

The Personality of Kurdish Poet Ahmad Nalbend (A Psychological-Analytical Study)

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ARTICLE INFO	ABSTRACT
<p>Submitted : 2025-03-30 Revised : 2025-04-27 Accepted: 2025-05-11 Published: 2025-06-05 Volume: 5 Issue: 1 DOI: https://doi.org/10.53754/civilofficium.v5i1.759</p>	<p>This research aims to identify and analyze an aspect of the personality of Kurdish poet Nalbend (1891-1963), whose prominence emerged during the great September Revolution against the Iraqi regime of that time, and who committed suicide upon hearing news of the killing of many people in one of those attacks. To achieve this objective, a descriptive analytical method was used by researchers to collect facts and data on the current study for comprehensive interpretation and analysis. The sample consisted of 337 pages, randomly selected from 2513 pages of his poetical works (Kurds' Garden). After content analysis, results showed that nearly 2866 frequencies of depression symptoms were observed in his poetry across psychological, mental, emotional, and physical aspects, especially after the death of his son and two wives, and Kurdistan's unsuitable political conditions. His poetry contains many religious, educational, political, social, humanistic, and economic concepts. Therefore, researcher suggests that those concerned should utilize it in different stages of study as curriculum, particularly in Kurdistan universities.</p>
<p>KEYWORDS</p> <p>Analytical Study, Kurdish Poet, Nalbend, Personality, Psychological</p>	

1. INTRODUCTION

Although poetry, as the great Kurdish scholar Hazhari Mukryani noted, constitutes a branch of literature and knowledge that develops alongside nations (Mukryani, 1376, p. 20), the truth is that it can be said with certainty that it differs from poetry in other cultures and civilizations. For example, Arabic poetry of the desert had its own existence. The great Arab philosopher Ali al-Wardi believed that Arabic poetry possessed distinctive characteristics connected to the life, culture, and lifestyle of the individual Arab and Bedouin. In his view, poetry went hand in hand with the aggressive character of the Arab, their bellicosity, and their life of war, killing, and bloodshed, serving as a weapon used in the lives of those Arab tribes of the desert. The law "be strong and fierce" - and if you are not so, you will become prey to your enemy - dominated the life of the desert Arabs. Therefore, the desert individual (Bedouin, as al-Wardi and Ibn Khaldun called them) was forced to benefit from every weapon and tool to defend themselves, and poetry was one of those tools. Arabic poetry became one of the great supporters of their life.

It can be said that Kurdish poetry also continues that poetry in some aspects, with one difference: as mentioned earlier, the influence of Kurdistan's beautiful nature - mountains, plains, waters, rivers, forests, and Kurdish heritage - has dominated it. Nalbend's works, like many other works, are in a Kurdish environment that can only be understood through Kurdish culture. They also, as Kurdish intellectuals say, are works that have served the Kurdish language, culture, and rights, and have no connection to nationalism and racism against foreigners, but seek only the basic foundations of equal rights and power as a

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human demand (Jamal, 2008, p. 52). This is the same influence that political and social events have on individuals and society and their various aspects. As sources indicate, the September Revolution, for example, had a great impact and also on cultural and intellectual aspects (Haji and Said, 2017, p. 589). He always dreamed of freedom, happiness, and joy for Kurdistan, which can be seen in several of his works.

Research Problem

According to psychology experts, civilization and life's complexities are factors in the emergence of various diseases, and mental and psychological illnesses are known as contemporary diseases, and the current era has become known as the era of these diseases. Among them are diseases like depression (Rattner, 1988, p. 9). This disease affects everyone regardless of class, status, or profession, and sometimes the person resorts to suicide. On the other hand, psychology experts still believe that people have not yet understood the psychology of poets and their personalities as needed, and there is a great error in understanding the personality of poets that needs to be corrected (Rattner, 1999, p. 18). Until now, scientific research on their personalities in Kurdish poetry, the content of Kurdish poets' works and their personalities, for example, the prince in Mem and Zin by Ahmad Khani, sometimes gives readers a wrong understanding of the reality of their personalities (Qader, 2013, p. 68).

Nalbend is one of those people who, as a poet, suffered the same fate. Despite being a religious teacher, he could not escape the claws of suicide. How could he not have come to life at a time when psychology experts point to the fact that he lived in an era where everything was war, and continuous war was not separate from him (al-Wardi, 2013, p. 189), where there was no concept of "respect for human dignity," and all sacrifice, displacement, exile, poverty, unemployment, breakdown of family relationships, aggression, selfishness, and those types of killing that do not take reason into account and are not understood logically (Saleh, 2011, p. 156), and cruel, bloodthirsty dictators and violence and destruction (Yassin, 2011, p. 14). How could a person in such a country not suffer from mental illnesses? During mental illnesses, changes occur in the patient's behavior, and people make unscientific judgments about them, not only not dealing with them as a normal person but looking at them with contempt and disdain (Rattner, 2008, p. 4).

On the other hand, academic and educational experts in Kurdistan see the subject of collecting and researching Kurdish folklore in Kurdistan by educators and for educational purposes as necessary and at a desired level, but attention has not been given to it, and it has not entered the framework of concrete, solid, scientific, and institutional (institutional) requirements (Bawer, 2014, p. 99). This is still being implemented in the education and training system in Kurdistan, and it manifests itself in decisions such as not being considered as a main and basic subject in education and testing, which is devaluation and degradation of that language, which after hundreds of years of struggle and sacrifice has become the educational language in Kurdistan (Maghdid Ahmad, 2004, p. 99). On the other hand, sources in Kurdistan point to an increase in suicide rates, especially among youth (Rasoul, 2010, p. 38).

Research Significance

The Kurdish nation possesses rich works in the cultural and civilizational field, and many of them have not yet been researched and introduced as needed. It has its own special language, which has not been given attention through various means, and has always been part of the most important political issues between Kurds and the rulers of the region. Its distortion by foreign writers from an educational and psychological perspective has had a bad impact on the feelings, nerves, and consciousness of Kurdish individuals, especially students. Today is the best opportunity because the Kurdistan Regional Government always emphasizes, along with some national foundations, changing the education system and programs (Ministry of Education of Kurdistan Regional Government, 2004, p. 9).

Kurdish poets' poetry expresses some sanctities that have been considered part of their body and mind (Jaafar, 2009, p. 16). Later, personalities, scholars, and great poets emerged within it, and neighboring nations considered many of them as their own glory and took pride in them. But when those Kurds and their works and lives confirm the truth, they have served humanity,

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civilization, and their neighbors, and from all these favors of theirs, they created new horizons for the development of Kurdish poetry (Mardokh Rohani, 2011, p. 8). Orientalists like (Sun) also give complete attention to Kurdish poetry and show the beautiful aspects of it, demonstrating the ability of linguistic sense among Kurds and confirming its richness (Sindi, 2008, p. 519). The personality and divan of Nalbend, the Kurdish poet of Kurdistan, is an example of that quantity. Although he, like many poets such as Aseruddin Omani, or Malik Mozaferuddin Mohammad Shabankareh and many others, was not treated in other foreign sources and neighboring nations as a non-Kurd, approaching the stage of his life shows it could be a factor for that quantity. His poetry, in addition to Kurdish, is also seen in Arabic, and this is a great proof that as a poet, he also served civilization and humanity like many of his predecessors.

Literary language within any nation is a tool and way for advancing social class, education, national intellectualism, science and technology (Rattner, Sprache und psychoanalyse, 2009, p. 158), for example, organizing time and place in individual thought (Balayi, 2013, p. 230), and as a tool for educational programs. Educational, psychological, sociological, linguistic, and communication sciences emphasize its abilities in understanding people and conveying information and ideas (Ali, 2015, p. 67), thinking and expressing one's feelings, emotions, and conscience and understanding the desires of others, and influencing students (al-Wardi, 2007, p. 161), and developing their personalities and strengthening their thinking style and directions and ideas (Krogh and Morehouse, 2008, p. 135). Especially poetry in Kurdistan's literature and linguistics has a significant impact on the educational aspect and student learning, especially the relationship between them, and training on the foundations of democracy through criticism and not allowing shame among them.

One of language's miracles, as the foundation of humanity's existence, is becoming a nation, which is now considered a great honor for the Kurdish language (Avdarahmani, 2009, p. 16). Kurdistan's poets, under national supporters, have made language, literature, and poetry a tool for conveying their message (Faraj, 2015, p. 35), because for them poetry is the foundation of knowing their general knowledge. This is what a scholar like Estiger (1370) also advocates and considers reading poetry important for knowing the world for every individual, especially students, and also advocates encouraging this work in society, especially in educational centers. Poetry is the most prominent type of literature and writing in most societies of the world, and teachers can play a major role in learning it. The great economist

Language, as Edward Sapir points out, is a human work, but education, learning, and society influence it (Barwari, 2010, p. 221). For poets, it is like a window for seeing the world. The language of poetry is identity and the poet's message reaches society (Kamal, 2015, p. 56). As linguists say, it is a tool for learning and education. Writers and poets among them in contemporary social foundations have a significant role and can, through writing and using new concepts, become outlets for intellectual awareness in the world. Research in literary works and books in psychology is not something new, but sciences like Freud made these foundations and analyzed works of people like Balzac, Aristotle, Boccas, Cervantes, Diderot, Goethe, Heine, Hesiod, Hoffmann, Homer, Horace, Lotas, Milton, Molière, Rabelais, Schiller, Shakespeare, Sophocles, Swift, Dostoevsky, Flaubert, Anatole France, Ibsen, Kipling, Thomas Mann, Nietzsche, Schopenhauer, Bernard Shaw, Mark Twain, Oscar Wilde, Zola, Stefan Zweig, etc. His belief was that poets are honored and should be respected in their foundations, because they know some things we have not understood. He analyzed those works through psychological analysis and concepts such as sexual repression, conscious or unconscious, jealousy, Oedipus complex, guilt feeling, sadism and masochism, etc., carrying out this style for research in literary works, to know the nature of those difficult things of life and adaptations that person encounters, because language and speech are part of personality (Batni, 2009, p. 65). The poet's work reflects his moral values and qualities (Saadi, 2015, p. 48). Life in the world of thought and building that world in poets' minds shows their feelings (Omar, 2015, p. 21), the level of their abilities and their ideological system in those feelings. The linguistic aspect and expressions are important and influential, and many other related subjects to human psychology.

Jung in both his books (Psychology and Literature) and (The Process of Creation), in addition to giving importance to the artistic aspect and how to benefit from it, and the influence of the poet's personality on his work, considers the role of Freud's school

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in this achievement as great and significant (Rattner, 2010, p. 66). Other academics highly value the role of poetry in developing national feeling (Meziri, 2009, p. 66). Their poetry expresses the feeling of responsibility among humans.

Literary subjects, as the great educator Spencer generally considers as a foundation for eliminating life's emptiness and considers learning it important for filling that emptiness (Ahmad, 2002, p. 89). Among them, poetry or any other type of it, as an important foundation in awakening the foundation of personality, enriching it by giving information and intellectual concepts and creating horizons in the world, and awakening their feelings, and expanding the level of imagination in them, and planting values, and raising the cultural and civilizational aspect, is considered, because it is part of imagination, image, and thinking within a nation and person (Aziz, 2007, p. 25). For students, it becomes evidence for changing those pieces of information learned at home and then discussing them as additional evidence for raising their scientific level (Strom, 2002, p. 10). Poetry is the time when poets shape the time into images and that time which is written, as a moment poet presents to readers in the present, it can be said that he brings some times that can be created (Jami, 2004, p. 20). Sources and scientific research show that in various historical stages, political and social events influenced Kurdish intellectual foundations, especially in the contemporary period, poetry was made and became a factor for a significant development in it, and national feeling reached a significant level (Pirbal, 2002, p. 143). Nalbend's poetry was also in that stage.

Psychology of literature experts see that the first stage of psychological understanding of a literary subject and writer and literary person consists of understanding the subject through the owner's personality, and understanding the writer's personality through his work, and his personality is also an integrated unit where each part completes the other. Many related research in linguistic psychology about the complex process of understanding and formation of sentences has been conducted, and one of the important and obvious methods for this purpose is research and following analytical units, which is a good help for this quantity. Such research about a literary writer's life and knowing the cognitive psychological changes in him is known under the science of psychobiography.

This wrong belief still includes poets, painters, musicians, and writers.

Nalbend's poetry, in addition to literary value, also has historical value. According to scientific historians, it has its educational importance, because students and society learn from the mistakes of the past as individuals and ancestors, and in that history, all political, social, economic, and cultural events are integrated, and reading them gives taste and pleasure to history readers (al-Tai and al-Sulaivani, 2014, p. 125). Obviously, one of the foundations of educational philosophy is transferring ancestors' experience to future generations and building a new individual in the future. Educators see the duty of Kurdistan's teacher as making students learn something at university to reach history and have their national position and become owners of national feeling (Allah, 2003, p. 71), because the textbook in the program is not only some literary and reading and memorizing subjects, but also includes scientific subjects and social issues, and even poetry books fall into this framework (Abdul Hamid, 2004, p. 57).

Research Hypothesis

A hypothesis consists of some ideas and beliefs whose truth has not yet been proven. The research hypothesis sees itself in this hypothesis that Nalbend, as a human before being known as a poet personality, was affected by depression and committed suicide, and this hypothesis sees itself in several questions: 1- What evidence shows this quantity? 2- In his poetry, how did he express his depression?

Research Objectives

The research objectives consist of the following:

1. Knowing the rate of emergence of depression signs in Nalbend generally.
2. Knowing the rate of those signs according to research evidence and ranking important aspects and related to research and survey aspects according to their evidence.

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Research Limitations

All of Nalbend's divan is included, consisting of five volumes and (2513) pages.

Definition of Key Research Terms

Personality: Personality is known and defined in many ways, having a short history, either from the word (Persona) which was a mask that actors wore and hid themselves in, and as a new term was first used in (1795), and since then has been defined in many ways, for example, Simonov believes personality is what makes humans different from others (Mahdi, 2012, p. 17).

- Watson's definition: All those foundations that are observed in a human for a long time (Kelhor, 2007, p. 19).
- Al-Khalil (2013): A wide thing whose part is obvious and the other all hidden and basic (al-Khalil, 2013, p. 47).

A review of those definitions shows that these definitions for personality, if their number is many and some people like Allport know them as nearly fifty definitions, it is suggested that this concept is a complex aspect of humanity and its definition depends on the view, thought, opinion, ideology, and personality of the knower scholar.

Suicide: Caprice's definition (2009): The most abnormal way and psychological action that is completely expert (Caprice, 2009, p. 37). Hornby's definition: Performing the act of self-killing by a person's hands and by their own will (Hornby, 2003, p. 1301).

Poet: Poetry is one of the most influential types of literature, where emotion, feeling, passion, and grief are shown at their highest level, and a large group exists among their nations (Qasim, 2015, p. 22).

2. LITERATURE STUDY

Who is Nalbend?

Nalbend identifies himself in his works: "I am Ahmad, son of Amin Nalbend from the city of Amedi, and I was born in (1891)." Obviously, he, like many others, started his intellectual and scholarly life with the religious aspect, and continued in various cities of Kurdistan, especially Amedi, Bamerni, Zakho, and Dohuk. Teaching was part of his life. He taught in various villages of the region. Twice in his life he married and both his wives died during his lifetime. Their death and later the death of both his children had a great impact on his life condition and psychological aspect and his psychological and social adaptation. Finally, he wandered and was forced to choose migration and go from one village to another village and another city. But he always gave great attention to poetry (his poems) and made an effort to preserve them (Hiven, 2010, p. 11). But as he remained alone, he gave complete attention during his life, this desire of his was not fulfilled. Seven years passed until he could, according to Nalbend's will, collect his poetry in Nalbend's handwriting from notebooks and separate papers and sugar and tea and oil containers, those kept with clerics and other people (Radyani, 2009, p. 70). Ibrahim Narmaki, one of the region's heads, says in (1963) and after several heavy wars in the region between Peshmerga and under Barzani's immortal command with Baghdad's fascist regime, and a large number of region's people were martyred in tragic and heartbreaking events in the region, Mullah Ahmad Nalbend killed himself with his knife and finally ended his life (Hussein, 2017, p. 20). His sick and sad life and hopelessness and death of children and wives, and guilt feeling were not ineffective in that disaster, and the suicide of the poet of pain and suffering, the sincere (Bamerni, 2017, p. 10). Obviously, as scientific research indicates, war with all those weapons, tools, and materials used in it has an impact on both types of human race (Keyfi, 2015, p. 11; Khder, 2015, p. 67). World War I had a bad impact on Fromm's psychological condition and he became confused and doubtful (Fromm, 2006, p. 5).. According to researchers' information from those people and Nalbend's works taken before that act, according to his expression, he had also previously desired it, and according to scientific sources, this act is an indirect way through the non-speaking of the suicidal person in those conditions and opposite to the thought of improvement, which becomes worse and in those visits and requests for forgiveness from the suicide act gets closer (B.D., 2005, p. 52).

Many writers, poets, and scholars like Hölderlin, Nietzsche, Gerard Nerval, Antonin Artaud, Van Gogh, Maupassant, Virginia Woolf, Schumann, Althusser, Balzac, Dostoevsky, Flaubert, Michel Foucault, Kafka, etc., those whose works are considered among world masterpieces and suffered from mental illnesses and neuroses, and they were not dangerous to the person's life, and writing work for them was considered as the greatest medicine and treatment and became those famous and great creations, and people called them mad, and some of them killed themselves.

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Research shows people with serious illnesses like cancer exist and in Western countries finally in life stages live sometimes suicidal thoughts become strong in them and many also become depressed and hopeless (McClain, et al, 2003, p. 1603).

The act of suicide (intihar or suicide) in human life, especially among scholars, philosophers, writers, intellectuals, and poets, is not strange, weird, and surprising, because they, before being scholars, poets, and philosophers, are humans and from a psycho-physiological structure and like any other human, they have flesh, skin, and blood, and are made of those elements. The history of philosophers like Jean-Jacques Rousseau, who was thought to commit suicide, and also the famous Iranian writer, Uncle Sadegh Hedayat, whose psychological condition, especially after events related to the Republic of Eastern Kurdistan, made him somewhat hopeless in life (internet), and many others were not mentioned, who performed this act and many others also in the same way and due to special issues and social events that happened with this act. But scientific statistics show suicide has both connection to external factors like economic, social, and natural and at the same time, personal and special factors, especially psychological and genetic, are not absent in human tendency toward self-killing.

Scientific psychological sources point to factors like season of year, race, age, economic situation, family condition, and similar factors influence the level and rate of human suicide. The scientific concept of suicidology from Bonger (W. A. Bonger) in (1929) was used for scientific research in this field, and after him Emile Durkheim in sociology (Rasoul, 2010, p. 36), and Freud in psychology followed it and made different theories for explanation. In ancient Rome, it was a normal work, because in their thought life was worthless, and after Christianity came, it was considered a great sin and was seen as a crime. There are many types. Suicide in today's era is considered one of the world's greatest problems and death factors (Crandell, Crandell and Zanden, 2009, p. 641), and in research conducted in (1985) in America, it is known as one of the ten main factors of human death (Jolley and Mitchell, 1999, p. 445). But according to sources, the highest rate is among the age group (55 to 65) years in European countries, and in Iran, the highest suicide rate is among the age group (19-24) years. The highest suicide rate among female gender is more than males (Krik and Okazawa-Rey, 2004, p. 181), and the highest level is in countries like Hungary and lowest in Greece, and in countries like Japan, Germany, Austria, Denmark, Switzerland, and Sweden it is high, and Chile, Ireland, New Zealand, and Egypt are at the lowest level of this subject. Official statistics and research (NCHS, 1975) show the highest suicide rate, that is (23%), in a country like America nearly thirty thousand people die annually (Neubeck and Galaserg, 2005, p. 514). This is according to official sources, that is (15) million people in that country have this disease (Fledman, 2009, p. 465), which this quantity happens more in the age group above (60) years, and more among retired elderly, single people or those who lost a family member, or those who face economic insecurity, or physical or mental illness, or feeling loneliness and regret, and scientific research in that country shows nearly (80%) of people with physical and mental illnesses suffer from psychological and environmental stress factors (Karim, 2014, p. 193). Research by (Joiner, 1999, Jones, 1992) in Germany and Britain on suicidal people shows a large part of those people who kill themselves had suicidal thinking in their past (Meyer, 2005, p. 213). Joseph Murphy sees fear, jealousy, anger, and hopelessness as main responsible for all human failures (Murphy, 2011, p. 108).

Sources and research show sometimes factors like poverty and breakdown of family life structure, factors of this type become factors for the emergence of some abnormal and unusual behaviors in humans and he expresses himself through various ways including self-torture and even suicide, or during the spread of stories, tales, poetry, films, and suicide stories in media institutions, it becomes an example for imitation for other people for suicide (Feldmann, 2004, p. 220). Sometimes and for example, scientific sources point to the occurrence of great psychological, physical, social, nervous, and mental changes in elderly people, and in some societies like Western and advanced countries, internal changes have a great impact on elderly conditions and even make them tend toward depression (despair or depression) and subsequently suicide, because some of them continuously think about suicide (al-Bawab, 2011, p. 283). Sources and scientific research consider depression as one of the basic and dangerous factors of suicide in the world (Allen and others, 2009, p. 60). Research like Alloy, Abramson and Dykman, 1990) generally considers its rate in Western countries up to (10%) (Baron and Byrne, 1997, p. 59), especially when those medicines that psychology medical experts consider important for some of those people who become depressed are not used and tend toward suicide, their lives could be saved by taking those medicines, for which it has not been prepared.

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According to Nalbend, sources and special research point to the theme of death and life always clearly showing themselves in Kurdistan poets' poetry, and despite a life full of death in our Middle Eastern region, which has surrounded human death, but life, optimism, taste, and pleasure dominate it (Qaradaghi, 2013, p. 282).

Depression: Definition and Signs

For us to enter the subject of psychological analysis of Nalbend and his condition from the depression aspect, we must talk somewhat about this mental illness and see its various aspects, and then we can more easily understand Nalbend's condition, and readers will then know how he had all those signs and characteristics that exist in someone with depression. As British Oxford dictionaries (Hornbey, 2003, p. 338), and psychology-specific Rattner (2000), define depression in this way, it consists of an undesirable psychological health condition where human strength and abilities and active foundations become weak and low and cannot function, and physiological signs are also seen in it. Many factors become its cause like education, spoiling, family problems, shyness. Khan's research (Khan, 1984) in America showed violence victims become affected by many types of psychological disorders including depression (Rattner, 2001, p. 21).

Depression has a number of clinical signs, and is considered one of the greatest suicide factors in the whole world. According to the World Health Organization criteria (VIDSM-), it has signs like inability to think, concentrate, and decide, and abnormal and continuous weakness or heaviness, lack of energy (Kamal, 2007, p. 34), or feeling great sadness that also includes physical weakness, and some people who lose someone close, beloved, and dear become affected by it, and the depressed person has feelings of knowledge and full of pain and suffering. In addition to anger and restlessness and rapid emotion, he has a feeling full of pain and also feels guilt, and in it this person continuously self-blames and suppresses their conscience. This feeling changes at different times of the day. The level of thought control and attention becomes low. The depressed person's view of themselves and the world is negative, and their predictions for the future are also wrong, negative, and unclear. They feel they don't have the ability to improve their life and condition and feel self-deprecation and hopelessness and think they rarely get anywhere and will continuously get worse. They, in addition to not paying attention to themselves, clothes, appearance, and leadership, become neglected and always tired and inconsistent. Withdrawal and self-isolation from society and body weakness and fatigue are obvious and clear in them, and they also have problems with sleep and rest. Their sleep is unhealthy and they become tired in it, and after every sleep, their body becomes somewhat heavy, weak, and powerless and they feel tired. These people continuously complain about physical pain, discomfort, and their body, and even if they haven't done any heavy work, they feel tired, and their sexual abilities become weak and reach their lowest level (American psychological association, 2013, p. 155; Alani, 2005, p. 16). They don't get pleasure from activity, work, and their daily hobbies, and don't make themselves active, and have no strength and energy. It's necessary that these signs exist in that person for a long time and more than two weeks (Ali, 2017, p. 80). Feeling that life is meaningless becomes a factor for suicide in humans (Colman, 2009, p. 743). Distance of person from family, people, work, or a beloved person for a long time or losing their profession, or even smaller things make some people depressed (Fledman, 2009, p. 456), or due to depression and doing some wrong things or hiding some truth.

If we go and look carefully at Nalbend's poetry, we will clearly see many of those characteristics show themselves in them, and we will see that Nalbend, far and near, wrote many of those characteristics in his poetry. Poetry is nothing but those feelings and ideas of the poet toward themselves, their surroundings, and society that exist.

Psychological Analysis of the Content of Nalbend's Poetry

Language itself is energy in literary texts (Hussein, 2017, p. 17). Scholars agree that human language helps in understanding each other and expressing their feelings and desires (Fattah, 2010, p. 72). Poetry, as a type of expression, has some obvious and clear things in it, and some secret things that only those who read it understand (Koshki, 2017, p. 17). If we go to understand his personality, we should follow ourselves with psychological analysis of the content of Nalbend's poetry, so that those

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characteristics become clear to us in what way they appear in those poems and in which places they come to be pointed out. The following are a number of the most obvious of those negative characteristics:

1. Guilt Feeling

In various places of Nalbend's poetry, it can be seen that guilt feeling clearly appears in him. This hidden feeling is the result of religious education in him, and not only in him but also in society in a widespread way. It can be said that at low levels of depression, self-blame and self-criticism, at severe levels of depression, tend toward self-blame mixed with strong guilt thoughts, and the patient thinks they are a bad sinner and have brought their family toward destruction.

This type of feeling, as psychology experts define and explain, consists of an occurrence and psychological condition, where a person feels they have violated moral and religious foundations and criteria, and this quantity also results from internal conflict and incompatibility between the self in humans and their unconscious. Mental health psychologists also believe that this feeling is one of the characteristics of depression, and is one of the obvious and widespread mental illnesses in society, and many signs of illness clearly appear in Nalbend's personality, poetry, speech, and expressions.

Obviously, as we pointed out earlier, guilt feeling has a set of signs and expressions, and below we will point to some important and obvious examples in Nalbend's poetry that are evidence of the existence of a high level of guilt feeling in him:

First Volume: Page (248) / Poetry Laparre (6), where Nalbend, in addition to feeling guilty about himself and describing this feeling, tells how much sadness, imagination, grief, distress, suffering, and psychological pain it has created in him. Then he makes an effort to have someone stand behind him and save him from the fire of hell, and he makes an effort to reach the court of those who, according to his belief and Muslims, have been promised paradise and will also "intercede" for him, and one of them in Nalbend's thought is Abu Bakr al-Siddiq (may peace be upon him). "...What place do the people of forgiveness have if we come to the center" (p. 250). Obviously, the philosophy of "intercession," which exists among Muslims, is not hidden from Nalbend's thought. Nalbend describes this feeling of his and when he goes to follow a sheikh for "intercession": p. (306) / n. (3), and the same feeling appears on page (157) from the second volume, and page (282) poetry m (7) and page (460) / h (30), and p. (508).

Second Volume and Same Character and Subject: Page (49) / poetry named (h 8), and page (90), and p. (105). Here Nalbend shows that hopelessness has spread over him, and this is also related to the same undesirable condition of depression in him and has a connection with his strong feeling about guilt and self-blame in life, and appears in other places too. On page (146) / poetry y (33), and p. (157), and on page (158) / poetry y (36), and on page (106) poetry named (y / 37), and on page (292), and page (331) / (4), and page (383), and in poetry on page (460) / number (19), and on page (487).

Third Volume: The same subject of guilt feeling in Nalbend is also repeated in his poetry: page (224), and on page (496). In this poetry, guilt feeling, like many other places, comes to expression and Nalbend is upset and afraid of himself and his guilt. This frightening feeling in all his poetry has taken taste and pleasure from him, and Nalbend clearly shows he gets no taste from life.

2. Impact of Losing Someone Close or Several Close People

Scientific sources in the field of psychological and clinical medicine point out that losing a person or several close people is one of the signs of depression emerging in humans, and it can be so strong or influential in a person that they also tend toward suicide. But this is not the meaning of that quantity that every person who faces this thing and disaster will become depressed and then commit suicide, but it is one of many foundations and factors related to this quantity. Obviously, Nalbend is one of those people whose death of several close and beloved people had a great impact on his psychological condition and psychological situation. The death of his wives and especially (Sayyida Fahmayya), and also his son, are part of those people who were important, dear, and influential to him. Nalbend in various places of his divan clearly expresses his sadness and heavy

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psychological and psychological condition due to losing those people and describes how sad he is about their death, and the following are some of those expressions:

Impact of Son's Death: In the third volume, page (413) / poetry (d-1), and on page (438) / (l-2), and on page (448), and on page (449) poetry (n-2).

Impact of Wife's Death: First volume page (46), and in the third volume page (504) poetry (ya-5), and fourth volume, page (186) poetry (ya-9). Obviously, this poetry piece is evidence and shows that Nalbend was satisfied and happy with several of his wives and life with Sayyida Fahmayya, and undoubtedly after her death, that joy and taste left his life and he became so heartbroken and made every other foundation after this undesirable condition. The peace and psychological tranquility that Nalbend had from life with the lady was gained in one place and with another person was not achieved, and he continuously repeated her: page (329) poetry (h-5), in the fourth volume.

3. Feelings Related to Pain, Knowledge, and Psychological Suffering

Nalbend, like any other human, was affected by many pains and could not protect himself from many of those severe, difficult, and numerous pains, and finally reached the level of suicide. The following are a number of examples of his severe pain, suffering, sadness, and distress:

First Volume: Page (46) and related to the subject of hopelessness from printing his poetry and reaching a level of sadness and imagination that could reach that belief that maybe his effort and tiredness would go to waste and his works would burn in a war with Baghdad government and disappear, or not remain due to another event, and on page (314) poetry (n-5), and on page (322) poetry (n-7), and on page (451) poetry (h-26).

Second Volume: On page (13) poetry (y-13), and on page (96) poetry (y-23), and on page (291) poetry (ya-24), and on page (294) poetry (ya-25), and on page (331) poetry (4), and on page (487), and on page (31) poetry (k-1), and on page (81) poetry (w-1), and on page (210) poetry (z-1), and on page (460) poetry (h-2), and on page (504) poetry (ya-5), and in the fourth volume, and on page (13) poetry (a-3), and on page (109) poetry (w-2), and on page (211).

Undoubtedly, as it becomes clear in the above poems, the factors and foundations of sighs, moans, and severe and difficult feelings and psychological pain and suffering in Nalbend are various and include all types of social, political, national, psychological, and material (material), but however they are, they all together have created an unhealthy and painful feeling in his heart, soul, and inner self.

This undesirable condition and the impact of many factors of this subject has had the same impact on many other poets' lives, for example Forough Farrokhzad. It is said that Kurdish poetry during the September Revolution, due to the bad political situation and the endless struggle of power with the Kurdish cause, was full of hopelessness (Taha and others, 2015, p. 121). Nalbend also lived in part of that stage, but this hidden fact is that a large part of those poems and his age and his pain and suffering were from stages before that period.

Related Theories to Research Subjects

Personality Theories

Freud's Theory: By dividing personality into three parts of id, ego, and superego, he points out that each of those parts has its own characteristics, obstacles, demands, and qualities, and they are continuously in a long and endless struggle (Freud, 1913, p. 30). Two aspects of unconscious and conscious form the foundation of human behavior and their self, become factors for their ability or inability to adapt with their environment, especially the unconscious, which is considered a warehouse of important past experiences and is one of the main drivers in humans (Freud, 2016, p. 170). The number of those psychological struggles depends on the level of emotional intelligence and jealousy (Hall, 1970, p. 61).

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Jung's Theory: After separating from Freud, based on his beliefs about sexual drivers, unconscious, and personality, and with the help of his beliefs from ancient myths and religions, he creates a special theory. Erikson's Theory: Erik Erikson in his theory divides personality development stages into eight stages and believes the first of those stages is important in creating the first foundation of personality, especially the aspect of feeling psychological peace and security and trust in people, and in it the mother plays a major role in the emergence or non-emergence of that and the emergence of depression, anxiety, fear, and lack of self-confidence and trust in people in later stages (Shamloo, 2010, p. 117).

Adorno's Theory: Adorno and his colleagues have a personality theory and see the educational factor as a foundation for creating a narcissistic personality that has a negative direction toward life and people, has a life mixed with paranoia, and criticizes all people. Laing's Theory: Laing makes a mixture of Piaget's and existential theories and Sullivan the foundation of his theory, and sees social relationships as an influential foundation in controlling human drivers, and sees the self or me in development passing through several stages (Aziz, 2012, p. 198).

Depression Theories

Freud's Theory: He sees depression as a reaction from loss, and it is mixed with feeling guilt and as a result that person goes into themselves and feeling hostility toward themselves emerges, and when its level becomes high, that person considers suicide as suicide from those sins (Freud, 1916, p. 76). In Freud's view, mental illnesses go to unconscious psychological struggles, and also the three components (id, me, and my high) (Jawuk, 2007, p. 15). Behavioral Theory: They see depression as a result of lack of reinforcement, when a person becomes deprived of positive types like physical or social, they become depressed and their activity level decreases.

Cognitive School Theory: Beck (A. Beck, 1967) sees depression as a result of three corners of negative thoughts and views about themselves, the external world, and the future, which makes them always see themselves as a defeated person (Gelitman and et al, 2004, p. 664). He, as a psychological therapist from the cognitive approach, sees mental disorders as pessimistic beliefs about their self and world and their future, this comes from them having wrong understanding and exaggerating in explaining their bad experiences (Jasim, 2005, p. 29).

Social Theory: A scholar like Harry Stack Sullivan sees depression as a result of that view that humans see and measure through people's and society's eyes, and if it helps, they will have a good image, and if it's negative and bad, a bad type will emerge in that person. Alfred Adler's Theory: Adler relates mental illnesses in humans to the style and manner of education and believes that unhealthy educational styles in the family like spoiling and overindulging children are the main factor for the emergence of an unhealthy psyche, and that person when they grow up cannot control the pressures of daily life and will become affected by mental illness. In Rotter's view (J. Rotter), behavior and abnormal psychological disorders result from continuous failures in meeting human needs (al-Atabi, 2004, p. 68).

Eysenck's Theory (1961): He sees psychological disorders as a result of having main personality characteristics, and at different rates and levels exist in all humans (al-Atabi, 2004, p. 48).

Existential Theory: They see the human's view style toward the future and tomorrow as important for their psychological balance (al-Musawi, 2006, p. 33). For example, Viktor Frankl believes that many mental illnesses result from having wrong concepts in human thought, and in his style named logotherapy (treatment with meaning), he makes an effort through giving meaning and showing goals to encourage humans to treat their illnesses. Maslow also believes that if a person cannot meet their needs, they may become affected by a mental or psychological illness over time (Santrock, 2002, p. 10).

Learned Helplessness Theories: With Seligman's beliefs and experiments and his colleagues, mental and psychological illnesses result from lack of patient support and fatal events and losing someone close or failing in work or serious illness, which become factors for human weakness in controlling their personal life. The attitude theory, which is the beliefs of his scholars, Kendler (Kendler, et. al., 1995) are close to the above theory's beliefs and see mental illnesses as a result of those illnesses and difficult

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events before the illness under the science of psychobiography (Jasim, 2005, p. 30). Seligman's research about life and hopelessness with Aaron Beck is well-known (Handler, 2008, p. 168). Jung's theory sees psychological disorders as a result of human inability to balance the needs of "me" and those of the role that society wants from that human (al-Mufti, Nizar, 2005, p. 22).

Suicide-Related Theories

Durkheim's Theory: He sees that suicide may not necessarily be a response to hopelessness in a person, but social factors are also influential in its emergence and occurrence in that person.

Previous Research

The researcher, in reviewing psychological literature, could only find this research:

Al-Salahi's Research (1999) under the title "Personality Characteristics of Writers and Academics in Some Scientific Fields in Yemen," with the aim of knowing those characteristics among youth, was conducted. The sample consisted of (unspecified) people, and the researcher used Raymond Cattell's scale, and reached some results like having characteristics such as withdrawal, weak ego, lack of emotional balance, desire for dominance, high level of superego or high self, high emotional sensitivity, full of doubt, freedom, and high level of motivational expertise, dissatisfaction, and simplicity among writers (al-Musawi and others, 2002, p. 569).

3. METHOD

This section consists of the following parts that have been specified below:

First: a- Research Community and Its Sample: According to researchers' communications with people, colleagues, friends, relatives, and villagers of the poet through electronic means, five volumes of the poet's divan books called (Kurds' Garden) were named, consisting of (2513) pages. The research sample, meaning a part of the main community, which due to its large size cannot be researched entirely, was selected in a simple random way (337) pages from all books, and this, as experts see, is appropriate (al-Rifai, 2007, p. 157), meaning a rate of (13%), and this is also through writing the number and name of all poems and selecting the poem's name, and continuing this work until reaching an appropriate rate for this purpose.

Second: Research Tool: According to researchers' communications with a significant number of people, colleagues, friends, acquaintances, and villagers of the poet, benefit was taken from a scale to achieve the research objectives, and also American Psychological Association (2013)-DSM-5., consisting of (27) items, from the researchers' side and based on previous research and sources, especially Montgomery and Asberg's research (Montgomery and Asberg, 1979, 382-389). On one hand, the validity of content analysis research is related to research purposes, which is descriptive, and to achieve content validity, it is necessary for the researcher to choose a good sample (Aziz, 2007, p. 114), and that sample should match the main community, and content, groups, and its components should be correctly defined, and the rate and average of concept repetition should match research objectives (Haji and Said, 2017, p. 591). To know and achieve its psychometric characteristics, meaning its validity, the researcher distributed its first version to a group of experts in psychology and education and the validity level of the scale was (92.9), and to achieve the scale's reliability, the researcher, like similar research, repeated the scale application and analyzed (55) pages the first time and repeated the same work for the second time after two weeks on the same pages and sample, and using Pearson correlation, the rate was (0.84) and this is an acceptable level.

c- Analysis Units: Content analysis, which was benefited from in this research, is one of the methods for creating a system or classification and organizing content and repetition of relationships like a word in a film, document, or interview (Dunn, 2001, F-10). Analysis of scale items and content is important and related to research objectives, and when its relationship level is high, it is predicted that scale will have a high level of validity (al-Munizil and al-Atum, 2010, p. 130).

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Content Analysis: Despite its obstacles in implementation, especially selecting the analysis sample, as a research method due to the spread of subjects related to increased communication tools, Walizer and Wiener (1978) see it as a systematic method for analyzing the content of recorded information (al-Barash, 2012, p. 305). Berlyon (Berlyon B., 1959) and Budd (Budd R., 1967) know five necessary and main units for this purpose as follows: word, meaning the smallest unit consisting of letters, theme, larger than word and can be as a sentence or paragraph, subject, can be in a speech, poem, or story, and character or characteristic, for story analysis and life stages, and space and time measures in behavioral research and measures like inch or number of pages or number of paragraphs or dates in texts, subjects, or speeches (Aziz, 2007, p. 116).

The researcher for this purpose, according to stages, initially prepared a list consisting of number or ranking columns of paragraph, word, thought, or meaning, and then read that poem that was randomly selected once, and after knowing that thought, word, or characteristics related to research, read it again better, more carefully, and more precisely, and determined its type, and then in the special list, opposite the necessary name and characteristic, assigned a number and score, and finally collected them generally and for each characteristic and then for each evidence.

d- Scale Implementation: After ensuring the scale's appropriateness, the researcher implemented it on sample units. In this research, frequency was used for counting, and score for all types of units as one, and one yes.

Third: Statistical Methods: Appropriate with research objectives consisting of frequency (Seppanen, et al, 2005, p. 104), percentage rate, Pearson correlation.

4. RESULT AND DISCUSSION

Below, results and their discussion will be discussed according to objectives:

Objective (1): Knowing the level and rate of emergence of depression signs in Nalbend generally.

To achieve this objective and giving scores to each item, and statistical processing with it, the following table was obtained, and then the ranking of all items in the signs list was specified according to the number of item repetitions.

Table Number (1): Rate of depression signs in Nalbend according to repetition and their rate generally and ranking of each of them.

No.	Frequency	Rank
١	١٣٩	٣
٢	٧	٢٤
٣	٦٠	١٠
٤	٤	٢٧
٥	١٢	٢٠
٦	١	٣١
٧	١٧٥	١
٨	١٠٦	٥
٩	١٣٨	٤
١٠	٣	٢٨
١١	١٣	١٩
١٢	٢٠	١٥

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١٣	٣٣	١١
١٤	٨٦	٦
١٥	١٩	١٧
١٦	٨١	٨
١٧	١٥٠	٢
١٨	٨٢	٧
١٩	٥	٢٦
٢٠	٣	٢٩
٢١	٢١	١٤
٢٢	٤	٢٧
٢٣	٢٠	١٦
٢٤	١٤	١٨
٢٥	٩	٢٣
٢٦	٢٦	١٢
٢٧	١٢	٢١
٢٨	٦	٢٥
٢٩	٧٣	٩
٣٠	١١	٢٢
٣١	٢	٣٠
٣٢	٢٤	١٣

As the above table shows, the items in Nalbend's depression signs list, after giving a score of one to each point in this way, and the items (feelings of knowledge and full of pain and suffering) and (self-deprecation) and (feeling great sadness) and (self-blame) and (feeling guilt) one after another with (175) and (150) and (139) and (138) and (106) repetitions in first to fifth rank, and items (rapid irritation) and (breakdown of social relationships) and (withdrawal) and (thoughts related to conscience suppression) and (anger) by taking (1) and (2) and (3) and (4) scores and repetitions, five items and signs that are least seen in the content of Nalbend's poetry. This sign is shown in the chart below.

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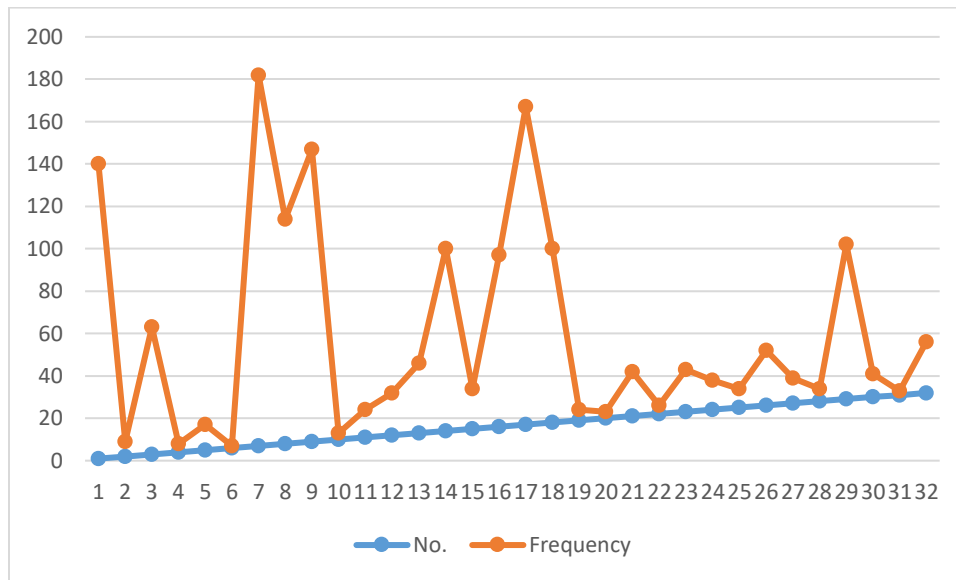


Chart Number (1): Level and rate of repetition of signs list items in Nalbend

Objective (2): Knowing the rate of those signs according to research evidence and ranking items and aspects related to research and survey items according to their evidence. For this purpose and dividing the items of depression signs list in Nalbend, and collecting the number of their repetitions in the content of his poetry, the following table emerged, which was given according to depression illness evidence.

Table Number (2): Rate of depression signs in Nalbend according to research evidence and their item ranking.

No.	Evidence	Items	Total Repetitions	Percentage
1	Psychological	1-3-7-8-9-10-13-14-15-17-18-20-26-28-29-32	2364	82%
2	Social	3-16-30	152	5.3%
3	Emotional-Behavioral	4-5-6-7-11-12	225	7.8%
4	Physical	2-19-21-22-23-24-25-27-31	92	3.2%
5	Mental	11-12	33	1.1%
Total			2866	100%

As this table and evidence list and their item repetition numbers show, some items fall into one or several evidences, and psychological evidence with (16) items, physical evidence with (9) items, emotional-behavioral evidence with (6), social with (3), and mental with (2) items, one after another (2364) and (92) and (225) and (152) and (33) times have been repeated with rates of (82%) and (3.2%) and (7.8%) and (5.3%) and (1.1%) in first, fourth, second, third, and finally fifth ranking. This means the highest number of repetitions is seen in psychological signs in the content of Nalbend's poetry. This quantity is shown in the visual chart and diagram below:

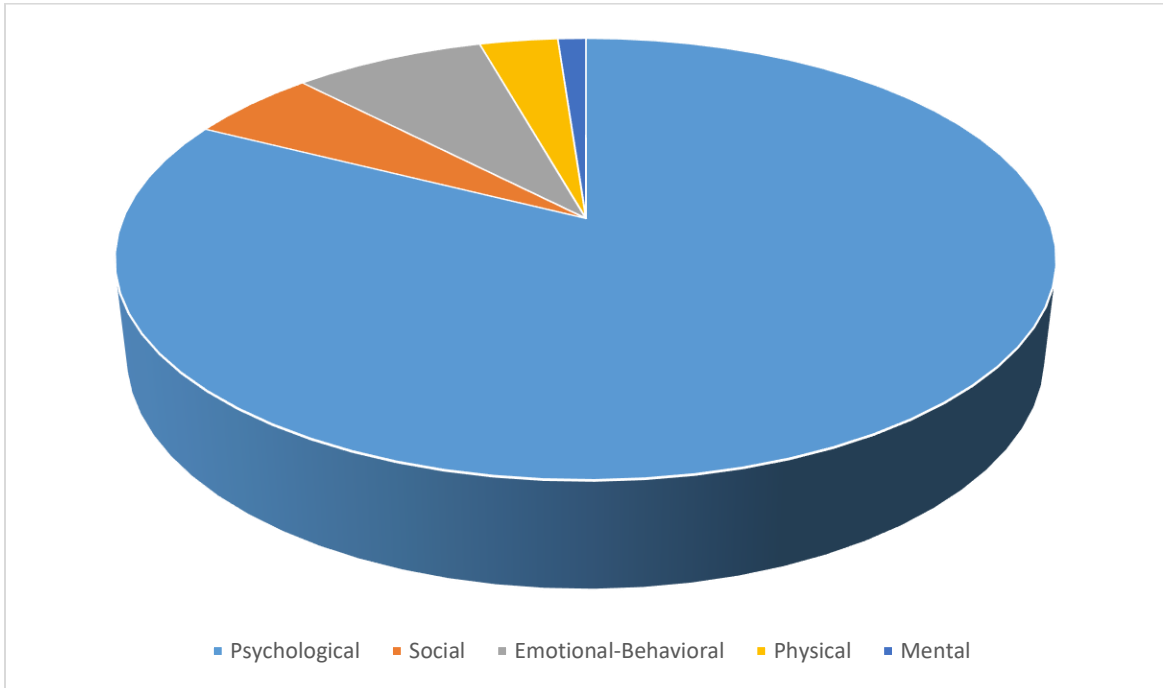


Chart Number (2): Related to depression signs in Nalbend and in the content of his poetry according to this illness evidence Obviously, as mentioned, psychological and psychological signs as evidence achieved the highest repetition rate in Nalbend's poetry.

5. CONCLUSION

Kurdistan society and the Badini region, and if he had remained healthy or lived in our time, he could have become a famous philosopher and become a source of scientific enrichment in Kurdistan and take place in the world too. According to some wrong thoughts in the world and our society, Nalbend ended his past life with the act of suicide, and when humans reach that level of self-bearing ability, a large part of the influential factors over this quantity is the breakdown of the mental control system over behavior, actions, and decisions, and also the breakdown of balance and biological brain work and its biochemical system, and these factors create all complex and disturbed psychological and mental conditions in that human, where beliefs of hell or heaven or some obstacles and barriers of this work do not make sense to them, because that human can no longer think logically and make correct decisions about their behavior. May the great and unique God have mercy on them and make them happy with the beautiful paradise.

Suggestions

Through this analytical research, we want to make suggestions:

1. Paying more attention to this great scholar and celebrating the day of his martyrdom with various intellectual and cultural occasions and making that day sacred and his immortal and beneficial and scientific works, especially in the field of education and learning.
2. Translating his poetry into other languages, especially Arabic, to spread and show his religious thought in the Arab and Islamic world, which, although with some reservations, makes an effort to eliminate us and occupy a nation, that Nalbend is one of thousands of thinkers whose Islamic religion influenced his philosophy and life and then this society, especially he expressed some poetry during a great revolution of

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our people that shows how important unity and solidarity of humans generally and region's people were to him for protecting their society's values.

3. Instead of focusing and emphasizing guilt feeling in society and building some aspects of life on that foundation, let Nalbend become a great example and foundation for planting the seed of responsibility feeling and related values in the personality of Kurdistan's individual, so that nothing remains but strengthening psychological abilities in that individual who is weak in terms of self-defense (immunity), and abilities of self-confidence become higher in them. Guilt feeling is one of the greatest devourers of personality and human psychology and makes them weak, heartbroken, and broken toward life, and according to responsibility feeling in Kurdistan's individual toward their own self, body and psychology, society, individual, colleagues, relatives, friends, and their social and physical environment, and life in this world generally and toward the final day and sanctities related to the great God and everything He has made lawful for humans and those not lawful considers responsible and makes themselves responsible toward them.
4. Benefiting from his poetry in books and scientific sources and in schools and universities, especially those related to national, intellectual, and educational subjects, because many are rich and meaningful, especially in Kurdish language sections and literature and Arabic language literature.
5. Not spreading stories, tales, poetry, films, and suicide stories in media institutions, especially suicide not being a hero in them, so it doesn't become an example for imitation for other people.
6. Considering his suicide disaster as a normal event and result of a bad psychological and social illness event, not as heroism of a poet personality, so it doesn't become a way of imitation in society.
7. Giving importance to psychological intellectualism, especially among writers, poets, intellectuals, and people working in such centers, and also in educational and learning institutions, through making special courses, so that beneficial aspect of this quantity is taken and their awareness level in this field becomes higher and their expectation of dealing with daily psychological, social, and economic problems, and their self-bearing level becomes higher, and they don't fall under the influence of mental illnesses.

Recommendations

We want to specify these recommendations for researchers:

1. Conducting more research in the content of Nalbend's poetry and works, especially research on whether, from a genetic perspective, he had any genetic (hereditary) connection with the suicide event, and whether how many people from his family and relatives had this quantity or not, and whether mental illnesses and similar conditions existed in the family or not.
2. Conducting research of the type of content analysis to know those educational, social, religious, national, romantic, political, etc. values that exist in his works and those of great poets like Khani, Nali, Goran, Piramerd, Mahwi, Jagarkhwin, etc.

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