
Post-traumatic growth in Arabic Poetry of the third and fourth H. Centuries

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Abstract

Growth is a concept that carries meaning beyond the limits of adaptation to distress. Shock and stressful events become opportunities for growth, and difficult situations offer us chances to improve in the areas of maturity, personal development, faith, social progress, as well as to build our vision and philosophy of life. We break the horizons of the expectations of others by becoming stronger and more solid at times when we are expected to despair and break. Like plants whose stems are cut and then grow after a while and become fresher and more slender, we can overcome trauma and become good examples for those around us and even for those whose poems and news have inspired us. We can derive from our struggles patience, firmness, and the ability to confidently walk the paths of life though they are fraught with dangers. Traumatic events become a ladder with which we can reach the top of our desires.

determination, and is not ashamed of perseverance and the desire to achieve victory and from it. Waste. All his peers so that people listen to him and raise his rank and rank. If that is anything to be said, "Growth is a concept that carries meaning beyond the confines of adaptation and adaptation to distress. Rather, traumatic and stressful events become an opportunity for growth, and adversity turns into a real grant to maturity, personal development, and progress in social aspects." and religious matters, improving vision and philosophy of life." (1), in a way that breaks the horizons of others' expectations after it becomes stronger and more solid at a time when despair and breakage are expected, as if it were a plant whose stem was cut off and then grows after a while and becomes more fresh and thinner. Post-traumatic stress is the result of attempts to deal with life changes and traumatic events, and it is not a chosen fate, but some coping options" (2) on which the untalented and the poet alike depend, but the poet expresses the composure and toughness that made him the focus of attention and admiration of listeners and readers as Mahmoud al-Warraaq did(3) (T.: 230 AH) after his injury, "He told a neighbor that he was starchy, he was

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God Almighty has endowed man with latent psychological and physical powers capable of escaping from the depths of darkness of despair and dullness, and elevating him to the height of victory and arrogance, and man was not unique in this privilege. given by our Creator. This is because inanimate objects that grow and become more lustrous and expensive after exposure to harsh conditions. The rising temperature is what makes coal a diamond, and the hammer blows are what turns iron into a decisive decision in the past. But this requires toughness, flexibility, and the possibility of damage. Weak wood is shattered by making iron a cutting sword that defeats men, and thus the ranks and attitudes of people differ as to their attitudes to shocks; In the eyes of man for himself and for others, his vision and interpretation of events, what distinguishes him from others and makes him more aggressive and sublime or fragile and very weak, and he does not deny in battle that someone was killed for fear. And whoever takes the association of his heart before his enemies will destroy him, and at the same time we find one who does not lose his heart in the arrow of his

of someone close to us, that is ... facing death is a powerful source for the growth of consciousness after trauma (8) and this is what happened to Al-Warraq whose verses make us feel as if we are reading the verses of a poet Farah sings from the love of his Lord, he was able to erase the sedition of conscience and rise like a bird in the dust. A stormy day, to replace the hopes of optimism, joy and a sense of inner victory (9) expressed in lines full of hardness and transcendence, because they made disaster a blessing, and "There is no doubt that the Creator shows courage in various forms and types of his behavior, and therefore it is the Creator who He achieves himself and is not keen on being what people want." They do not care about that and think about their impression (10) In order to motivate people to do what is in line with his good work, and to set a good example for listeners and readers, and it is heartbreaking. From anger he kills them with anger, and it may be useful to remind. And from his brothers and sons are complete in Himself, these misfortunes were accompanied by the loss of his son and the comfort of his eye(11) (from al-Taweel).

<p>Disclaim them from death Land resource we saw Almnaya have been infected Muhammad ate them with my tongue and hand became God did not succeed solely</p>	<p>Not gloating enemies to death , we do not think that those death shame we do not enemies calculated that the calamity is following in the children of my brothers</p>
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It is worth noting that the successive calamities intensify the human being with wounds that cloud the hearts of his enemies, and at a time when they believe that sorrows have hidden from his eyes and feelings everything that leads to hope and steadfastness because of; The slanderers may not realize what they want to happen, if their opponent is like Abu Tammam, who abstains from everything that makes the opponents taste the pleasure of

knowledgeable and generous, and I gave them a lot of money and he refused, so some of his brothers came." One price and a small bag, and the second one is in the sign (4) at a time when he loved Al-Warraq and Habiba for himself (5) Mahmoud said: (6) (from Al-Wafeer)

<p>Baptized to send me depressed I calculated that the creation of Accounts but taking that gave Othaba and forth Ahmed in the consequences or the other that gave reward deserving of thanks thanks in anticipation</p>	<p>The Mentsah repeats said Nashwa I said what was promised equal to his gift if gave pleasure Any more general ,as well as these blessings Onamth that gave pleasure and even though I got the other hate</p>
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Perhaps it is clear that we say: The man who argued about the beloved, who drove him away with his psychological need, helped him and his strength; to take God to diminish my shock, and accept the status quo, no matter the sorrow he has inherited, the two of pure also having happy moments, except that the poet did not receive one who would extend a hand of kindness and mercy; It was the opposite (7) having suffered a wound similar to his own, but Al-Warraq did not care about any hesitation in hearing the frustrating and discouraging words; He also showed what his Lord had given him of the firmness and firmness of the heavens, so He revealed to them the pain that He had sent for reprimand and previous repetition, such as the return of an arrow before it was released, something that is praiseworthy. It became more powerful and they depended on it. the corner of the divine corner, and "Although there is a wide range of traumatic experiences that can lead to sudden awakening, one species in particular is more closely associated with transformation than any unexpected violent encounter with death. This may mean facing death." . in a personal way ... or facing it through the death

Muhannad not I said ,she held not
locking me any Dair
sheathes Ouma I saw
arrogance and ... LaithGuelleh familiar
riffraff frequency with
of wild animals the sun and they
for what your eyes blocked
lit up Alvrkd ...
evacuated you hated each case pursuer and
what praise may
speeches Rmick by not Aaasing release of
the time Alonkd the plight
Fanja died doctor How queer was
and lute overtaken by death
Sanaa Yes and imprisonment
Almatturd home unless Tgshh for
and visited it is not Dnah
visiting Ihvd House renews cream
dignity

It should be noted that the New Age has always been chasing the afflicted and looking to destroy its sleep, and some arrogant may resist and challenge them, while others surrender and insult them, without thinking what man will reap. The fruits of his self-esteem and his lack of patience in the eclipse, as in Ali bin al-Jahm and those who were guided to his path. We are not exaggerating if we say that this is a poem from the poetry of Qala'id bin Ali Jahm(18) and his pride. Just as his soul annihilated the worlds from him in his longing for the sword of speech that came from the spirit of words, she wounded herself and the thrones of joy and happiness filled the breasts of his opponents; His poems became a popular anthem, and their ears could hear. Ali bin al-Jahm's poem is a living witness to the victory of the self, which suffers from some weakness and weakness in the face of life's circumstances and requirements, but this does not lead to a lack of respect for dignity and drowning in the mud. And surrender to the deteriorating reality. Rather, he quickly turns to his senses, expressing his opinion without concern. Among them are the consequences that will ensue from that" (19) so her

healing, and repeats (no) the prohibition three times; To prove through him that he wore the clothes of perseverance and perseverance, and confirms this, and draws the attention of listeners and readers to him (12) showing what is distorted by him through the immoral people who are being slandered. by his peers. Certainly, "tragedy in and of itself is not responsible for growth. It is important that there is enough challenge to traumatic events and the virtual world to interrupt the necessary cognitive processes necessary for growth" (13) which represents the soil that buries the nucleus, and then becomes a tall tree after a while This is achieved by looking at the eyes of reverence and reverence. As a result of His Highness's cognitive and intellectual growth, he provided them with life experiences, which made him, hit the ground running and a teacher of how to cross paths of challenge Aloarat, and make the rocks that obstruct the ladder of glory towards him. One of the reasons for the Sunni Asmuq, and thus our poet saw "that death is defeated and diminished, and that one addresses him with his face, accepts him and does not flee from him ... and this is the final confrontation to the face of death." "Let the greatest poet have greater determination and destiny" (14) Therefore, Abu Tammam appeared to us as if he was talking about the sermons of pain without him. When talking about the calamities in the caliphate, he came down in the same year, God willing, and met them despite everything. Under him or resentment occurred, citing clemency for all this ordeal, without indifference to the fire of parting Al-Sarmadi that took him in its pavilion, and God gave him watching the sea, who both see the deterioration of the robe of faith and psychological balance that it is better than loss, and it is said: The poet Ali bin Jahm(15) Died: 249 A.H.) He was one of the elite of the Abbasid Caliph Al-Mutawakkil's elite. God (16) (T.: 247 AH), and he was our poet in a contented life and a prosperous life, so time brought him down from the smallest heights to prison dumps, and the days were teething for him. ; So he confronted her and his enemies, saying (17) (From al-Kamil).

who caught him think that they had wronged him, and they were victorious, and he was defeated, so he cursed them with his hair, saying: (24) complete)

**Two unknown Not InsaboaBahazeach
Overwhelmed the morning of the
is not an pitched praise of God
honor and fill their fill their eyes
 chests venerated ... what only increased
and increased his the elevation
enemies Nicola of Pennekolh
saw him in a very Was it only
portable LaithGuelleh
difference**

**VasifOhol what
he sees Mslola is that the saliva
of his hair leaves outclass him to wear
Aziz humiliated or Ihpsoh not locked
yes and that made up all
it difficult for him that Almassaab what
a little bit exceeded his religion
and enough helpers and God is not
and agent of unaware of his
the Lord command**

Perhaps it is self-evident to say: The place and time in which a person's destiny is diminished are afraid of being mentioned and despised; Because of the physical and psychological pain inflicted on him by the gloating of opponents and the grief of loved ones, our poet did not care about this and did not give him any weight; He mentions the place and time of his crucifixion as mentioned in the joyful feasts and dates, as if the humiliation and mistreatment inflicted on him was a reason for joy and relief with the ecstasy of victory. Whoever plots against him, or turns his back on him, knows himself if he is ignorant or hateful, then he is strong and solid in all circumstances" (25) and the ability to ride terror and overcome shocks has grown in himself, just like trees grow and embrace the sky and become more solid Nobility, and this torture prompted our poet to make the stranger led by his jailer - the poet himself - a lion, inspecting his kingdom, and trying to persuade others to see him. Himself. No wonder; and strengthening him" (26)

concern is to remove some of her humiliation and shame, to grieve over all her sorrows, and to calm down in order to achieve this victory internally. (20)To soak in boiling and cool his heart. It seems to us that our poet desires to direct addressing the female - the feminine pronoun - and dialogue with her, and to pardon him from addressing men to do that and heal him, and to talk with the imagined woman in the first place, as if her understanding and persuasion of His Highness and the length of his heels were the focus of his attention, for it is a decisive path that is not distorted by his embrace of his sheath And the smell of a lion's nose. He refuses to lie in the presence of the humble, and therefore supports the underestimation of the prison order and the failure to celebrate it. Ibn al-Jahm said: "Many of the victims of traumatic accidents are formed from the effects of these accidents that made them victims of the positive side and their benefits to them and others, by adding deeper meanings to life in general, and their lives in particular, so that they learn the lessons learned after the accident about life and themselves. . . Life takes on a new meaning for them" (21) showing them the bright face of parents and the benefits of confrontation, challenge and determination, as did our poet who worked on a soliloquy and clarification of something in which misfortunes sometimes coincide. . The ax that breaks the branches of obstacles and opens horizons that show us another facet of life, we cling to hope and move away from pain to the bottom. All of these motives have become reassuring, "increasing the hardness and strength of patience, for individuals made of solid rocks and adversity, unbreakable by adversity, and all affected by forms of oppression, oppression and tyranny" (22) As a result, prison has become a good and familiar home that is reassuring, and its dwelling is fragile if it is under the shades of glory and honor. As harsh as possible. - Bitterness that breaks rocks and iron stagnates, and strength weakens Asir. He instigated the chest of Al-Mutawakkil "until he imprisoned him, then told him that he was dirty, so he took him out to Khurasan and wrote that he would be crucified if he wanted day and night" (23) and those

It appears to us in these verses that our poet has accepted what happened to him and adapted to it, and tomorrow he talks about the trauma he suffered as a transient event, like a flame falling into the sea, as if it was a disaster and a shock. The loss that befell him opened the gates of truth which were closed by his boundless trust in his brothers and loved ones, which led him to despair of his wound in his hand and to reveal the great grace he had received; To achieve the purposes of “a psychological one that seeks to highlight the soul of a man, capable of facing difficulties” (30) qualified to see the true face of those around him, and those around him, and rebuilding knowledge (31) and prudence and prudence stem from its source, and all this makes “ordeal Like a grain of sand for an oyster that yields a pearl; despite the difficulties, the psychological and physical benefits we derive from conflict can be great...it often gives us the impetus of ordeal needed to bring about the long-awaited change in our lives, and to discover meaning, purpose, and value. . .; because it makes us stop walking quickly on the path of life, allowing us to see the paths branching around us” (32) just as Ibn al-Rumi saw the enormity of his previous actions, in appreciation of the One. He who deserves pride and looks down, then repudiated what he did in the past, and realized that the great blessings and merciful gifts of God may be accompanied by the result of divine gifts or adversity, so express adversity. Therefore, expressing his thanks to his Creator and gratitude for his bounty synonymous with him, he came out of his experience, despite its bitterness, for the sake of all and not in love. Undoubtedly, whoever opens his eyes to a very dangerous father who has honor that fills the stars, a bright and indefinable picture of his father will be drawn in his mind. So we will see fit - the vast majority of people - that in this way, he will narrow the land as he welcomes it and break the spell, when the news of his father's death reaches him, but there is the prince in lineage and the actor of God bin Mu'taz who laments his father saying: (33) of sand).

The death sentence we adjusted the **Where to deliver from death**

so that he would not be hurt or disturbed by distress because of the traumatic actions, even if it comes to stripping him of his clothes in the sight and hearing of human beings. His poetry wanders in the horizons and travels on the mouths, humiliating the tires entering their fortified palaces, whom - most we thought - wanted by Al-Mutawakkil and who were almost with our poet, indicating his maturity, indicating his maturity, and giving his mother's victory and victory comes from the source of challenge and determination. “Trauma will take away our right to suffer, and shock will take away our right to pursue its share of growth and prosperity during this shock, here we are doing what is called ... crisis management, investment and downsizing.” Losing and increasing gains as much as circumstances allow” (27) and this is why our poet realized that whoever is not blamed for his religion is in the shadows and meekness, and that whoever enjoys God's help is not like that. Overcome him (28) the blessings of tranquility and trust in the Creator and seeking help from Him alone appeared. Ali bin al-Jahm after he raised the curtain of catastrophes that later appeared as a mirage, followed by a stray person who found water near him. It is advised to say: Troubled times may help us harvest truths that we did not take into account, making us feel a suffocating pain after we drank, imitating a calm From honey from bee stings, and there is no evidence for that from what Ibn al-Roumi said when he “disbelieved against his brothers” (29) (from long).

Reported by Known amounts
counting sheep , but of men catastrophe
fond of Kvani to my age , O
you after my people my experience
ignorance and not long carried my
Agtarara asset, the heart what unjust
cost of Aazam of not has Ahtha me God
venerated the plight of
showed me by
Rushdie and still
band safely

surprising. Because "the difficulties of life itself differ according to our mentality and the level of our psychological development. The more advanced a person sees life differently, then sees and faces different difficulties, and develops ... as it suits this" (37) challenge and affliction, which makes the blood of the murdered It is similar to the henna of joy, and it creates from the bereaved poet a great determined, generous and passionate person who arranges his hair on a sea of sand. that he rides a lot in singing, cheerfulness, and pleasure (38) desiring to show something of stillness or despondency, far from a prince who considers himself a conspicuous serpent that catches and infects his enemies. They mention that difficult situations and difficult experiences that people are exposed to limit their resolve and radiance, and spoilers leave them to the wing, and humiliation and misery have befallen them, praising everyone, may God's prayers and peace be upon him. He does little to give - even if it is unfair -, and he did not follow this set of methods of the game who raised themselves from defeatism such as Abu Thail Al-Kahf who was "presented by a man known as Abu Dalaf bin Kandaj as a gift of a detainee" in Homs and that he arrived at his request when he wrote To him the governor arrested from prison (39) (from the theater)

Imprisonment and restriction O Abu DLF hunger and satisfies the black Paljev molded to die the same recognized not Durr native coincidences	The lesser length of damage and boarding is my choice accepted pools Be ye prison How do you like it if I lived in you taking out
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It should be noted that the individual is the one who determines his self-esteem by his thought and behavior, so he creates from himself a majestic man with a reputation, or a scattered idle male, whose days pass and then he is forgotten and becomes. Forgotten. Mansi, and there is no doubt that every sane person is aware of these facts similar to the actions of Al-Mutanabbi when he learned of his

and age Ktob relate to us will Obugeh parties to the asset AakedaHabute over Mount sees death ugly man by the blood of the blood is the hero henna them pray re any asset	the exchange and they do not see what we may see that the entire me a hole perhaps above the bed I know , and see the murder remains constant if not Khaddbh enemies have behind me after him
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And it is good to point out that the poet's position here is that of a strong man who defends his pride and the vanity of his father, who will not fall by murder from his lofty heights. His verses are therefore closer to pride than to lamentation, starting with the justification for making the horrific specter of death a familiar thing that reverberates in the ears of all people, a river that everyone has had to enter to cross to someone else. Accordingly, people are equal, and there is no virtuous and curious person with regard to death and going to the other world, and this reaction can only come from a poet who was distinguished by psychological rigidity (34) and by deliberately becoming strong in the throats of his enemies, and returns So to "that a person ought to be loved and feared at the same time, and since both qualities are difficult to maintain, courage in this case is much better if we cannot find them...the two qualities together, men are reluctant to offend those they love less than Their reluctance to be harmed out of reverence" (35) which resulted in an overwhelming desire for perseverance and a preference for strength and struggle more than submission and surrender; For it is better to drop spears instead of weeping, and instead of mourning with sharpening swords, than to lament in palaces. (36) It cannot be denied that his father's position has remained firmly rooted in our poet's imagination, as a star piercing the clear sky, as if nothing had happened, which is not

and the Crimean
 Crimea where
 solution
 calls me sword local
 East children and
 infection as Kela
 d on Sarruf forever
 refined the
 death of esteemed
 fishing killed

Perhaps it is better for him to say: He who is distinguished by stubbornness and difficulty in maneuvering; His psychic balance will help him cut off the joy of his opponents, and he is able to manipulate their feelings and provoke their anger and indignation instead of what they wanted to do with him, killing them with rage and anger and wearing the flabby robe of pride. Following the example of Abu Firas, whose smell prevented him from calming his head and bowing, his nose and the stiffness of his back were the result of a great energy that Prince Al-Hamdani felt in him: the honor of lineage, and the high rank. , sublime in morals, greatness in actions, bravery in wars, knowledge of chivalry and combat, and many victories ... and other things that make a person great in the eyes of people (47) looming on his face. Wherever he goes or goes and is indicated to him in the name of bananas, so he is haunted by a feeling of psychological well-being (47)(48) that gives him control over negative emotions, getting rid of hurt, working on repetition tendencies that drip strongly and challenging to build fortresses of pride and transcendence that were broken by the hands of shock in a way that rejects what was it before. Because “shocks that do not break the back strengthen it, and in this case the trauma improves the individual’s coping style despite the cruelty and temporary loss it contains due to the injured individual’s increased commitment to life ... This may also be due to the traumatized person discovering the meanings of Positivity missed him at some point. “Pre-shock, such as an increase in the sense of self-worth” (49) to the extent that he feels

self-respect (40) and he worked on that by exaggerating the image of the lion’s puppy - the objective equivalent (41) of our poet __, and contempt for everything that belittles him no matter how much. He was. His pain was excruciating. To make his peers understand that this is not the end of his highness and loyalty; Rather, it is a setback that will result from his persistence and determination, because “nothing makes us great but great pain...; that is, the shocks we face in our lives help us grow and mature” (42) and the pain we looked at in the past plagued the eyes of difficulty and dread. As a result of these reasons, Abu al-Tayyib’s resolve intensified and his sense of strength and immunity deepened, and he was known to be “strong in expressing himself, and strong in campaigns against people and with the passage of time. His strength is manifested in all his sayings and in all his cases(43) whether he quoted from it or in the case and fired it with satisfaction, and thus he became imprisoned like a lion’s fold and showed his limits as if they were in the hands of his enemies, so he felt a psychological sense of greatness (44) and the ecstasy of victory and his condition became better than that of the Absolute who rejoiced, for no doubt princes were compelled to live a life of meekness and luxury and obedience to commands, and to be treated with love and respect by a loyal friend or foolish enemy, so long as in their earthly life they were in comfort and strength, and for these reasons they do not often. Think of the shocking events that turn them upside down. Their lives are turned upside down. Some silence and silence if they hear the news chasing after them after he saves some of his enemies and ends the ordeal of Al-Rida in the pulpit of Abu FirasAber, who presented “a people in the language of God. Their mother-in-law, which is the Romanian language” (45) then listen to him when he says (46) (from complete disintegration)

Ne Vlimit hurt and Who was the mystery
 joke of what aera was
 that the dearest and
 that the term not breached as
 and filled as well Nabna
 as the noble nursed the hearts

shocks , to face life and its trials with an open heart. There is no doubt that "the way in which a person accepts his destiny and accepts all the suffering that he bears, and the way in which he faces his trials, all of this provides him with a great opportunity - even in the darkest circumstances - to add to his life a deeper meaning, and this life may remain a brave life. Generous... Here man finds an opportunity in front of him either to seize it or let it slip from his hands... Thus the person decides whether he is worthy of his suffering or not worthy of it" (55) Those who were crippled by the hardships and misfortunes of the world and did not follow the example of Abu Firas, whose captivity did not increase him - despite the excruciating pain it contained - nothing but fame and brilliance, in addition to the poetry he composed in which the riders traveled with his remembrance and adorned with his brown verses.

Margins

1. Post-traumatic stress growth (theory and practice of measurement), Dr. Ibrahim Yunus, 22.
2. The development of post-traumatic stress among adolescents and adults, Dr. Nawal Mahdi Mahmoud, PhD thesis, IbnRushd College of Education for Human Sciences - University of Baghdad, 2014, 25 AD.
3. He is Mahmoud bin Hassan Al-Warraq. More poetry in sermons and judgment, narrated by IbnAbiDunya, and he died in the caliphate of al-Mu'tasim with two hundred and thirty hadd," as well as death, Salah al-Din, Muhammad ibnShakiribn Ahmad ibnAbd al-Rahman, R.: Dr. Ihsan Abbas 4/79.
4. The joy of gatherings, forgetting gatherings, sharpening the mind and preoccupation, Youssef bin Abdullah bin Muhammad bin Abdul Barr Al-Qurtubi, T: Muhammad Morsi Al-Khouli, 2/358.
5. Seen: Diwan Mahmoud Al-Warraq T: Dr. WalidKassab 14.
6. M. n, 71.

like a shock with the Hindus that increase the twinkling stars, and manifests in his precious death another unimportant facet of life. us that he deliberately used the letter (no) as a rhyme; Because of his contempt for submission and submission to the gloating of his enemies who - it is possible that they - were showing him friendliness when he was at the height of glory and glory, he recorded the lead in his poetry, then extended it while he was in captivity, as he was superior to them in word and deed when he was an obedient prince of BaniHamdan in the land, It is useful to recall that the prince who is surrounded by the engagement and shows him the days of her sullen face; There is a need for him who strengthens his hand, settles on patience and composure, while very few inspires those in a happy life. With strength and steadfastness in R, he is the heavens like Abu Firas who "wrote to Mansur and killed his servants from captivity" (50) and what he says about it (51) (a long time ago)

And come back, for what you know is a cross, and if eternity appears in scars and the shovels of life will find it.

My channel on what you know is very patient with the folding of time and its spread, and that a young man does not break it.

In these verses, it becomes clear to us that their poet aspires to reveal the truth that leads to the fact that the incision of his slander did not humiliate her in the fall of captivity. by iterating (52) The sentence (as you know), which indicates what he was known to have of diet and honesty, and his continuity of his adornment with them despite his imprisonment and alienation, and if he is a captive, he feels that he is not inferior to the Roman princes (53) and their masters "and Laith and pride , then his fathers of the greatest pride , then Harith and his fathers and Abu Firas al - Harith is the lion acts and soul name and surname" (54) and as a result, he did not care about the adversities that inflicted him with wounds, and he took patience as a shelter that protects him from the harm of the arrows of eternity and the spears of

- the truth for him, so he distances him after he imprisoned him for a while. Songs 10/162-163
16. He is Mutawakkil Allah Ja`far Ibn Muhammad Ibn al-Mu`tasim Harun Rashid, a guardian after the burial of his brother, Wathiq Ibn Mu`tasim Mutawakkil al-Habbab for a whole year, which indicates a tendency to denial and what his father and brother do in this regard, and raise the scholars. The hearts of the common people turned to him, and his tenure was fifteen years and two months. See: Biography of the Prophet and the news of the Caliphs, Abu Hatim, Muhammad bin Hibban bin Ahmed bin Hibban bin Muadh, T: Al-Hafiz Syed Aziz Bey and a group of scholars 2/576.
 17. Diwan Ali bin Al-Jahm, Ministry of Education, School Libraries, Kingdom of Saudi Arabia, 41_45.
 18. As described by ancient writers, the best qualities; Al-Masoudi said about her: "He has in prison a famous poem that no one has preceded to its meaning," and Abu Al-Faraj described it by saying: "The best thing he said in prison was his first poem.." Good verses in this sense, and he did nothing like it. Promoting gold and minerals from Al-Jawhar, Al-Masoudi, Ali bin Al-Hussain bin Ali, 2/494, Al-Aghani, 10/170, Al-Ayyan Road, 3/357.
 19. Arresting the Ember: The Prison Experience in Contemporary Poetry, Dr. Muhammad Ibrahim Hour 39.
 20. Inner Triumph) Inner Triumph: Inner victory The meaning of this term is manifested in the fact that only a few people are able to reach high moral levels, and few have the opportunity to reach the human greatness that is achieved by internal victory. See: Man's Search for Meaning, 102.
 21. Psychological trauma, d. Ahmed Mohamed Abdel Khaleq 128.
 7. She was "given a thousand dinars, and if a mourner repeats its virtues, he must mourn" regularly in History of Kings and Nations, 11/70.
 8. Skip Aware of the Psychological Awakening, Steve Taylor, translation: Dr. Muhammad Yasser Haski - Hani Gerges 186 - 187.
 9. Inner Triumph) Inner Triumph The meaning of this term is manifested in the fact that only a few people are able to reach high moral standards, and few have the chance to reach human greatness that is achieved through inner victory. Seen: Man's Search for Meaning, Viktor Frankl, translated by Dr. Talaat Mansour 102.
 10. Psychology between personality and thought, Kamel Muhammad Muhammad Owaidah, 195.
 11. Explanation of the full court of Abi Bakr bin Yahya Al-Sali 3/274.
 12. As the benefit of purification comes in speech to confirm and build it, but it does so to indicate care for the thing in which you repeated your words. The proverb in the literature of the writer and poet Ibn Al-Atheer, Nasrallah bin Muhammad bin Muhammad bin Abdul Karim Al-Shaibani, T: Muhammad Muhyi Al-Din Abdul Hamid 2/147.
 13. The development of PTSD among adolescents and adults 28.
 14. Abu Tammam, his art and psychology through his poetry (study and texts), Elia Selim Al-Hawi, 239.
 15. He is "Ali bin Jahm bin Badr bin Jahm bin Masoud bin Usayd bin Uthaina bin Karaz bin Ka'b bin Malik.. Ali bin Jahm was an eloquent poet who was printed; he singled out Al-Mutawakkil until he became Gladish, then he hated it. He has regrets and remembrance with him what is ugly for him, and if he is alone with him knows that they humiliate him and insult him and belittle him, then he reveals that and does not find

- influence events, anticipate life, including challenges. Through Personality Development”, -Traumatic Development, 23.
35. The Book of The Prince of Machiavelli, Nicholas Machiavelli, translated by: Believer Akram. 86.
 36. Where his father was buried in a full palace, as mentioned in the third house, one of the palaces of the Abbasid Caliph Moataz. See: Al-Derat, Ahbasti, Abu Al-Hasan, Ali bin Muhammad, T: Georges Awad, 170, Samarra in the literature of the third century AH, d. Yunus Ahmed Al-Samarrai 272.
 37. Person after Modernization, Your Scientific Guide to Psychological Advancement, Dr. SherifArafa, 80.
 38. Music of ancient and modern Arabic poetry, an applied study in the poetry of the two parts and free poetry, d. Abdul Reza Ali 91.
 39. Al-Urf Al-Hasan 1/69.
 40. Self-Esteem) Self-esteem is “a person’s complete evaluation of himself, either in a positive or negative way. It refers to the extent to which a person believes in himself, his ability, ability, and entitlement to life. Put simply: Self-esteem is basically a person’s sense of self-sufficiency and value. Enhance Self-Esteem, Ranjit Singh Malhi, Robert W. Reisner, 2.
 41. objective equivalent) Objective link: “a critical term referring to the Avatar tool that critics and creators use to express some abstract concept, and poets use to maintain themselves and their feelings about creative work...the external equivalent of an inner state of mind is initially equivalent to the poet’s own, From Elliott’s view of the poem that changed the course of being an expression to being created due to the poetic experience in the minute details and the poet’s mixing”, the objective equivalent of Anglo criticism - _ A recent American study in term and concept, Hassan Dawas, Athar
 22. Ali bin Jahm his life and poetic purposes, d. Hassan Muhammad Nouredine 112.
 23. Songs, 10/166.
 24. The Diwan of Ali bin al-Jahm 171-173.
 25. Qabd al-Jamar: Prison Experience in Contemporary Poetry 39.
 26. Personality Psychology, Dr. Helmy El-Meligy 164.
 27. Post-traumatic growth 11.
 28. as God Almighty said in his book: “God Almighty’s sustenanceDo not multiply, you are the victory.” The Noble Qur’an (Al-Imran / 160)
 29. DiwanIbn Al-Roumi 5/2123.
 30. Ibn Al-Roumi a critical reading of his poetry, d. Sami Yusuf Abu Zaid et al. 314.
 31. Knowledge Reconstruction (Cognitive Restructuring: It is a method that refers to “confusion through cognitive reassessment and reconstruction of thoughts and feelings related to the stresses experienced by the individual. The positive method of cognitive reconstruction engages the individual in the knowledge that information processing.” Methods of dealing with Trauma increases, 15.
 32. Learning to ride elephants to teach happiness and wellness in schools, Ian Morris, T.: David Solomon Qurna 145.
 33. Diwan of Ibn Al-Moataz’s poetry 3 / 74-75.
 34. Psychological toughness In fact: “Psychological toughness is one of the basic components of a strong personality that is able to deal with painful and stressful events... It is a pattern of psychological contract that the individual adheres to toward himself, his goals, values and others around him, and the individual’s belief that he can control himself.” What he receives from the events, and takes responsibility for the suffering of events, and that what happens to aspects of changing his life is more exciting and necessary to growth than threatening and hindering ... And people with high toughness believe that they can

54. Abu Firas al-Hamdani, the Arab prince, the famous poet Mohsen al-Amili, 69.

55. A man searching for meaning 96.

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Journal, University of the Brothers Mentouri Constantine _ Algeria, p. 26.2016 , 48.

42. Be Yourself: A Scientific Guide to Happiness and Success, Dr. SherifArafa, 176.

43. Al-Mutanabbi among his critics in ancient and modern, d. Muhammad Abdul RahmanShuaib 389.

44. Because "he was great in his feelings, movements and gatherings, his hair was on the corner of his sword and his bow would swirl... He added the greatness of himself to his hair this glory and glory. Splendor." (Special to Al-Mutanabbi), c 1/1, 8/1935.1202.

45. Diwan of AbiFiras Al-Hamdani 2/326.

46. M. N, 2/328_329.

47. Abu Firas Al-Hamdani Ahmed Abu Haq 90.

48. Psychological Flourishing (Psychological Flourishing): is a sense of happening "when people are able to withstand life's storms in ways that enable them to grow, and after going through these experiences, these may be ways such as: increased sense of wholeness, increased self-esteem, greater sense of with purpose in life", and Post-Traumatic Growth, 24.

49. To repaint the image and treat the trauma, titled Return of the first type.59.

50. DiwanAbiFiras Al-Hamdani 2/48.

51. M. n, 2/48.

52. The truth is that "the repetition arises from a severe emotional state that undermines the poet, so he does not have the ability for him to get away from it, as it remains in control of him and does not separate from him, and this state is reflected in his poetic production. Repetition in critical studies between authenticity and contemporary, Faisal Hassan Hawalli 74.

53. There is no evidence for that from his saying: "If the Romans see me, their hunting is an infidelindeed. DiwanAbiFiras Al-Hamdani 2/324.

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