Aqqad’s Psychology Criticism Style in Arabic Literature

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Abstract

Psychology criticism studies the society and artist’s criticism of psychological states and can reveal the artist’s many hidden mental issues even he himself may be unaware of that. Aqqad studies the poet or writer’s personality psychoanalysis and old characters, literary, intellectual, political, social principals. Aqqad emphasizes on environmental, cultural, political and educational condition of inner personality. He relies on the examples of physical structural descriptions of character and outstanding features of it in physical picture of characters. Such criticism leads to draw the physical and mental manifestations of the character which is known as “Psychological”. Art psychotherapy style is literary style and connects the poet’s art with his mental life and behavior. Physical psychotherapy style studies the relationship between balanced and non-balanced mental state or physical issues of person. Aqqad prefers psychological criticism rather than the other styles in literary studying. This style and technique makes it possible he finds the different psychological aspects among many poets who lives together in the same society.

Keywords: Psychology, Criticism, Arabic Literature, Aqqad.
INTRODUCTION
We introduce the trends of literary criticism as a way to understand the literary text with its all implications and aspects. It’s impossible the critical trends explore the truth if any of them is about to change and recognize the art or literary work. Studying the critical trends in the books written by contemporary critics reveals a point; it is that the naming trends in different subjects do not prevent finding the various similarities in these trends. It can help to integrate some critical views in a more complete view. Necessity of attention to literary text from the different aspects and based on the various views has not been far away from the contemporary insightful critics’ view. So in this paper, we study the criticism style of a contemporary critic in literature.

HISTORY OF CRITICISM
Abbas Mahmud Al-aqqad is a contemporary critic. In addition to Arabic culture, he was deeply influenced by “Anglo Saxon” culture. What makes his works special is his truth-seeking and freedom-loving taste. In literary criticism, he pays a special attention to the description of poets and writers’ environment and time. One of his great works is “Egyptian Poets and Baysatahom fi al geel al mazy”. Another book is “Ibn Al-Roumi, Hayatu(h) and Sher” that in some respect, it reminds the criticism style of “Hazlitt”, an English critic and author. Apparently, Aqqad had a look at his style (Atiq 1972, 294).

THE MAIN SUBJECT
The Trend of Psychology Criticism
Psychology criticism studies the society and artist’s criticism of psychological states (Farzad, 2000: 78)
When the critic attempts to change the nature of a literary work, he often steps into psychology territory that is to talk about the mental state creating literary work (Dichez, 1999:516). This means that the artist can be better known with the psychological changes of literary work and his true motivations to create such literary work can be founded (Farzad, 2000: 78) Psychology criticism can reveal the artist’s many hidden mental issues even he himself may be unaware of that (Farzad, 2000: 80)

PSYCHOANALYTIC CRITICISM IN LITERATURE
In general, the psychoanalytic analysis and criticism can be summarized as follow:
- the psychological study of writer through his works
- psychological study of work creation process
- psychological study of literature on the readers
- psychological analysis of literary work, people and issues cited in work (Shayeganfar, 2001: 113)
- Since all literary and artistic works created by humans are a view of human spirit’s mystery, ideals and changes, so the most widely use of psychoanalytic criticism take place in literature and art and using of psychological principals in the work that is people and raised issues in it (Shayeganfar, 2001: 113)
Since the characters and events that can be analyzed and studied by psychological criticism include the imagination, sometimes the author failed to achieve their dreams and know taking refuge in imaginations as the best way to escape from hardship and failures. For example, Farid
Falouchy, an Arabic literary writer, says: “in my imagination, I imagine myself as an educated and talented poet and sometimes as an angry or kind person”. In some cases, I proposed some issues for myself that broke my heart and I cried so that the others saw my tears and heard my sighs and moaning (Falouchy, 2004; 21)
He is very day dreamer and takes refuge in imagination to escape from the hardship and failures in life. He imagines himself as an educated person in his dreams and desires for fame, greatness and being hero. Sometimes, psychological is found in romance, sometimes in revenge, opportunism and psychological projection that means attributing own faults in others.
Now we study Arab writer’s view of psychological and literary criticism on psychological aspects.

AQQAD’S VIEW IN PSYCHOLOGICAL CRITICISM

Aqqad is one of those who studied about the poet or writer’s psychoanalytic personality and old characters, literary, intellectual, political, social principals. Studying of geniuses and poets’ biography is based on the following principals by Aqqad:
   A) Expression of physical and mental image of personality
   B) Extract of key features of personality

Research method in psychology is based on two styles: first, art psychotherapy style and second, art physical style.
Aqqad emphasizes on environmental, cultural, political and educational condition of inner personality but does not consider the factors related to this condition. He relies on the examples of physical structural descriptions of character and outstanding features of it in physical picture of characters. Such criticism leads to draw the physical and mental manifestations of the character which is known as “Psychological”.
The key of personality is the second principal that a biographical study is based on that. To Aqqad, these keys are very important in illustration of characters and in fact, they are the center of life and surgical desire of nature; so that it is possible to penetrate to the depth of nature with it and analyze that. This key is a small tool that opens the obscure and deadlock aspects of personality. This tool does not contain the character's all ethics features and temperament and cannot represent all characteristics of his personality. In the most researches done by Aqqad, the key represents the dominant feature on behavior, ethics, personality characteristics and habits, so that the character with those attributes and key is different from the other characters.
The third and final principal that biographical researches are based on that, is related to the research method. This method relies on two styles: first, Art psychotherapy style is literary style and connects the poet’s art with his mental life and behavior. Physical psychotherapy style studies the relationship between balanced and non-balanced mental state or physical issues of person. To Aqqad, this style does not exceed description of psycho-physical structure and also in the study of poet's poem and studying the news and narratives related to the poet, does not exceed his anxiety and mental disorders.
Aqqad prefers psychological criticism rather than the other styles in literary studying. This style and technique makes it possible he finds the different psychological aspects among many poets who lives together in the same society. Aqqad concludes that psychoanalytic criticism is wider than the other schools. They are more lively and fresher than the others. Aqqad benefits from the events of life and historical reality to the extent that he was destined to achieve to his own
psychoanalytic goal. His benefit was not much but it was as needed. In fact, the critic can not also determine Aqqad's type of psychoanalytic school. Because obviously, psychology has different schools and numerous methods. He has expressed that he was not Freud and his students' follower in his psychological researches (Aqqad 1953; VOL 10, 2). So, Aqqad was looking for another way to understand the psychological understanding that to be different from Ferud's methods.

Aqqad's aim penetrates to the poem so that he can extract different aspects of psychoanalysis. In the meantime, says that he has deeply studied about the poet and the effective aspects in his life and has analyzed him from different social aspects. Aqqad's dominant features of literary criticism researches is individualism, because he had faith in individual consciousness. Individual consciousness is a feature of Aqqad's psychological criticism that romantic theory is based on. The critic inspired by romantic theory, studies the poem as individualistic (Shayef, 1955: 124).

In his book, “Egyptian Poets and Baysatahom fi al geel al mazy”, Aqqad benefits from studying in the field of English literature. His leader in criticism was Hazlitt but that does not mean he imitated English literature (Jundi, 1964:53).

Aqqad uses two style in criticism: One, psychological criticism and another, philosophical-science criticism. In his psychological criticism of Qasida, emergence of the poet character in his poem is the main factor of criticism. He introduces it as the first factor to create qasida (Talebi, 2003; 86).

He emphasizes on individual personality of poet in his criticism. When he studies Ibn Al-Rumi's personality, he focuses on his character and appearance of it in the poem rather than analyzing his poem. He studies about all actions and movements of universe and its effect on human's soul in this criticism. He ignores the effects of universe unless it affects on human's soul. (Tosani, Bita: 53, 51).

philosophical-science criticism relies on philosophical-science factors and principals. Aqqad forms this type of criticism in Diwan school (Sokut 1983:16).

Aqqad prefers special taste rather than general taste in his criticism and gives it priority. He believes that an art work must be approved by artists community (Mansouri 2000:65,64).

Aqqad strongly criticisms Shoqi's poem and believes that the poet has forgotten his own feelings and there is no use in his poem for people, because it does not reflect the soul of time and his time literary taste (Tabane, 1997;54).

CONCLUSION

Aqqad concludes that psychoanalytic criticism is wider than the other schools. They are more lively and fresher than the others. Aqqad aims to picture the events of life and historical realities. He wants to penetrate into the poet to extract the different psychoanalytic aspects. Aqqad's dominant features of literary criticism researches is individualism. He emphasizes on individual personality of poet in his criticism. Aqqad prefers special taste rather than general taste in his criticism and gives it priority.
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