (18).

The Arab critics were not isolated from this influence, as they demonstrated their role in this field, such as Al-Noihi, who sought to derive psychological characteristics and manifestations of behavior manifested in Abu Nawas's poems and news, ending with an explanation of its complexity with the physical disorder related to the nature of its formation (19).

On the other hand, Akkad sought in his study the personality of Abu Nawas to explain his psyche in the light of the known pathological node (narcissism). (20)

It can be said that the psychological analysis of the poetic text - old and now - gives us something that we see as extremely important and that it touches the true message that the poet wants to convey to the reader through language and poetic image that message whose features may fade when we are too analytical readings that do not pay attention to track the impact that It feels behind words, and it is often our only guide to discovering, but it is the psychological state that does not appear directly to the eye, but its appearance and knowledge of its dimensions necessarily requires new tools provided to us at times by the psychological approach. In the case of our poet, the importance of the approach that tends to look like A more important, and this is due to the privacy of his health and social condition. Rather, we claim that reading the poetry of the blind is a psychological reading that is the most serious entrance to understanding his worlds. It is clear psychological disturbances, and it is evident that every literary effect is a beautiful source of psychological state, rather it is a personal source in which the poet or the writer's intentions intensify, so the purpose of literature is to achieve beauty in addition to showing the impulses of the soul, and in light of this understanding we can look at the overall The capillary output of the petaloid blind The psychological deprivation of his poems that were published in all his poems, which we can classify into seven categories:

### *Despair*

It means an individual's feeling of separation from society and a sense of lack of benefit when he finds himself unwanted and no one needs, in addition to his sense of helplessness in the biological aspect, especially among the elderly (21), Recent studies have confirmed the fundamental fact of its conclusion that those with disabilities tend to adopt special visions of events and these visions seem to need a degree of psychological distraction, so being sensitive to the tendency to self-reproach makes the disabled person tend towards the vengeance in self-

reading of the surrounding events and this is what we find it clearly in the poetic effect of the longitudinal blind. The poet frequently arrives at the psychological fluorescence as if he generates meanings from himself that is handicapped by disability so we see the despair in a place where the poor from the people may despair, and despair is one of the meanings that we can perceive in the poetry of repudiation as a special type of despair as it is Scrambled Beams is apparent from the time, he says, addressing his wife (22):

O country of Al-Wasl, do I have some hope in you that is not something that is required I used to live forever and replaced it with what I know forever by retrieving what it gives. In this place, we find the poet cursing his apparent despair from the eternity and the way he handles things, for he - eternity - cannot give the person the opportunity to recover what he has missed. Somewhere, do not think that he has a return. In another place, we find the poet tends us to a strange, unbroken meaning of the meanings of despair, despondency, and a complete departure to lack of confidence in time and its resources.

Do not be fooled by anything that was annihilated, if it had been something that had not appeared.

He paid death for the ages of irrigation, so that he may live whatever he has forever. There is nothing going on towards demise, development, and fading. The ability to enrich others with a degree of hope. If that thing was worthy of this machinery, he would establish himself and tighten his arms. This meaning indicates a great deal of despair that controls the poet's pleasure. He makes him obsessed with the idea that the annihilation will catch everything Provide it.

And the poet continues to paint a poetic image that must lead the mind of the recipient to an idea that despaired despair and lack of confidence in life as an event that must pass and if something goes on long, he says (24):

And the luck of a person of his life is nothing but counted steps and breaths The boy and the sheik ran in the ring of the dead and ran the roses and the ace.

The poet in this place tries to establish in us the idea of the inevitable annihilation, as the sheik and the boy are separated to death. They are leaving and all things must be prepared for that departure, which poured into the poet's heart a dose of despair that he wants to water others.

### *Pessimism*

The direction of personal honors describing or being diagnosed through sadness and a tendency to fear of the future and a tendency to understand or perceive most things as not good or expect evil and negative results (25) Perhaps the source of that sadness is the inability of its owner to visualize what is possible To shine one day, and this meaning is clearly visible in the poetic output of the utopian blind. In a poem, a poem that we associate with the televised blind in his exhibition inciting the people of Seville to a man who says: (26):

How do these Riyadh fight you and how do you point the clouds of gravel? And he was not accustomed to existing, but when we were in he wept. And what about hummus from laughter, but he laughed like a cry

The poet in this place - and his excessive despondency and pessimism - almost dye the color of his grief, everything that falls on his eyes and this matter escapes from him until the green kindergarten, as the pessimistic reading that the poet presents to the text of nature makes him question the fact that she smiles and laughs and the fact that this laughter and that smile is natural, but rather The poet, in order to complete the drawing of his tragic scene, intends to the greatest degree of sabotage the logical relationship that governs the vocabulary of nature itself. The clouds do not rain in the way we know, but it is - the cloud - does not seek to exist on the ground with its generous rain, but is consistent with the sadness of the poet/text maker who requires Heavy tears and m Then, the poet's eyes pained with pessimism portray the rain to the reader as a lucky tear descending from the cloudy shelter, and this constitutes a wide picture that casts a shadow over the entire Homs that we see - across the poet's eye and it is devoid of any source of joy and happiness. Crying, and we see that the poet in this place provides us with a text infused with language and poetic images that give signs of sadness and pessimism that cannot be missed.

We realize that Al-Talili is blind in another place, and he publishes - through despicable language - to paint a poetic image based on pessimism in his praise of Abu Ala and his son, Aba Marwan, says (27):

If my luck is my world, I give it to me, nights come to me and they apologize  
What do I say when my brother gave my grandmother a distrust of time and speeches were all harmful.

His creatures only refuse to contradict me, even as if I have patience in his fun. The poet, who is obsessed with the language of sadness, states that if he takes a dialectical approach that is based on a fact drawn from the world and its joys, then the nights with their dark blackness will be presented to him, apologizing to him for the certainty that the darkness of the poet's life is more severe than any blackness that nature can make and this meaning - as we see - unique that cannot be He is only aware of a man who complains of his impairment in his most precious organ, and this meaning is rooted in another pessimistic question that the poet releases about the time. He is only concerned with the harm and sermons that fill the chagrin and sadness. The creatures of that time / the time of the poet have no job as his pessimistic spirit envisions him except for him. Its support and the highest psychological studies The modern decides that the person who feels - without justifications - the hostility of the surroundings in which he lives, is an abnormal person. In the opinion of the researcher, the blind has occurred - as a result of his handicap - and he suffers from this narrow circle overcast by pessimism, as he states that in his moments of little pleasure, he finds an expected stimulus Sadness may come in another conflict with the cat and its vice. This meaning is firmly rooted and some women (28) say:

Is life if I like her screen, but the clouds are good and the imagination is secret  
From the perspective of pessimism, it sets rules that are determined by the poet's view of the world and things. Life leads to something of patience, joy, and joy

that can hardly be acknowledged in that place. In fact, this meaning is further evidence of the poet's despair and the omission of his pessimistic vision of everything that surrounds him.

### ***Frustration***

Postponing the individual means satisfying a specific need or a specific motivation as a result of certain feelings that led to the non-realization of that need or that motivation (29). He looks at what he cannot achieve and turns a blind eye to the things that he will get if he seeks it, and as a result of his deep feeling in the inability to produce, he will try to drag others to the meaning of his conclusion not to consider with satisfaction the things that others seek and fulfill, so we find it He says (30):

People competed in this world knowing that they would be killed by themselves. They took it, and they failed them and multiplied it, and I counted them a number

Say to the one who talks about Lokman or LAPD, the eternity has not left Lokman, nor has he begun. And for the one who cares about the structure, he raises that the evil did not leave the urticaria as a lion. The poet here looks with suspicion on the competition of people to seek the world, but on his objection to their pursuit, it shows a clear feeling that he is personally unable to catch up with their ability to feel the meaning of life, which needs a great deal of optimism, which the poet cannot achieve, so he resorted to proposing a tragic end for every grandfather and endeavor. In an attempt to market his frustration to the illiterate, he initiates a list of things that call for frustration, using a dictionary of vocabulary that enriches the meaning of frustration (harm, failure, annihilation), and the poet takes his stated frustration, so we see a negative feeling for those who are busy building, how can not and the poet is certain that Pain T should be jeopardized for all that the messenger to the ages, and must refer to the fact that the frustration that spread its shadow on the same poet of his style emanated reflection of his surroundings, he says (31):

*I say I am fed up with the two events, and I shone with my tears eyelids. Likewise, Riyadh cries over its interest and sheds on its branches. No regret for this world and religion, and it is only you who loves the world and religion. Unfortunately, the negligence of a life whose time is betrayed is treacherous. I hit her two blankets chastity and when she had the certainty*

Frustration with what it requires from language and image constitutes the perspective that the poet uses to draw his perceptions of life, people, and things, so we see him covering meanings known as their optimistic connotations, the dress of frustration. He drew his frustrated psychological portrait through a poetic image characterized by uniqueness, as he has not satisfied himself with his personal frustration and drowns in sending semantic codes through the poetic text that can send frustration to others, as he regrets that he betrays, according to his perception, who drowns in his life and continues life with what he gives sometimes it is an innovation and capacity to live, which does not appeal to the poet at all, and the poet continues in his endeavor to establish the

meaning of frustration by employing all available data in front of him to indicate that frustration even if the meaning is intended by pictures and indications used by other poets to reach meanings that call for hope, perhaps this time Clear credibility to what we have indicated that psychological reading is the most realistic to clarify the meanings that the blind blind person wants to highlight, because the world / life does not mean to the poet except a given fit to grow up despondent and generate tragedy, it is that others humble to link it with some hope but that the delaying complicates it with art A marriage to break it from, and this is what we can prove by the poet's resorting to a glossed dictionary with meanings of sadness and frustration, so we see the urgency of using words (reproach, punishment, false speech, liar, mirage, singing, perishing, gossip, remains, crow, deceiving, cloud, coming ... etc.) This is what we find clearly in his saying (32):

Blame the world, and blame it, we are satisfied with what you are satisfied, and we are angry. Our mouths and minds dawned on her, and did she have anything but annihilation? And that is for the life of God, but riding it is a deception, but its ruling is overpowering.

The world in the poet's custom has no colors of praise, except annihilation and death. Complementary to all, without exception, even those whose mouths and minds are accustomed to cheering and praising it, and exaggerating its image. Here we find the amount of frustration the poet lives and wants to market to others who may think about tasting some of the joys of life, so we see him making them In a super confrontation with the world because of its disintegration by classifying the options available to those who think about reconciling with life, as the demand for it and the running of its ships leads only to loss and loss. As we do not prevail with it, and this, in our opinion, is an approach that only a person who feels as frustrated as the blind will take.

Perhaps the despondency resulting from the reality of direct confrontation with death gives the poetic purpose an approach to wisdom over what is in wisdom and fear and generation, sometimes reaching the stage of frustration and a feeling of psychological tension, which is what the heroic blind declares in his lament to Muhammad bin Hazm when he says (33)

Do you want to build a palace if you sensed it? We mourn with dead and dead cries, and your father does not sing a dead. Noah was the age of the bath but asked him whether the Hadilla would return. We think our life is based on the death of Naha. Are our days other than walking paths that lead us agitated or humiliated?

The poet asks about the pleasure of life, and we know with certainty that our end is annihilation, so the palace that is built into a sanctuary is ruined and ruined. God is Noah as a historical symbol referring to the long life. Despite being a permanent person, the hand of the menon has decayed it, and the poet's frustration continues to take root as we find him marketing eloquent arguments, sharp words and categorical sayings inspired by the Holy Qur'an as the Almighty saying: "This world is baggage and the last is a house The Qur'an R "Perhaps the intensity of the frustrated poet is a ritual of nights and days. Pattaya



drives him to death to discover and as a result of his frustration that the cup of death must be drunk by everyone and no one can escape this inevitable fate.

4 Anxiety: an aura of intense, mysterious fear that possesses a person and causes him a lot of chagrin, distress and pain (34), and since anxiety refers to a self-conscious and capable in one way or another of sensing what might be attached to it, then it is necessary to realize the poets and creators in general and who is afflicted Of them, with a cause in particular, the diseased poet may be more anxious than others, because everything that he feels safe, quiet and reassuring must be another that does not necessarily belong to his world and this is what we notice when we reflect on the poetry of the blind, the long, modern schools of psychology give us a modern revelation of what He appeared in the same poet who lived in the first century Fifth Hijri, which is the matter that grants any effort to be replaced in this area, grandmother and referral, so the poet becomes more than one means that he owes his order to the ability of others, that ability which can be removed at any moment to generate great anxiety, says the heroic blind in praise of Prince Abi Yahya (35) :

*O auspicious king, his plane, O full moon, O sea, Dergham, man Leave my eternity playing with me, and love and hope have brought me to you. I thanked your graces when her gratefulness said that creams were made*

The poet here asks of his praise if he is leaving him for the eternity and his whims that add to the volatility and playing with the destinies of others. As for the poet, the volatile, that volatile money will plunge him into a sea of great anxiety resulting from his loss of the sense of reassurance provided by the prince, which is the sign of happiness and the source of generosity and protection, and then the loss The news, dignity, and security that Al-Mamdouh brings will the poet enter the circle of feeling the fateful and inescapable fate of things, and what establishes our idea of the future anxiety of the blind is what we find in another place of his poetry is in his saying praising Ibn Zahr (36):

*I will not be lost in my time, and I will not be sinned by my sins. I teach myself to know about it and I may have ignored it until I thought I was ignorant. So he asked him what is he making, and I wish my hair would be what I do*

We want here to refer to two fundamental things. The first is in this mixture between what is represented by the depreciation of the values embodied in the departure of the age from all that is serious and wise from a realistic machine for generating anxiety in a person such as the blind, his number in life touches ideas and shows the opposite of what appears as a result of a deficit The age for satisfying the needs of those of determination, because time and deceit cannot be misunderstood by what it can do at any moment. As for the second matter, its conclusion confirms what we mentioned above about the poet's security dependence and his ability to face the age that the poet cannot match in the way he rules over others, attaches him with strength and generosity And praise manhood, which can be considered An order capable of change and switch Ksrov age, which in our opinion, the source of the basis of concern for future when the blind Altila and did not say it, and this fact Atelmusha poet in more

than one position in his hair as we find it says in the exhibition praising Mohamed Bin Issa Al-Hadrami (37):

*And have hope for us to live with Him, who knows no life but those who do not know the hope.*

The poet intends to create a complex equation that his presence, safety, and ability to live are inextricably linked to the presence of the praised person, as we find him declaring that the praised is the source of his hope in life and that he lost any sparkle of hope other than him, without the Hadrami person, no hope remains in the long term. Horizon, the same anxious poet was formulated by the person of Mamdouh as an objective equation of hope, without him there is no life in the eyes of the poet, as if (his self) is marginal and atrophied under the same Mamdouh, all of this came as a result of his anxious self from the future, so he linked his existence to the presence of the Mamdouh person.

### ***Feeling of deficiency (compensation):***

It means the individual's attempt to compensate for the shortfall resulting from a specific deprivation from a specific need at a previous time or a previous age stage, so the individual will resort to compensation and this compensation will be at an advanced stage of age (38), and the reader who audits the false blind poetry finds him practicing the act of compensation. From the deficiencies that he sees in himself, whether these deficiencies and defects are real or imagined, resulting from some form of psychological nerve, so he resorted to a set of patterns of moral compensation, which is compensation by expressing through explicit language or the suggestion of its indications, and this matter is evident in the words of the blind, praising the judge Abi Al Qasim Aba Al-Abbas Ah Dr. Bani Qassem Aayan Sala (39)

*Aba Al-Abbas changed my praise, may God bless them and pray. To you, and the shepherd of hope leads her, and in the past, she desires the miserable and miserable. Neck necklaces and eye flowers, some of which are in your chest. Untie me from your curses a cold, his reward, for I will not repent the praises.*

The poet in this place seems fond of the highest of what he praises, meaning two things, the first of which is to please the praised and the second is to satisfy the incomplete, even if that deficiency is a matter that progresses to him with allusions, as the poet does not dare to declare it, as his poems praise the great things and bless them as they are similar to only the necklaces that embrace the necks. And in a sudden transition, these poems are transformed into bones in the breasts of the envious, and this meaning (publication, your evening) confirms what we went to that what comes from the poet from saying that it is a product of oneself feel a kind of deficiency and then they left to the top of what they say in a way that is not free. It is something of an exaggeration and this matter we find Adha in saying (39):

*I am what gave you rhymes without brutality or neglect As the stars of heaven, they look up in the books and stink in the breasts of men. She made the prayer for her with a male remembrance, so her prayer was on the journey*

He intends to a method in which something of uniqueness and novelty, as it shows his self-esteem and the exaggeration of his poetic product in order to compensate for his disability by increasing the praise of the person praised, so the poets' rhymes are intact from every shortage or defect so that it corresponds to the stars of the sky-high and high, but this praise on it would not have been completed or She deserves it if not to enrich her with the praise of Al Mamdouh and mention his virtues.

Impotence may be an excuse for proposing an approach in life or in the way of expressing what lies in conscience, and this matter is a realistic basis for analyzing and understanding what he writes with the right of a handicap, and this matter can be another way to understand the blind and he praises what he says in the place of his praise of Muhammad Al-Hadrami (41):

*Without you formulating an ornament I detailed it with the separate logic. Her verses distract her in seclusion and perhaps she shook you at the party. If it is good, it is not the same, or there is no charity, there is no one like me*

The poet, unable to participate in war, may have compensated for this matter with a bit of poetry. In order for this equation to be logical and flat, he resorted to a delicate matter represented by drowning in appreciating what he says. His poem is an ornament formulated from an unequivocal logic in which it is able to give Mamdouh a knife in his retreats and a kind of amusement. In this way, the poet himself will be satisfied that she is an effective person. He completed her shortage with flattery for himself, and he may reach the mind of Mamdouh.

*My hair will come to you, going every doctrine on a gentleman from a plan or an arrow. As a reward for your gracious blessings, I graciously kept quiet about Shane. How much do you have for me, from the hand of my hand, and from the first grace of my hair, from yes*

As the poet declares that he is able to use his poetic tools, his ability to organize and give the unique luxury of poetry, he proceeds with this narcissistic declaration, reaching his customary goal, which is to show his self-determination to marginalize his handicap, making his poetic ability an objective equal to compensate for his disability, but he does not stop at that only, but we find that this The transcendent disclosure of poetic ability soon turns to project the image of Al-Mamdouh through the process of his poetry in the fact that he is completely foretold to preach the life of Al-Mamdouh and its marketing, and this unequivocally reveals that the poet is firmly under the weight of his material need.

### ***Duality of personality:***

It means the irregularity of the personality in its behaviors, thoughts, deterioration, and separation from the outside world, as if the individual lives in a world of his own, far from reality, as if in a continuous dream (43), which constitutes a psychological illness that was identified by doctors, because at the same time we can refer to a form of The forms of cognitive psychiatric dysfunction, represented by cultural/cognitive/psychological duality, and by

that we mean that the person takes two contradictory situations from one thing at a time and this is what we find a lot when we analyze the progress of many poets and their output, which is something that we can fall upon from it after a deep analysis of the blind poetry Erasing our ears, we are surprised to Take a different position from one issue and the inevitable issue, which is to follow the mental operative in life or not, as he says (44):

*Contrary to reason, passion does not need the mind. I protest and ignore ignorance as long as you excuse ignorance*

But we find it somewhere else. He says (45):

*To see with your mind that the eye is false and hear with your sense that hearing is treacherous. Do not say everyone who has an eye because the shepherds see what the sheep does not see*

The critical critic of these two verses will easily find his eyes on the duality / epistemological/psychological that indicates a personality of psychological anxiety that did not take a decisive stance from a serious issue such as the issue of dependence to the mind or not when dealing with the vocabulary of daily life sometimes we see the poet taking the side that denies the authority of the mind and declares that the passion He does not upright the strength of logic and at other times we encounter him. He wore a dress of wisdom and grabbed the advice wand so we see him advise his listeners to invoke the mind and lie the sense, and this matter indicates a kind of psychological certainty that results from a worried personality that may suffer a certain type of double personality. And the matter is repeated by our poet, As we find him at times owning the reins of himself in contravention of his passion, he is committed to the restrictions of Sharia in its permissible and forbidden, and at other times we find him following his own whims, violating the provisions of religion, this is shown in his saying (46):

*According to the boy, a look at each consequence had it not been for its prevention, it would have meant a view. What is similar to death in life is better, and it is better for those who do not know roses to know the breasts. Zadiq prepared from a saying and a deed that if the shrine is long, it is necessary to travel*

While we find it elsewhere, he says (47):

*Do it before he prohibits the prohibition that the disagreement is forbidden. The month of fasting has taken place virtually, so leave it to us with reprehensible action. Put a sacrifice for him that honored what my era was in keeping it with cream*

The reader of the verses will easily monitor the dualism of the poet and the ambiguity of his position. At the time, we find it concealed in advance for the authority of the mind by calling for contemplation in the age of the world to prepare for the travel of the Hereafter calling for the lessening of the joys and adornment of the world. The forbidden one is captive to the whims of himself

in drinking. In spite of the close era of the month of fasting, we find the blind, longitudinal, not preserving his rituals and limits, not caring about what will come of the consequence - as we found in the first verse - as if he mentioned drinking after the month of Ramadan, indicating that he does not care about the sanctity of this Holy month and failure to comply with the limits of religion and reason.

### *Disability*

It represents the individual's inability to perform his physiological and psychological functions or face the eternal distress and accidents and the fluctuation of his condition (48), and the inspector of the poetic product of the blind person finds that he seeks through his poetic image to perpetuate the image of Al-Mamdouh by dissolving/disappearing his personality and creating a complex equation that is the presence. The poet, his honesty and his ability to live are inextricably linked to the presence of the Al-Mamdouh personality, and this indicates a kind of impotence that the false blind suffers from. This appears in his saying (49):

*Eh Aba Al-Abbas is an invitation I hope for the sincerity of tradition and a good measure. Oh Hafiz Al-Habbas, my methods have been lost, so keep them with Al-Habbas. I played the eternity of my life and my mission after I tried it and my anchors. As the cup went round, the manager did not have its counterpart, and tomorrow the cup is fast*

We find the poet engaged in completing the equation to maximize the appearance and brightness of Mamdouh at the expense of blinding the image of the poet and removing it from the focus of the poetic image and transforming it into a margin, but rather as a complementary secondary means. What is in the cup that is the prisoner of the hands that you eat wherever you want, and in another place we find the poet as if he was marginalized, atrophied and hidden under the weight of the same Mamdouh (Aba Qasim) Ali bin Youssef bin Tashfin, when he says (50):

*Uh, Abu Qasim, I don't have enough thirst in my hands [to] tell me. What repels you from the temptation of a depressed seductive with your love, a boy in you fascinated. Be how you want, as I am not trying to turn away from you, even if I did not touch you yesterday. You are life and my money is departing from you and you are fortunate in this world and in religion*

The reader of these verses finds a form of psychological inconsistency in which the blind, eloquent, transcendent person experiences his feeling of powerlessness, then he praises the praised, taking from the person who is praised, and a haven to heal the chasm of his psychological impotence, making himself purely a singular affirmation at the expense of something of the trauma felt by the reader contemplating The poet's statement that he feels a kind of psychological impotence that leads him to make the person who is praised the water of life he narrates from, but rather goes more than that, as we find him singing the life word in his person. And his world has been confined and reduced

to st Mamdouh Ali bin Tashfin singled out a declaration by the poet of princes in his psychological incapacity.

### CONCLUSION

After this psychological reading of the poetic product of the blind and idiosyncratic view of the most important psychological phenomena that were stained with his poetic verses, we are now putting the most important results flowing from this reading.

1 - It is not hidden from the careful student in the life of the blind, the person who finds her having experienced events and disturbances that dyed his hair with psychological nature until she made psychological reading the most appropriate reading for the poet's production, and perhaps the most important of these troubles he went through was his loss of sight since his early childhood.

2- The purpose of literature is not limited to showing the aesthetic side of art at the poet, but rather is another way to show the psychological impulses and their absences, so each literary effect is a beautiful source of psychological state, but it is a personal source in which the poet's insights and self-indulgences come together towards the direction of an event.

3- The poet's inability to see a child was born with a kind of difference in behavior. The insignificance of his world became a narrow and limited world that made him live in constant despair, and the reader finds his vocabulary in his poetry.

4- The heroic blind attempted to overcome the weakness of his personality, which was caused by his disability through the mechanism (compensation) to rise to the level he wanted for himself by showing success and excellence in his ability to say poetry and his literary potential.

5 The disabled person suffers inevitably from feelings of deficiency that generate a sense of frustration towards the things that he cannot do, which is what the reader perceives for the blind, longitudinal hair.

6- Perhaps the many paradoxes with which the life of the blind personified had made him inclined to the pessimistic view and his inability to conceive of the hope of life, especially in his view of the world and his understanding of the duality of death and life.

7 The feeling of loss of self-esteem and incompatibility with people has produced a constant worry for the future among the poet, as he envisions himself as a helpless figure who often takes a safe haven from the praised person to secure the requirements of his life and the self-image is dissolved in the praised ones.

8- A closer look at the poetry of the blind blind, puts us in front of the fact that the poet fluctuated and took it dearly for two contradictory stances towards some fateful facts such as the truth of death and life and the reality of reason

and lack thereof, which makes his hair pigmented with something of the intellectual paradox that shocked the reader and made him unable to understand the poetic intellectual principles and his positions of existence.

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