

Psychological defence mechanisms in escaping towards violence in Abbasi poetry

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Abstract

The difficult and simmering conflict between the reality and the higher ego (conscience) imposes on the emerging ego a neutral guiding role by giving each party what it seeks; engaging in the fulfilment of wishes and maintaining himself under the control of the higher ego through a range of mechanisms known as psychological defence mechanisms, which in turn provide the inner psychologist with shipments of temporary psychological comfort and reduce the level of fear and anxiety generated by the danger attached thereto. The study and research will monitor those psychological gestures to which the self-reliant may be a smuggler from the currents of violence pursued and indulged in living well. The equation is upended and violence is directed at the self-help itself, to be a self-suppressor and a deferant. In order to gain the other's affection to achieve what they want, or through another mechanics (The destructive style). it is more violent because it is based on the uprooting of the other and the termination of his existential file in order to achieve self-victories and a sense of temporal pleasure that reveals the collapse of the psychological system of the self-destructive. Automated matching is to muzzle the voice of oneself and fusion with the group of intellectually heterogeneous and stylistically contrary in order to obtain favor and acceptance.

Introduction

The term "defence" originated from the innovations of the Austrian psychologist "Sigmund Freud" in 1894 in his study on "psychological defence nerves" and other studies, referring to ego's rebellion against painful or improbable statues and emotional emotions(Freud). Human behaviour in accordance with the unique vision is the result of the interaction of the three regions of personality (ho, ego, and higher ego).

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Not only did the world stand above, but the mechanics are increasing to this day, depending on the reality and the circumstance that comes to light, so our research depends on the psychological defence mechanics of the psychologist. (Froome), whose thought and treatment of the topic had created a set of mechanisms that he had adopted but in a different way. In his view, the same aspect neither avoids the subject nor delusions itself of peaceful solutions nor self-persuasion to evade reality in a compensatory, transcendent or tolerant manner. Yet Frum descends into another path, a barbed road and a violent road. The violated self appears to be vindicated. He faces force by force to collide with forces, intertwine opinions and worsen the situation in order to prove himself and paint a different image in front of the violent other, which falls within the dominant style of his sadistic first.

Authority according to linguistic root means ((ability and power on the thing)) - it has a close relationship with bullying which involves the meanings (control, ability and control), and the authoritarian method in our study came as a psychological mechanism of ego fleeing from a sense of loneliness, isolation, terrible alienation. Because bullying is based on the sense of helplessness and vulnerability it wants to cover, taking into account the compulsory nature of the other or the self, the essence is to transform disability to experience the ability of everything. It gives it a sense of security, a sense of identity, an unbearable burden of loneliness, helplessness and usefulness, to integrate into something that gives him a sense of strength and security and that force may be a person, institution, nation, conscience or psychological oppression. In accordance with this, bullying is a psychological persuasion of helpless and helpless women, who lose their existence, domination and identity, and who try hard by imposing themselves with cruelty, aggression, destruction, oppression, assault and compulsion of the other or self to achieve certain psychological ends. The authoritarian character is a psychological compound that combines the desire to dominate with the desire to submit or what Frum calls sadistic wishes with masochistic wishes.... which seeks to help the individual overcome his intolerable sense of loneliness and helplessness. We conclude from this view that the authoritarian personality contains two ways of dealing with either dominance (sadism) or submission (masochism) as we will separate the conversation.

Sadia personality:

An authoritarian personality who delights in the pain of others and is subjected to oppression, compulsion and subjugation. As a result, she openly adopts the violent method, all of which is a relic and motive of the internal psychological world, because she is a fugitive and at the

same time dreamy, fleeing from a dire reality, intellectual lethargy, social stagnation, psychological helplessness, and fleeing towards a solution that protects her from the bitterness and enormity of reality because all of her concern ((that the chasm between ego and the world disappears with which loneliness and helplessness disappear). In doing so, it is a temporary ego-worn mask for special purposes: imposing existential domination, restoring lost value, imposing oneself, drawing attention and subjecting secession, thereby uniting with the world around it by dominating it. In the poets of Bani al-Abbas, we find with many of them in the form of "Abu al-Abbas al-Safah" (Dated: 136 AH). He wanted to restore the power of their glory to the eyes of all and crush them to the Umayyad House who has taken sadism as a self-mask and is a successful solution to these situations when he says:

I took my revenge on Umayyah by force, and today

I forcibly acquired my heritage from my ancestor.

And I cast down the humiliation of Hashim's

departures and clothed her with honor, and raised her with dignity
(Al-Taqqati)

Healing and tasting the uprooting of the other, in particular (forcibly), has another taste for Abu al-Abbas al-Safah's self. In this way, he wanted to burnish the image of Bani al-Abbas with their power, ability, and power, and no one would flee them. The attention of the right-bearers and supporters of Bani al-Abbas was acute and caused by the violence of the conflict, which led him to use the force of violence, indulgence and taste with cruelty, strength and awe to paint a special picture of the Abbasid State. The sadistic style was a psychological requirement for the achievement of revolutionary goals that must be achieved, and we find it in another position persuaded by the sadistic style it must have to achieve the goals and camouflage things as it says:

Banu Umayyah, I have exhausted all of you

so how can I deal with the last one

It pleases the soul that the fire

will bring you together

You wished - God does not say that you

stumbled Blyth Gone to the enemies' revival

If my anger would have been missed by you

then I have been satisfied with you with what he is satisfied
with(Ether)

The sadistic self here seemed persuasive in the way of compulsion, cruelty and violence to achieve the goals of psychological palliative anxiety escaped from it, making his authority and ability possible and realized by his dominance and brutality as he said: (I saved your whole). He makes himself Mr. Al-Mahab or he sees himself Fred and Even Wonder I have the right to expect others to become dependent on me to cover his pain. We hear the mouthpiece of the "optical upper" zing (V270E), who appeared to be privileged by his public taste for murder and prospecting, while saying:

I killed people out of pity

for myself to survive

And I gained money with the sword so that

I may be blessed and not be miserable (Al-Ma'ri)

It is customary that the expression of force is sadistic behavior because power is the second facet of capability and the imposition of hegemony. The bullying party only settles a balance when it pushes the oppressed to the position of helpless, surrendered acquiescence. This meaning is clear in "I killed people in pity to survive, and I took money with the sword" dominance and taste by shedding, killing, threatening and bloodshed which have become subjective ends to pamper oneself and break the other mercilessly public. If we look into the motives of this method, we find him a psychological smuggler from being someone who doesn't know what he wants to do in a conflict and a fire that doesn't calm down, and then he starts from being a "zingers" who see themselves as a master of every obedience. He relied on this aspect to cover the subjugation of violent reality within it and brought the violence of the inside out to rest and calm me down in a temporary psychological cover.

The poet "Ibn al-Rumi" (Dated: 283 AH) is spoken by the Prince's tongue in an authoritarian manner, with far-reaching goals and intentions that are psychologically motivated by the subjugation of reality, psychological frustration and spiritual fatigue that prompted him to take the path of violence as a preventive solution:

Yahya Mudhammar had a plan and

its outcome, if the matter had a product.

There, your ignorance will be cured

if the necks are still cut by the sword

Your share is my advice, and after that I will hug

what displeases you and neglect

Do not be hostile to the outburst of transgression

among you as the flame of fire is hostile

Mudhammar is the person who urges and encourages them. This violent rhetoric involves a sadistic authoritarian style that transmits images of threat, terror, and crush in his revolting style of saying "there you heal., if the necks remain with the sword., I quote you and then I..." Hostility goes on to say "the tendency of the individual to motivate and aggression against anyone begs himself to depart from the values and directions of the community... and the tendency to destroy and disregard others. Sadism is an outlet that makes it easier for ego to feel its existence, its strength, its dominance and its superior ability to others by making them listening ears that are heard and executed without objection. From an unbearable sense of isolation and unity, if we unveil the self-profiling behind it, a separate oppressed self seeks to feel pleasure, security and so forth. It is the only part of the composition and human desire to dictate the instincts of control and satisfaction. The Minister of Poet Ibn al-Mu 'taz (Dated: 296 AH) finds in a pride he wants to deliver a message within a cover and a mask taken by him to send violent messages to his enemies to blame him all for any weak outlet in which the enemy penetrates him when he says:

We will be enmity if we are far away and

shake the bowels of the country collectively

And we say on beds and pulpits

wow, what a wonderful saying

A people who, when they are angry with

their enemies, pull iron pipes and shields

It is as if our hands are fleeing from

them as a bird on the bodies.

The poet's self was able to rely on mental justifications based on the pride of fathers, grandparents and the legacy of the past to paint a picture behind it to compensate for the breakthroughs of the dire present. Pride does not demonstrate the brightness of the past as much as it is an escape from the weakness of the present and its face. The authoritarian personality often restores and focuses on the past. The poetic self-resorted to the sadistic violent style as a sanctuary against the self-destructive helplessness that he tries to cover in any way.

We find the poet "Abu Faras al-Hamdani" (Dated: 357 AH) paints an authoritarian image of himself in pomp in an attempt to control a difficult psychological reality in the shadow of a bloody tooth war when he says:

Didn't I prove to her that horses are
such a mess that men's dreams fade
I left the withers of bitterness in it,
bruised, with broken tops
I promised the reward of my spear for
a place that the Rabat al-Hajjaal spoke about(Al-Hamdani, 2018)

In a barren violent atmosphere that sends stress, anxiety, and hesitation for fear of its reflective consequences, this attitude needs a craft in response and a devotion to it to get out of it by psychologically defrauding the other and making it circle in a narrow orbit by spreading terror and panic in it. It is a means of psychological torment to him in his words (I left the bitter barrage in it, smashing high, spear wage..). To paint a picture of the heroic leader that no one can confront, such a role must be accompanied by a spirit of aggression and utter cruelty. This is the fundamental motive, as he wanted to create this image for other purposes behind it. He is psychologically exhausted and resists his deplorable reality without any doubt trying to prove his dominance, which can be created after he has been subjected to harassment and tribulations that ended entirely and his violence (Many members of that community around me are likely to ignore and underestimate me, which is why I predate them and show them how important I am)). Hence the role of escaping towards bullying and sadism is precisely for compelling psychological ends and motives.

We find the caliph "Guided" (Dated: 485 AH) of sadistic bullying based on strength, thoughtlessness, and ability to take a verbal and intimidating course that sows violence and terror into the other. This course is merely for psychological desires that cover it on psychological frustration and spiritual separation with those around it for plots, overthrows and families.

I am the blonde who is called in epics and
who owns the world without crowds
My horses will reach the land of the Romans, and
Sa'armi eggs will come to the farthest reaches of China.

The conflict between competing power, the desire to survive and self-determination is a powerful driver of challenge and violence, and by focusing on (competing) it has huge psychological residues that break ego and make it into an internal war, psychological anxiety, total collapse and anticipation of what things will be like.

All of this makes the psychological world constantly grinding it to its resistance by means of sadistic bullying, which justifies itself with the justification of the intent to see as ((I impose my rules on you because I know the best things for you and your interest you have to follow me unopposed), "(Froome, 1972). The same poet, as if to draw up a future war plan for the realization of biological survival will reach the land of the Roma... and come with the utmost in pursuit of the lost pleasure he sees in brutality, torture, and absolute death.

Masochism:

A second style of authoritarian personality, a tendency towards destruction, pain and self-torture, and a reflection of external authority's influence on the self, is no less dangerous and violent. Both are ruled by force and cruelty. Hence, the Authority has become compelling behind our own selves and is working on its own skin, punishing it, and violating it. This is the Masochism that acts as a self-relieving defence justification mechanism by torturing it, making it grow in its own eyes. If sadism is torture of others, then the masochism is self-torture and here the authoritarian personality is complemented by the principle of "torture and violence". It is exquisite in killing itself, crushing it, reprimanding it, grabbing its prestige and legitimacy, a self-violent apostasy that carries the deposits of psychological destruction by curbing its aggression towards the other. There are strict constraints and inhibitions, feeling inferior, weak, defeated, and tendencies to underestimate and submit to external forces with a tendency to self-harm and make them suffer thereby obtaining victory, comfort and pleasure through pain. This concept is reflected in the Abbasid tunnel elected by the research in the words of the poet "The Smaller Wreck" (Dated: 175 AH), whose acquiescence has reached the point of complete obedience and cruel self-flogging itself openly without shame, face preservation or doctrine.

To you is the Commander of the Faithful, and I did not
find anyone but you to protect me and prevent me
I searched, is there an intercessor for me, and I found
nothing but mercy that God gave you to intercede (33)

Self-crushing is opposite to the other's prestige (and I couldn't find the other). Also, self-skin is opposite to praising the strength of the other

(Prince of the faithful), full acquiescence vis-à-vis the unleashing of the power of the other (other than you are jealous of you and preventing me). The Mazochi sentiment filled the spirit of the text that served to consolidate the wishes of the other within the subjective self, broken by the self-governing authoritarian conscience of the internal psychological structure, which works to satisfy the external and self-righteous authorities. This total psychological waiver was a psychological escape oriented towards self-torture, crushing, insulting, curbing her wishes and even abdicating her principles. To satisfy the other bully, he may find his saviour from the blackness and darkness of the place in which he is located. He was neither satisfied nor convinced by his act and his bow behaviour, but the difficult reality forces him to withdraw and flog himself to gain the other's violent sympathy.

Al Qasim, the grandson of the Minister of the Oppressor, suffered from the suffering of the flame and its reflection on his psychological world, acquiesced to him without the slightest resistance, taking away from him a psychological leaning that I am pleasant to say:

Gloomy, sad, stop tears, neglectful

betray him, for the sake of clarity, urgent

Wounded, steadfast, has been harmed

by passion and he has lost his return and his excuses("Poets dictionary,")

It is understood that adoring women's reactions vary. There are those who are capable of confrontation and there are those who break down their feelings of vulnerability, fatigue, irreversibility and inevitable demise. Self-esteem is a final stalemate, an impasse from which they do not emerge, and see themselves as being monitored for total collapse(Bart, 2000). It is with this hard feeling that the self seeks to attract compassion and psychological gain from the other/beloved in a way that is basically aimed at self-violence by completely submitting to the external authority (beloved) and showing helplessness, making it a dominant force without any attitude as if it were subordinate to the other in its desire to achieve emotional victory through psychological breakdown. This is evident from the terms of its text (Gloomy, sad, tearful, cheating, wounded, damaged, paper). He took the way of restoring self-gaps by crushing oneself.

We find "Obaidullah bin Abdullah bin Tahir" (Dated: 230 AH), the ruler of Baghdad, in an Ashkiya setback that he resisted by reversing the violation of himself, hurting her and promising to kill her.

Rightly, if I was worn out by losing her, and

with a heartbeat of sweat for life and for the next

I would have almost killed the soul at its

death, but it died and my soul was gone(al-Asfahani)

The suffering of love has created an enormous blur that has caused him a profound physical and physical impact. The severity of the conscience and fear of parting has caused him to become desperately alienated, constantly worried, and a constant fear of eternal parting that has left itself a perplexed vacuum. He pushed the poet into his orbit by bouncing back, crushing, hurting, and abusing her, as if to fight that broken beast of death, capture and fortify his beloved, torture himself in return for the protection of his beloved in his eyes. Yet, the absence of beloved and her difference doubled down on him and doubled down by exposing himself to psychological comfort.

In full satisfaction with the poet "Ali Ben Al-Jahm" (Dated: 249 AH), we find him raising his refractive voice and sense of desperation, directing the violence he has been subjected to towards himself in a psychological escape in order to make a break because he is violent when he says:

If you pardon your abusive servant, then

in your forgiveness is the abode of virtue and grace

I did what I deserve of wrong, so

find what you deserve of goodness(Al-Hamdani, 2018)

The wounded self-seemed in a very weak state by demonstrating his slavery, deplorability and self-indulgence, he went on to humiliate himself: (Your abusive slave, I came up with the mistake he deserved. Although it is a revealing connotation of pressure and a authoritarian violence, at the same time it reveals a poetic inference that ego has taken in a desire to emerge from it (overblame and guilt, self-reprimand and this aspect of depression seems understandable in the light of the conflicts between the three organs of the personality, in which I am a superior extremist and very strict presence.)

So his inability to confront her power and power and as a subconscious smuggler bounced back through her skin, fumigated her, humiliated her, and declared an absolute acquiescence to power.

While the poet "Abu Tayyeb al-Mutanabi" (Dated: 354 AH) in the prison of "Ibn Kiglig", we find him in a self-inflicted. He is violent bounce site in a psychological smuggler who is unable to confront oppressive authority, he demonstrates the intransigence, weakness and inability of confrontation in his words.

Your possessions are sophistication, and his business is the
gifts of the brave and the emancipation of slaves.
I pray to you when hope is cut off, and
death from me is like a jugular vein
I prayed to you when the wear and tear showed me and
my legs were weakened by the weight of iron (Al-Akbari, 1997)

Self-indulgence, the proclamation of surrender and acquiescence, endowment and vulnerability are violent manifestations seemed to be self-oriented and worthy of self-esteem in an attempt to derail oneself from the Black impasse to which it is prejudiced by high authority. In the bully's acceptance and acquiescence, in an atmosphere of excessive scaremongering and admiration for the bullying side at the same time), the poet self has taken the approach of empowerment as a mechanism of psychological defence and a weapon of self-defence to carry out what is in it by demonstrating the aspect of impotence, vulnerability and manifest humiliation in saying: Amalek uplifting, obstructing slaves, inviting you at the break of please, branny wear and tear, and weak my leg heaviness of iron in a semantic boom violently overflowing power versus self-impotence and recognition. The poet "Abu Yitzhak al-Sabi" (Dated: 384 AH) finds him in an inflection and begging for the Abbasi caliph that crushed him himself and insulted her to the point where self-violence reached the highest levels of humiliation and insolvency when he said

Welcome to the Honourable and
Honourable Time for a Forward.
She dispersed the soil she started with
her lips from her liver or baby.
You've only taken a step and you've had
your man kissed by it.
And if the necks cringe, they will draw near
to you, so honor them in their humiliation.

The Mazochi achiever's folds show us a complete lack of self-worth, a breakdown of psychological toughness, and a complete breakdown of the internal human system, which has cast a shadow over the text. This word reveals a total concession and acquiescence to the governing power as it signifies (obedience implicitly to the Authority's

recognition of the utmost control and its right to order, sanction and punish in accordance with its aims) implied that self-destruction, the declaration of its defeat and its suppression were a victory for it. Here it is the Mazochi's view that acquiescence, acquiescence and humiliation are all combined to achieve victory through defeat.

The poet "The Supporter of Religion" (Dated: 470 AH) is found in a psychological breakdown and spiritual subordination that reflects tension and violence over his inner world. His acute estrangement forced him into this buzz setback with the Aradi masochistic feeling that rescue takes and a sense of pleasure after loss and parting, when he says

He who is alone in his sojourn house

without family, no residence, and a boyfriend

Who has the guts of the one who ate the dung,

then tomorrow is like a body that was smashed by what was eaten (Bin-Amara)

It seems like the poetic self is getting the flames of alienation and decimated psychological torture. The text involves scenes painted in words that suggest the bitterness of reality and of psychological life. This relapse into the accomplished folds is a psychological and unconscious breakthrough in which he tends to waste his forces and fears for life's face "expressing his reality with feelings of violence and subjectivity in front of the other/hearing. This makes himself in a place of pity to win the spin, this is obvious from his poetic lexicon with no parents, no dwellings, and no Hebron, Dehna ate his guts. He is in complete breakdown of the psychological system, self-uplifting, and self-balancing at a time when he had to rise himself to preserve his dignity, but he craved what was harmful to himself and his being.

What we find at the poet "Osman bin Amara" is a tendency towards a violent, self-directed Mazochi feeling when he says:

Help me, Commander of the Faithful, with

a look that removes fear and eternity from me

For your pardon, I hope that I will not be acquitted

striving towards God, except that you have the credit

If I am not worthy of what I am a student, then you

are the Commander of the Faithful, he has people (Al-Sawli, 1935)

The poet exerts strong pressure on himself. His voice is conquered, submissive, and defeated. This is evident from the vocabulary of his

text (congratulate me the prince of the faithful, frightened and unscrupulous, you are the prince of the faithful). If we were to consider the motives of the statement, we could describe it as an escape perpetrator who, by declaring it defeated, crushed, humiliated and repugnant, inflicted the violence itself. The guilt of unavoidable excesses and the need to forgive them create an endless series of abuse, guilt and the need for forgiveness that keeps the dependent in bondage and praise for forgiveness rather than criticizing the demands of power. In order to obtain temporary comfort from her violent point of view towards herself, the same poet tended this course.

Destructive:

It is a psychological behaviour that is escaped by a trapped and violent ego for survival, in which the other is wiped out of his roots without care for the consequences of things; merely that he escapes the feeling of his helplessness and loneliness in order to achieve feelings of pleasure, strength, survival and the dimensions of the other side hostile to him to the barrage of his pervasiveness, that is: "I can escape with my helplessness towards the world that is outside me by destroying it". This psychological tendency is conclusive proof of the destructive person's lack of awareness. It takes place in a blurry orbit that confuses its true visions, it is within the scope of indifference so that it eliminates its victim in order to survive itself. If sadism is a direct threat to the other, destruction seeks to remove the other from the map of existence to achieve internal security in his view. Sometimes self-destruction is to defeat from the blackness of the reality in which it resides. In any case, it is a weapon of psychological defence. When a violent person fails and enters into isolation, loneliness, helplessness and psychological frustration, he turns on the other or himself and destroys them to end suffering, to bring comfort and to challenge disability, as we will find on the text board of the Abbasid era. The uncle of Mansour, who was one of the most verbal and verbal of the dead, Given the simmering war between the conflicting sides. The poetic self has been subjected to a psychological and abstract method of internal oppression in his psychological world, in which he has destroyed the other in order to get rid of them all for the sake of victory when he says:

We nurtured our souls and
shouted at them calling for the yard.

We paid them a debt, increased
them, and after the loan, they grew.

The King's falsehood was incidental to

the fact that the Sun made him truly rough.

The height of the conflict between the Umayyad and the Arabs has reached the point of spreading feelings that vary between hostility, hatred, malice, as well as helplessness, vulnerability and oppression. These feelings can make the self-crushed (the constant pursuit within the person who waits only for an opportunity to vent). The height of the conflict between the Umayyad and the Arabs has reached the point of spreading feelings that vary between hostility, hatred, malice, as well as helplessness, vulnerability and oppression. Destructive tendency has taken its course in poets. The poet "Abdullah Ben Ali" (Dated: 147 AH) is in dialogue with a woman who was illiterate when he was assassinated by 12,000 individuals:

Killing is glorified in my opinion while

it is small in Marib, and circles are spinning

And she said: You killed the people in every town,

and you are worthy of a pardon, if you wish

I said: Is there a place for a spontaneous

one among you after the canal?

The text reveals a passionate dialogue from the other violent of the poetic self. This is to deepen the differences hiding behind the deep intellectual ideologies of the Arab mind, especially among the right holders. And the idea is to kill, demolish, destroy, that psychological smuggler to whom I took ego in order to transcend all the betrayals and the incapacities, the bitterness that he experienced with the Alawis in their intellectual struggle with the dead at the time that generated black holes in their behavioral relationships with some. So the poet self-fed on mass murder and highlighted power and superiority as a compensatory aspect and a fictitious cover for all the flaws it can record. ("Destroying the world is the last and most desperate attempt to save myself from being crushed").

While we find the poet "Jadar al-Barmki", who resists his tragedy and difficult situation with a psychological attitude and a protective weapon in which he bounces back and tries to end the existence because of the difficulty of tolerating helplessness, weakness and vulnerability within the concept of destructiveness, he says:

O soul, do not be alarmed that I am for

a period and every soul for a day and a measure

And what brings my day closer to the extent

of my hope. Your shyness surpassed me in my travels and travels

I am for the sake of being aware of what is the end
of my knowledge and my effects(Froome, 20011)

The poet's self tries to find a psychological awakening that is evident from his rhetoric and his dialogue with himself in saying: (Do not be dismayed). He is in unavoidable distress and dilemma; Because imprisonment constitutes a violent hostile place because of its extraction of freedom and brutal methods of violence (the prison's status and its resulting curtailment of liberty and boredom leads to destruction). So to confront this difficult sense and heavy feeling of ending everything and, indeed, destroying it when resorting to death, the inevitable destiny to find radical solutions to the suffering after Almighty despair in Hannaya himself and grunting in all its spells.

While the poet "Abu Faras al-Hamdani" (Dated: 357 AH) finds a smuggler because of the violence and intensity of time, he encounters violence in a psychological smuggler that means destruction when he says:

If the time is tough, we
will speak and guide them
You have gathered around our
homes the number of courage and generosity
For canna except the whites of
swords and for the dew are the reds of camels
This and this is our routine.

Blood is paid and blood is shed(Hamid, 2018)

The fertile inspirational generator of poetic text reveals psychological projection and finger-pointing towards time. As an undiminished force of oppression, known for its virtues and creatures towards all, violence represents the pulsating forces of poetic space transmitted through the connotation of distress, helplessness and vulnerability that it has resisted in a way that is different from reality through text blades. We met the eggs of the swords and the dew of the Red Blessings, Yudi blood, and bloodshed. His violent tactic is fuelled by destruction, demolition, murder and the radical end of the other. He faced violence in an attempt to defend the matter, to maintain his painstaking image, to uphold it and his dignity stolen and crushed by time. Destruction is aimed at defending freedom, dignity and property, its purpose of survival, not destruction. As such, he tried to advance himself through the scarf of destructive violence.

The poet "Asaad Ben Melkib" (Dated: 430 AH) in a violent pride abounds with the inferior meanings of the other hostile to him reveals violence at home hoarding the text accomplisher. In all of this, he finds a home for him and a recline that tries to embellish his reputation by giving him the feeling of his ability to comprehensively destroy men and women alike to appear decent heroic. ("Destructive refers to man's desire to destroy the other before the other destroys it"), when he says:

My people will remember

my deeds after my death

And the land of Al-Yamamah was

not dizzy with the canna, and it did not become in it an amulet and a wail

How many kings we have killed their

men and how many women we have left.

.....

Ghassan won all the town of Rum

and in China we became the kings next.

The Duchess of Persian Land left her

with crushed folds and Asafla.

In a boisterous pride full of the deadly exclusion of all the tribes in question (Qais, Yamama, Tamim, Wa 'el) and the incoming countries (Rum, China, Persian), he wanted to uphold, glorify himself, surround it with the aura of power, superiority, and ability that did not come from a vacuum but a sense of transcendence and muscle killing. For incapacity and psychological frustration, the internal feeling is based on the indispensable flood of text and image techniques: our greatest values are to be stronger than others and to conquer, oppress and exploit them. Anyone who is unable to use violence is a vulnerable person (i.e., not a man). It is based on this principle that the poetic self has dealt with the psychological situation to take a method of destruction, mass violence, a tendency to prove oneself and achieve victory through the circulation mechanism, which is a weapon of psychological defence.

While we find the poet "Tali 'ah Ben Rzek" (Dated: 556 AH) in the same direction and direction when he says:

And the most important things is the

effort of disbelief and we hear the investigation

We kept them from the companies, and
I brave them with some of them and ways.
Their homes allowed people to kill
a lieutenant and a team.

There is no doubt that religious violence is permitted and justified by religious motives and Islamic aims. This is evident from his statement: "Disbelief jihad", but without any exaggeration whatever the motives and objectives are, violence in all its forms generates situations of vulnerability and psychological breakdown, whether violent or violent. In precaution and fear of ill-advised reactions, the poet saw all this and carried it out with the mediation of a psychological preventive weapon to destroy the course of violence in order to impart strength, prestige, ability and terror to the enemy in order to achieve the religious collective objective. Destructive tendency is not a natural innate in general but is acquired from social practice among human beings and has objective conditions justified and legitimized at the subjective and collective level too. As a psychological solution, self-esteem has thus tended to protect it from disabilities and psychological weaknesses.

While the poet "Osama Ben-Muktaz" (Dated: 584 AH) finds him taking that psychological course in an attempt to cover any of the disabilities generated by that army's hostility to them when he says:

We were killed by people like them
over and over again, but the blood is bad.
But we healed ourselves from the
grief of killing them if he was oral.

Violence seems to strengthen the bonds of the text. Fighting between the two parties (killing, killing and bloodshed). Qi's sightseeing visions with clear connotations reveals a constant and desperate conflict, which in the spheres of self must generate deplorable feelings of regret, vulnerability and helplessness, which require the self to rise on its orbits and cover within the semantic fabric of spoken discourse. Focusing on this violent defensive trick in saying: "Heal the self from the agony of killing them", we find that murder, destruction, radical removal, a violent solution and a self-inflicted psychological weapon to free itself from the constraints of aggression are painful feelings. They are a reaction that is defensive and aims to eliminate aggression by either eliminating it or removing its causes. The underbelief found a solution because I am disabled and helpless by taking a psychological escape course of violence.

Results and discussion

Here the practice of violence against the wishes, beliefs and ideas of himself keeps pace with the violent reality, causing a fission of the violent and wasteful self(Hijazi, 2005). This is clearly manifested in the relationship with the autocrat or tyrant, the relationship of acceptance and conditional recognition. So the wasteful man is self-evident vis-à-vis the tyrant, manifest obedience, acquiescence and all behaviour of proximity and satisfaction in order to cajole, admire and grow up in one's own person, but conceal a real and defeated self that is ravaged, rebellious and angry. To achieve a sense of pleasure, fullness, belonging to the dominant group, the sense of pleasure and the feelings of vulnerability, worthlessness, helplessness, brokering, understatement and psychological alienation is in a state of conflict between the outside (power) and the inside (conviction) between fear and avoidance of the bully, leading to the group's encroachment, war and resistance. If we look for this psychological machinery according to the Abbasid poetry texts, we find it in the concept of "intercourse", which is a curtain cover on the beliefs of the poet inherent in his internal world, that is to say, showing the opposite of what is lined is not so much hypocrisy as a permissible protective weapon, requiring us to research the archaeological beliefs of the poet in order to see how thawed and intellectual integration is with the dissenting collective consciousness. Fearing the tyranny of the autocrat reflects even the veracity and realism of the text because it does not stem from a loving self, but from a fearful obedience, that is, "awe, not desire", because their policy is oppressive, as we went through the foregoing in favour of the scarf of religion, so obedience and submission are imposed on them. This is what imposed on the poet the harmony with power whether they were on the Wood Agreement or not, as we find with the poet "Mansour Al-Nimiri" (Dated: 190 AH) is the one with the highest soul in praising Caliph Harun al-Rashid is contrary to his beliefs, tendencies and orientations, although he praises many politicians, in all of this he addresses an internal psychological subject according to a psychological weapon based on mechanical conformity, as we can see in his statement.

Harun Imam al-Huda has two
treasures for wages and land.
Sprinkle what righteous nights
and do not bribe their hands
It's like the horoscope on his
flight throwing you at Sakhar.

Apart from the text's motives and remarks, we are moving towards the astrological research of ideological ideologies that dismantle us from the motives of saying and reveal the underlying data hidden behind its walls. The poet did not praise love or endorsement, but rather for keeping up with the situation and winning political acceptance after the change of time and place. Neither the capital nor the dead accept them. He won the affection of the Abbasids and melted into their world by delivering violent shakes that suppressed the voice of ego and engaging with the other bully in order to avert the danger attached to it. The phenomenon of bullying confirms internal contradictions, inherent in the melting group that arises in reaction to external dangers. Al-Abbasi's praise for physical security despite violent internal psychological conflict, and what is clear is that the right of succession is established for them and that he shows great admiration for them, especially for Caliph Harun al-Rashid says:

I was satisfied with your judgment, I do not accept It

instead of because your judgment is associated with success.

The family of the Messenger is the best of all people,

and the best of the family of the Messenger of God is Aaron (74)

The text implements us to the troubled inner world because such Wyman's admiration for the authoritarian personality reflects a total spiritual and intellectual consensus, but by digging doctrine behind each other we find the opposite. It is worth mentioning that the poet here emphasizes by means of the meaning hidden in the semantic ceiling on a deep ideological issue to which he implied in his statement. The best of God's Messenger Harun that he does not want Harun Al-Khalifa, but instead refers to the mind-bound saying "you are in Harun Mini's house". It is worth mentioning that the poet Ha here emphasizes by means of the meaning hidden in the semantic ceiling on a deep ideological issue to which he implied in his statement "the best of God's Messenger Harun that he does not want Harun Al-Khalifa, but instead refers to the mind-bound saying you are in Harun Mini's house".

Conclusion

In an appearance contrary to the poet "Ibrahim Ibn al-Mudabeer" (Dated: 279 AH) and his apparent exaggeration in his indulgence to heal Al-Mukawel is a mechanism designed to gain friendship and giving is aligned with any consideration to self-directed violence attacks as a result of their dogmatic differences.

Today, religion has returned, the

softness of the oud with fresh leaves

O mercy to the worlds,

and O enlightened light

O argument of God who appeared

to him with guidance and light

The poet congratulates the dissident for his thought and approach. The situation reveals that, while he won the will of the caliph, his world is another position in which he makes an understatement of himself. Because violence is directed in a subdued voice and invisibly with its own arrows, the deaf system is congratulated for the silently violated psychological system. Because it is waging an organized psychological war to break down the social and civilizational values of the oppressed group and lead to the underestimation and wearing of everything that dies to its world with relevance), it has automatically matched the other offending in order to obtain lost security.

The poet "Ibn al-Nabih" (Dated: 619 AH), in his unequivocal endorsement of the Nasser al-Abbasi successor despite their different doctrines, is overpowered by the Fatimid lexicon of Nasser al-Abbasi, who says:

O sinners, lay down your burdens,

purify yourself with its soil, and pray for prayer

There are a few from the body of

prophecy, inspired by Gabriel, who hesitate (79)

The poet's self-demands' proximity and security in a clear psychological course is expressed by machine-matching psychology. He openly and verbally supports but we can enter his own world by digging out his doctrinal backgrounds contrary to the Hellenic laurel, which we find to have endorsed, blessed, honoured and honoured the successor in the shadow of acute societal crises and shaking of values. In order to take care of the authoritarian Holy and to eliminate the consequences of the breach, it gives itself a role of salvation and only finds it to be subordinate and supportive without any reservation, giving it absolute praise and total loyalty. To be well accepted without self-esteem and heterosexual convictions, here he records signs of self-violence for public support.

We find the Fatimi poet "Ibn Matrouh" (Dated: 659 AH) in his praise to Al-Kamil Al-Din Muhammad bin Al-Adel Al-Ayobi, who does not belong to the House of Prophecy or to caliphate anything.

You have been sanctified by a great king,

a follower of good deeds and benevolence

Crowns crowd at its doors at peace and

those who wear crowns

I am in you "Hassan" and you are "Muhammad" with "Muhammad" in sympathy with "Hassan"

The automated match is clear in the text accomplishment after examining the ideological dimension of each, Intellectual and methodological divergence and divergence are the title of each other. The same poetry of one person and the laudable of another. But he went this way to attract acceptance of everyone and get proximity and support in a dress embroidered with deceptive manifestations in which he believes the facilities of proximity to prevailing relevance without taking into account the consequences of compulsive self-determination and its intellectual orientations.

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