

*Thank God, Lord of the Worlds, and prayers and peace be upon the most honorable of all creations, Muhammad and his pure good god, and his productive companions, and all the prophets of God sent.*

*But after...*

*There is no doubt that the segment of blind poets in the Abbasid era has an important and significant role in enriching and singing the Arabic poetry blog, enjoying the artistic taste and nourishing it with the beauty and uniqueness of texts, and professionalism in investing fertile imagination for the birth of the most beautiful artistic images and creative compositions. We know that this creativity, privacy and heat in their poems would not have been possible for them without the different psychological transformations and struggles that have plagued themselves, because of their blindness, which has become their main concern and their only cause, whose effects and implications have been reflected in the various paths of their psychological, social and behavioral lives, as they have moved them from the world of light, mobility, hope and openness to the details of existence, to another world damaged by Blackness, mystery, fear and self-retreat, and all these psychological emotions: positive (optimistic), or negative (pessimistic) we find it reflected on their poetic revelations, they made the poetic language breathable for their worries and deferred dreams, and a bridge to reach the hearts of others in*

*order to feel their suffering and share their different feelings and emotions. Therefore, the function of our research was to reveal the duality of optimism and pessimism contained in their poetic texts, and the most prominent poetic manifestations and themes that manifested and crystallized this psychological duality, and the way they expressed it, and the most important artistic tools they invested in this regard, as well as the most important psychological mechanisms that I begged (Anaham) to compensate for the deficiency, and to reach security and psychological stability even temporarily, considering that poetry resonates and translates real and sincere to what is carried out in the depths of the blind psychological and emotional situations Different.*

*It should be noted that the subject of the research was the suggestion of my honorable professor Professor Dr. (Raed Hamid Majid Al-Batat), because this category of poets, especially those who are immersed in them, did not shed much light on them. After it was confirmed to me that the topic of research (the duality of optimism and pessimism in the poetry of the Blind of the Abbasid era) did not study a specialized academic study, I held the determination and determination after relying on God to go into it and accomplish it .*

*The study was based on a preface, four chapters and a conclusion, in which the book included three axes: the first axis: it included three demands: the first requirement: the definition of the concepts of optimism and pessimism in language and term. The second demand is to address the concepts of*

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*optimism and pessimism in the philosophical perspective, and the vision of philosophers along the distance of history, and their study of it within the concepts of "good and evil." The third requirement is to address these two concepts according to the psychological perspective, and the most important opinions, theories and psychological studies that were based on this. The second axis was interested in highlighting the most important reasons that led to the emergence of optimism and pessimism in the hearts of blind poets. The third axis included talking about the relationship of optimism, pessimism and psychological emotions to the birth of the creative text of the blind poet.*

*The first chapter dealt with the most prominent manifestations of optimism in the poetry of the blind, as its topics were divided into five axes: praise, intercession, nature poetry, wine poetry, humor and circumstance.*

*The second chapter dealt with the most important manifestations of pessimism, which were divided into six axes: blindness, death, the vicissitudes of time, lamentation, graying, isolation and spiritual alienation.*

*The third chapter was from the share of the technical study, which was distributed to two researches: the first: semantic fields, which in turn were divided into two demands: the first, the semantic fields of optimism, and the second demand: the semantic fields of pessimism. The second research included the study of the poetic image and its patterns, and was distributed among three demands: the first: included the*

*analogy image with an optimistic and pessimistic allusion, and the second: contained the metaphorical image with an optimistic and pessimistic allusion, and the third: it included the metaphorical image of an optimistic and pessimistic nature.*

*Finally, chapter 4 was invested to study the psychological defense mechanisms and their relationship to optimism and pessimism among the blind poet. We have divided it into two researches: the first: it included compensatory psychological mechanisms that were divided into four axes: ((dream (fantasy spectrum), retrieval (summons), transcendence and self-pride, rejection and verbal aggression).) The second research examined the deceptive mechanisms, which included three axes: ((reverse composition and denial, projection, justification (justification)).*

*The study concluded by revealing the most important findings of the research, and then came the list of sources and references that were found during the study trip. It should be noted that in this study the researcher relied on the descriptive analytical approach, which some approaches, such as historical and psychological, have been partially interfered with. With regard to the most prominent sources adopted by the study, they are many and different, including the book Jokes of Al-Hamian in Al-Amyan's Jokes for Safadi, the Book of Psychology origins of Dr. Ahmed Ezzat Rajeh, and the poetry thesis of the blind in the Abbasid era, by Dr. Adnan Obeid, and so on .*

*Before concluding, I would like to offer a bouquet of thanks, gratitude and gratitude to my honorable professor, Dr. Raed*

*Hamid Al-Batat, who has benefited from his scientific vision, his rich experience and valuable guidance that lit up the research and contributed to his evaluation and achievement. May Allah reward him with the best reward.*

*In conclusion, I do not claim perfection in my study, because man is an angel of inferiority. And thank God first and foremost.*