

In the name of Allah the most compassionate, ever compassionate

The Psychology of Unspoken Love

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Introduction to the third volume

In the first volume of this series, two chapters were presented: Introduction and Early Signs of Unspoken Love.

In the relatively detailed introduction to the book, topics of “Theoretical and Research Literature on Unspoken Love,” “Reasons for Keeping Unspoken Love Unspoken,” “How Unspoken Love Forms,” and “Reflection on Field Study of Unspoken Love” were discussed. In the second chapter, relying on field findings, early signs of unspoken love were examined as follows:

Readiness for experiencing the wondrous phenomenon of love, sudden emergence of unspoken love, emergence of some biological changes upon encountering the beloved, prominent role of excitement in forming unspoken loves, transformative power of unspoken love, experiencing different emotions, being awestruck by the greatness of love, gaining delicacy in the flow of unspoken love, seeing the universe beautifully, experiencing a type of mysticism, increased courage and boldness in passionate lovers, inclination toward poetry and literature, greater attention to environmental factors, idealistic perception of the beloved, projecting one’s mental ideals onto the beloved, wishful perception, love’s mobilizing effect, feeling joy and delight, interest in remaining in the seat of coquetry, interest in meeting the beloved, efforts to attract the beloved’s attention, efforts to spend time together with the beloved, setting aside pride when facing the beloved, fantasizing, initial doubts and efforts to deny love, minimal knowledge of the beloved, and other cases.

In the second volume of Unspoken Love, the symptoms of this love that manifest in the middle of the road of love were examined. The topics discussed in the middle of the road of Unspoken Love were as follows:

Continuation of some biological changes upon encountering the beloved, emergence of some biological signs in the absence of the beloved, (continuation of) experiencing different emotions, (continuation of) gaining delicacy in the flow of unspoken love, seeing the universe even more beautifully, experiencing a type of mysticism, self-sacrifice for the beloved, increased courage and boldness, feeling unity with the beloved, desire to marry the beloved, increased creativity, inclination toward romantic literature, literary flourishing and inclination toward arts, memoir-writing, imaginary letter-writing, continued greater attention to environmental factors, inclination toward introversion, continuation of love’s energizing effect, continuation of love’s mobilizing effect, arousal of competitive spirit with the beloved, increased motivation, enhanced purposefulness in life, improved self-confidence in those involved in love, attention to the beloved’s personality attractions, (continuation of) attention to the beloved’s physical attractions, remaining awestruck by the beloved, reduced self-control in front of the beloved, interest in meeting the beloved, planning to meet the beloved, feeling peace, security, and pleasure near the beloved, efforts

to find an excuse to meet the beloved, ignoring other members of the opposite sex, restlessness in the beloved's absence, experiencing passion and delight upon the beloved's attention, efforts to attract the beloved's attention, worry about one's own insufficient physical attractiveness, efforts to adorn oneself more beautifully, resorting to coquetry and flirtation before the beloved, efforts to perfect oneself more completely, expending extensive energy to prepare for meetings, efforts to remain in the seat of coquetry, efforts to censor one's romantic emotions and feelings, endeavors to apply censorship in one's logical conclusions, efforts to get closer to the beloved, pursuing clever interactions to achieve one's goals, efforts to open a path to the beloved's mother's heart, indirect expressions of love, efforts to mislead before the beloved, friends, and family, praising and sanctifying the beloved, sanctification, preparing gifts for the beloved, efforts to care for the beloved, cautious behavior with the beloved to avoid hurting them, joy from the beloved's attention, nervousness upon seeing the beloved, speech disruption when talking to the beloved, interest in conversing with the beloved, desire to talk about the beloved with others, thinking of the beloved, dreaming of the beloved, collecting and recording the beloved's memories, voice, and image; keeping mementos from the beloved, memorable experiences, efforts to know the person of interest better, feeling a peak experience when meeting the beloved, resorting to the sixth sense, maximal reaction to minor behaviors, attention to the beloved's behavioral details, fantasizing about marriage and life together with the beloved, pursuing some symbolic behaviors, modeling the beloved in formal behavioral and value dimensions, creating a sense of dependency on the beloved, discovering some inner capacities, the role of friends in each other's unspoken love, efforts to find common ground with the beloved, endeavors to progress in various fields, maternal behavior toward the person of interest, breaking one's pride for love, deepening unspoken love over time, wasting time, pursuing clever behaviors toward the beloved, displaying the powerful decoding ability of the feminine gender in communicative relations and unspoken love, loss of the superior decoding ability of the feminine gender when facing intense excitements, efforts to emotionally vent, fear of self, others' reactions, and one's future, considering attention to other opposite-sex individuals as betrayal, considering relationships with others as betrayal, considering accepting suitors and marriage as betrayal, emergence of romantic obsessions, prioritizing personality over physical attraction, prominent role of sexual issues in masculine unspoken love, desire for sexual relations with the beloved, enduring psychological pressure from role-playing and misdirection before others, experiencing emotional turbulences, accepting to auction one's reputation to reach the beloved, longing and worry for the beloved, engraving the beloved's memories in the mind, feeling jealousy and possessiveness over the beloved, efforts to present oneself better in virtual space, tracking the beloved in virtual space, indirectly testing the beloved, reduced and lost focus, (continuation of) idealistic perception, danger of projecting one's ideals onto the beloved, wishful and directed perception, disruption in perceiving the passage of time, experiencing forgetting one's situation and statements, self-extinction, self-deception, disruption in performing individual and social duties, disruption in family relations, efforts to deceive the family, family intervention in the child's unspoken love, increased intensity of love due to the family's irrational opposition,

humiliation by the beloved, resorting to humiliating actions to get closer to the beloved, fear of rivals emerging, sensitivity and jealousy toward rivals, feeling ill at the thought of rivals, feeling hostility toward potential rivals, creating doubts mid-path in unspoken love, sorrowful exit from one's fantasies upon encountering the real world, feeling trapped in a dead end, confusion, irritability and sensitivity, feeling tired of bearing the heavy load of love, confusion of modern girls and women when facing traditional men, suspension of thinking and rationality amid emotional turmoil, not seeing each other's moral and doctrinal differences, relative feelings of fear and anxiety, emergence of severe mood swings, anger toward the beloved, escaping thoughts of failure by seeking refuge in ambiguity and suspense, problems from lacking a codified value system, being exploited by the beloved, resorting to slander and cursing the beloved, formation of some reverse reactions, remaining in conflict between reason and emotion, admitting to irrational and insane behaviors, gradual realization by the lover of the beloved's flaws, lover's desire to ignore the beloved's flaws, lover's readiness to spend for their unspoken love, becoming less or more talkative, lack of sufficient knowledge as the greatest danger, experiencing a type of delusion, emergence of some physical problems, shock from the possibility of losing the beloved, emergence of some psychological disorders, seeking refuge in God, greater attention to prayer and religious acts, resorting to vows and supplications, distancing from God, seeking refuge in superstitions, resorting to substance abuse for temporary calm, and other cases.

In the third volume of the Unspoken Love series, the final signs of this love are discussed. The titles are as follows:

Rational confrontation with one's unspoken love, prioritizing heavenly love over earthly love, developing a transcendent view of love and losing interest in superficial emotional relations, finding peace by seeking refuge in God, turning to God, transforming individual love into communal love, reporting a type of growth, achieving self-critique, self-knowledge, and self-improvement; increased seriousness and purposefulness in the individual, optimal use of bitter experiences from the unspoken love period, elevating future selection criteria, replacing emotions with logic, feeling liberation and freedom from mental entanglements, considering oneself worthy of admiration, efforts to preserve memories of the beloved, feeling happy, changing the direction of attention, seeking help from a psychologist, realizing the beloved's flaws, long-term continuation of biological signs in unspoken love, seeking spiritual treatments, self-control stemming from a coherent value system, pursuing self-talk and self-suggestion, welcoming art therapy, pursuing occupational therapy, psychological venting, environmental separation, feeling tired of one-sided love and welcoming two-sided love, preventing rekindling of the relationship after both parties marry, effect of the passage of time, changes and transformations in the concept of love, incredulous confrontation with the failure of one's unspoken love, seeing the universe as ugly and dark, the power of love, denial of self-extinction, diminution of the lover's emotions and feelings after the beloved's marriage, transforming idealistic perception to anti-idealistic, losing empathy and becoming indifferent to others' pain and suffering, feeling sadness, anger, and rage toward the beloved; feeling loss due to excess in remaining in coquetry, feeling persistent fatigue, feeling fed up with new emotional

relationships, disillusionment and loss of marriage enthusiasm, realization of selfish love, emergence of doctrinal transformations in the lover, protesting against the Creator, loss of false growth, loss of self-confidence, feeling loss of many life opportunities, becoming pessimistic about love, pessimistic toward the opposite sex, cynicism and distrust toward the same sex, pursuing reactionary behaviors, regretting improper family intervention, circumventing and deceiving the family, slandering and cursing the lost beloved, transforming love into hatred, self-entanglement, experiencing severe mood swings, girls' confusion, remaining in the beloved's romantic world, loss of one's emotional capital, dominance of coldness over life, reaching emotional numbness, making hasty and incorrect decisions, disruption in performing duties, resorting to substance abuse, distraction and forgetfulness, feeling regret, expecting a miracle, wishing the beloved remains single forever, wishing for one's own death after the beloved's marriage, wishing for the beloved's divorce or spouse's death, confronting some psychological disorders, entanglement in suicidal or homicidal thoughts, and other cases.

In the final chapter of the third volume, we examine the transformation of love in the contemporary world. By integrating key research findings, the chapter provides necessary solutions for optimally addressing unspoken love and managing the dynamics of modern romance. The relevant topics are discussed below

Chapter Four: The Final Signs of Unspoken Love

Love affairs, just as they have beginnings, in the overwhelming majority of cases also have endings, and after the lover passes through the initial stage of love and goes beyond the middle stage of unspoken love, the hidden love approaches its end, and this ending reveals itself.

As was mentioned at the beginning of this collection, love is a combination of emotional, affective, commitment-based, and belief-based components. This means that, in the formation of a love, at the first level of importance, the necessary physical attractiveness and emotional appeal must exist between the lover and the beloved.

The affective attractions present in love also indicate the emotional intertwinement of the lover and the beloved, which in unspoken love is one-sided, but in any case, the individual's deep emotional entanglement draws him or her into the fever, agitation, fervor, and tumult of love.

The commitment dimension is the acceptance of commitment by both parties for the continuation of the relationship. Sternberg, in his triangular model of love, states that if all three dimensions of passion, affection, and commitment exist together in a love, that love may be called consummate love. Otherwise, if two of the three aforementioned dimensions are present, then in the case of the presence of passion and affection, this love is passionate love; in the case of the presence of passion and commitment, this love is foolish love; and in the case of the presence of commitment and affection, this love is called companionate love. In the event that only one of the latter factors is present, then if only passion exists, this love is lustful love, and if the affective dimension exists, this state is called friendship by Sternberg.

As was also mentioned in the introduction, Manteghi (in press), in a study conducted at the level of nearly 70 war commanders and their wives, in which he examined the romantic relationships of both parties in the relationship, in addition to Sternberg's aforementioned factors, arrived at the factor of belief, which was strikingly evident in the love of war commanders and their wives. For example, before Bakri had seen his wife, upon hearing descriptions of her, he desired to propose to her, just as Jahan-Ara, upon hearing descriptions of the cellmate of one of his close female relatives, falls in love with a girl he

has not seen, but because of his high belief dimension, he finds her to be the wing of his flight for advancing his personal, social, and ideological goals.

Many psychologists who have conducted research and inquiry in the field of love have depicted the beginning to the end of love as a fountain, the ebb and flow of seawater, the pattern of dependence on coffee and alcohol, or the conquering of a peak. This means that although a fountain throws water upward, the water does not continue upward forever; it stops at some point and then falls. The story of the ebb and flow of the sea is also of the same sort, meaning that with the rising of the seawater, some people may imagine that the water will remain high in the same way forever, but with the retreat of the water, the person in practice experiences the reverse state. In the pattern of dependence on alcohol and coffee as well, although at first warmth may pour into a person's being, in continuation, with the person's dependence on coffee and alcohol, consuming these substances no longer reproduces that initial warmth in the individual. In a similar way, when a person is intent on reaching a mountain peak, he mobilizes all his energy to reach the summit, but upon reaching and conquering the peak, suddenly all the person's excitations subside, just as a person entering the city of New York, which has been called the city of skyscrapers, will at first be astonished by the towering buildings of that city, but afterward, seeing the buildings that had thrilled him loses its excitement and fervor.

The studies carried out indicate that the peak of a romantic relationship lasts only for a few months and at most one or two years, and just as the water of no fountain remains at its peak forever, the burning and yearning state of love, its thrilling excitements, and the dreamy imaginings and the lovers' flight in the sky of fantasy and on the clouds disappear.

Myers. D (1999), in describing the stopping and collapse of passionate or lustful love, writes:

"The ebb and flow and twists and turns of romantic love closely resemble the pattern of addiction to coffee, alcohol, and narcotic substances. This means that romantic love too, like the aforementioned substances, gives the person intense energy, but as a result of repeated consumption, gradually opposing emotions take shape in the individual and the tolerance stage begins. In this state, a factor that once had an encouraging and stimulating effect no longer creates any excitement or eagerness. But stopping the substance does not return the individual to where he began; rather, symptoms and signs produce a rebound such as depression and hopelessness. The same thing happens in love, and romantic relationships turn into ordinary relationships and eventually come to an end, and the loving individuals remain astonished at the extraordinary transformations they have gone through in the course of love.

Studies conducted indicate that two years after marriage, former lovers show affection half as many times as they expressed feelings to one another at the beginning of their love, and after 4 years of marriage, the divorce trend throughout the world reaches its peak.

But if former lovers, on the basis of the relationships they have had with one another and relying on the shared history that has emerged between them and the unique memories they have experienced together, try, by setting aside previous deviations in their valuations, to attend realistically to the personality of the other party, and replace fidelity as the dominant feeling in place of the fervor of lust, passionate and emotional love can move from the state of ardent love to the state of love based on affection and insight. In this state, love will eventually find a happy ending, but otherwise, nothing of it will remain except a memory and a recollection."

The studies of numerous psychologists indicate that after 6 to 30 months, the emotional dimension of love fades, and the excitement of love diminishes, because just as a person, through repeated exposure to a stimulus, becomes saturated with respect to it, with the constant repetition of meetings between lover and beloved, the physical attractions between them fade over time and disappear. Therefore, if in the formation of a hidden love, excitement has constituted its principal aspect, it may be stated, in line with what has been mentioned, that the emotional aspect of love gradually loses its attractiveness, and in this way love comes to an end.

Arash, age 23, in his interview, states that his beloved never became repetitive for him, but this is not correct, and the passage of time made his beloved repetitive for him and led him toward saturation along this path:

- "After this love that came into your life, how did your life differ from before?
I had never had such a feeling toward any girl, I had experienced relationships, but I had never experienced this love and this kind of feeling, I wanted to see Asma every day, I wanted to hear her voice every day, she was a girl who did not become repetitive for me."

If the formed love, more than being endowed with an emotional foundation, is endowed with a cognitive or value-based basis and foundation, then in that case the love will not reach the point of becoming repetitive repetition. Because a person's beliefs will not face saturation and disintegration.

Therefore, in a brief summation, it may be concluded that if the basis of individuals' unspoken love is merely emotional, over time this love fades and may leave behind only regret, frustration, and failure, whereas if the foundation of unspoken love is cognitive, value-based, and spiritual, unspoken love in its outcome not only does not provide the grounds for the shattering of the lover, but may also provide the grounds for his or her

elevation, because the individual's insistence on the values he or she holds keeps the person more steadfast in preserving those values.

The statement of Hadith, age 22, in her report, is regarded as a clear example in this regard:

- "Could you describe Navesh's characteristics more?

Later, when we socialized with Navesh more, we realized that this girl came from a village, meaning she lived in the school dormitory, because model schools have dormitories for rural students, and she was also a very plain and simple girl, and she wore clothes that made us die of laughter, for example she wore a series of clothes none of whose colors matched the others, her clothes were very ridiculous, but she herself was a very good girl, truly I never saw any badness in her, she was not one of those girls who would be considered a threat, I mean she was totally not in the game, her head was always in books and studying and I was happy that, well, Navesh was not at all thinking about (my beloved) Afshin."

Hadith, who has carried an unspoken love with her for about 10 years, notes in her report that because of the religious appearance of her beloved, at first she came out against him in obstinacy and by wearing revealing clothes or throwing back her headscarf in front of him, she tried to show herself as a modern and free individual, but after giving her heart to the beloved, in order to draw near to him, she even becomes willing to wear the chador. But in the end, Hadith's criteria are summarized in outward matters, just as in her statement she has mocked the color combination of Navesh's clothes (the girl who was her rival). Since Hadith's criteria are emotional and outward criteria, she never sees Navesh as her rival, but in the end, when Hadith's beloved marries Navesh, only then does she realize that, contrary to her belief that everything is summed up in style and makeup, for some people doctrinal and ideological dimensions are more important.

In other words, the statements of Hadith, age 22, in her remarks, in practice display two very common types in unspoken love. Unspoken love that is formed on the basis of excitement and lustful dimensions, and unspoken love that is formed on the basis of people's cognitions.

The field study of the research group has in practice shown that unspoken loves, in their outcomes, if they are endowed with an emotional basis, are mostly accompanied by failure, frustration, physical harms, and especially psychological harms and ideological instability. But in cases where individuals' unspoken love, apart from the stature and appearance of the beloved, concerns the person's inner and doctrinal values, then the loving individual, even if he or she does not turn the unspoken love into spoken love, because of adherence to his or her values, in practice finds personal elevation, and the person will look at himself or herself with a new gaze and evaluation. In what follows, in describing the final signs

that have been obtained in the field study of unspoken love, the following headings will be discussed:

A rational confrontation with one's unspoken love, prioritizing heavenly love over earthly love, finding an exalted view of love and becoming disinclined toward superficial emotional relationships, attaining peace by taking refuge in God, turning to God, transforming one's individual love into love for the collective, reporting a kind of growth, realizing self-critique, self-knowledge and self-cultivation; increased seriousness and greater purposefulness in the individual, making optimal use of the bitter experiences of the period of unspoken love, elevating the individual's criteria of choice in the future, substituting logic for emotions, feeling liberated and freed from mental preoccupations, deeming oneself worthy of admiration, trying to preserve the memories of the beloved, becoming happy, changing the direction of attention, seeking help from a psychologist, becoming aware of the beloved's flaws, the long-term continuation of biological signs in unspoken love, taking refuge in spiritual treatments, self-control arising from a coherent value system, adopting self-talk and self-suggestion, welcoming art therapy, taking up occupational therapy, psychological discharge, feeling tired of one-sided love and welcoming two-sided love, preventing the relationship from warming up again after the marriage of the two parties; the effect of the passage of time, change and transformation in the conception of love, incredulous confrontation in the failure of one's unspoken love, seeing the world of existence as ugly, bleak, and dark, the power of love, the negation of self-silencing, the diminishing of the loving individual's emotions and feelings after the beloved's marriage, the transformation of idealistic perception into anti-idealistic perception, losing the sense of empathy and becoming indifferent toward the pain and suffering of others, feeling discomfort, anger, and rage toward the beloved; feeling loss because of excessive remaining in the seat of coyness, the feeling of the persistence of fatigue in the individual, feeling aversion toward renewed emotional relationships, becoming disenchanted and losing the desire for marriage, the realization of selfish love, the emergence of doctrinal transformations in the loving individual, protesting against the God of existence, the loss of the individual's false growth, losing one's self-confidence, feeling that many life opportunities have been lost, becoming pessimistic about love, becoming pessimistic about the opposite sex, becoming pessimistic and distrustful toward the same sex, adopting reactive behaviors, regretting the family's improper intervention, circumventing and deceiving the family, speaking ill of and insulting the beloved (who has been lost), the transformation of love into hatred, becoming embroiled with oneself, experiencing severe mood fluctuations, the confusion of girls, remaining in the beloved's romantic world, losing one's emotional capital, the dominance of coldness over life, arriving at emotional numbness, taking rash and incorrect decisions, disruption in carrying out one's duties, turning to substance abuse, distraction and forgetfulness, feeling regret, waiting for a miracle to occur, wishing that the beloved would remain forever unmarried,

wishing for one's own death after the beloved's marriage, wishing for the divorce or death of the beloved's spouse, confronting some psychological disorders, becoming entangled in thoughts of suicide or homicide, and other cases.

4-1- Rational Approach to One's Unspoken Love

"In my whole life, I had one very close friend, and everyone even knew how close we were. After my relationship with that friend completely fell apart, I never got that close to anyone else again. Now, this very gentleman tried to contact that friend of mine, I mean, message her and stuff like that, and since my friend knew that I liked him and she didn't have any feelings for him, she rejected him. When I saw that, for instance, I was always right in front of his eyes and he liked this friend of mine whom he had seen with me just once, my heart just felt weird and I told myself, well, maybe I'm just not this person's type at all" (Nazanin, 19 years old).

A review of the field findings indicates that at the end of unspoken love, some individuals, by putting aside their purely emotional reactions, engage in a rational analysis of the issue of their unspoken love, and in the light of their own rationality in practice, they have come to the conclusion that their unspoken love has been fruitless, and rather than being to their benefit, it damages their lives; therefore, they must take action to abandon it.

An examination of the statements of girls and women who had adopted a rational approach to their unspoken love: indicates that factors such as: reaching greater maturity over time, the beloved getting married, the beloved emigrating and getting a girlfriend abroad, becoming aware of the beloved's unreliability, the beloved's inadequacy for future life, doubt regarding the beloved's personality stability, acknowledging their own misinterpretation from the beginning of the relationship, taking action to prevent themselves from being hurt, realizing the futility of their efforts, preventing the waste of their life's capital, and preventing academic decline and the stalling of their life, have made the individual's rational approach to their unspoken love necessary.

The boys and men responding in the research, in reporting their rational approach to the issue of their unspoken love, had also adopted a rational approach to their unspoken love at the end of the line for the following reasons: the subsiding of the feelings and excitements of early youth, seeing more negative points of the love than its positive points, the existence of unsolvable differences with the girl's family, the existence of looming economic problems, and uncertainty about their own stability in the unspoken love.

Evidence of the aforementioned points will follow below.

Mehdi, 26 years old, who narrated his unspoken love from the age of 12, and Mohammadreza, 25 years old, who narrated his unspoken love during his childhood and

adolescence, pointed out in their interviews that over time, with the increase of rationality and the decrease of their puberty emotions, they realized that the file on their unspoken love had to be closed:

- "Is there anything left that you'd like to say and I didn't ask?

I think if someone realizes they have feelings for someone, especially if that person has spent their childhood with them. Preferably from an age where they could think for themselves and act independently... they should separate themselves from this feeling. Then if they felt that such a feeling existed for them from the beginning... they should try to resolve it somehow... because at that age, one is neither thinking about marriage, nor is it logical at all. Because when a person passes the age of, say, twelve, their thoughts undergo changes, they become more mature in life... they act more maturely towards the people around them... that's why they should try to correct those thoughts within themselves. See that person at their own scale... with the differences that exist... see everything all together. That's it."

- "What is your feeling right now regarding this experience of yours?

I was just a teenager, you know. My decisions and thoughts were very emotional. I think emotion is mostly dominant at that time. Now I think more rationally."

Ebrahim, 24 years old, who has narrated his unspoken love at the age of 15, recalled in his interview that in the rational approach he took towards the issue of his unspoken love, since in the list he had prepared himself, the negative points of his love were more than its positive points, he took action to abandon his unspoken love:

"I said, God look, my cousin has these good qualities... she's pretty... she's like this, she's like that, she's smooth-talking, she does these things... a little further down I also started writing that she has these bad qualities too. This made me move forward with reason. Of course, I was writing all of this while crying."

Sama, 19 years old, also pointed out in her report that after a rational approach to the issue of her unspoken love, she became aware of her own misinterpretation, and this very factor caused the abandonment of her unspoken love:

- "You said this lessening of feeling had another reason too, can I know that as well? I meant this very busyness. The busyness increased, you know, we reached a point where I thought he has to go, I don't know, he has to go and attend to his life. It was as if I wasn't a part of that life and he wasn't a part of my life either.

- Did you have this feeling in those first and second four months too?

Yeah. I had this feeling exactly in these two four-month periods too, but in that middle part where it suddenly went up, I said maybe it's because I misinterpreted things, because it had been the same way from the beginning, his behavior hadn't changed.

That first four months was like this too, the second four months is like this too, it's just that I'm seeing that middle four months as a lot because it was summer and stuff then, and well both of our busyness was very low, this lower busyness meant that we had more time. More time is no reason for me to mistake his behavior. Well, his behavior was like this from the beginning, the second four months was the same way."

Baran, 41 years old, and Fatemeh Zoha, 20 years old, in separate interviews they had, mentioned the marriage or emigration of their beloved and thus rationally accepted the end of their unspoken love:

"It was like I completely gave up on him somehow when I saw that scene where, for instance, the officiant asked and he said yes, I just closed my eyes forever. I literally closed my eyes and put all these memories completely into a chest and forgot them forever, and I infinitely restricted my relationship with him. We restricted it with the extended family now so I would see him less and get upset less and suffer."

- "Are you still in love with your relative's son?"

No, recently I feel like I'm not in love with him like before and I like him at the level of a relative, just at the level of a brother.

- How did you get to this point?

Well, I saw that now that he has emigrated, it's like he's become a different person. He has a girlfriend... I couldn't bear it, I realized he must not have had feelings for me to not have any commitment to the feelings I thought were mutual! So there's no reason left to stay in love and wait for him."

Hamed, 26 years old, recalled in his report that despite acknowledging his beloved's suitability in every aspect, he did not find her family suitable, and to prevent potential family interference in his own future life, he closed the file on his unspoken love for the beloved:

- "How old were you when you started liking her?"

I was 23 or 24 years old, between the two.

- Was she from family and acquaintances or a stranger?

She was an acquaintance... family.

- What did you see in her that attracted you?

She had good behavior... then she had an attractive face, then... what else can I tell you... things that attracted me, well feminine things that attract a person, you know.

- What happened that you were suddenly attracted to her?

At first, because she was younger, I saw her as a kid... then when she reached a certain age, my view of her suddenly changed, I saw that she had changed a lot.

- Did you want to marry her?

Yeah, I wanted to marry her.

- When you saw her, how did you feel?

I felt a little comfortable... or for example, how should I say it, as if she's someone I've been close with for several years... not that I was close, mind you... the words and dialogues I said were the same, the same with respect and dignity and in the position I was supposed to speak, just to that extent, but inside myself I felt a little that I am comfortable with this person... this feeling of comfort that you have with a person is seemingly transferred to the other side, the other side also gets a little more comfortable with you... for instance, if I feel comfortable in my mind and make a few subtle moves, the other side responds too.

- Did you realize that she was also mutually picking up on your behaviors?

Exactly.

- Were you sure that you wanted to tell her or not?

No, I was in a series of doubts where, for example, I had no problem with the person herself, but the people around her made me pull away (pauses for a few moments)...

Well, I thought about it, at first I reached the conclusion, I said well yeah... you have a series of factors in your mind for how the other person should be, for example, first you say she should be good-looking... have good morals... come from a good family, be healthy, be a decent girl... for example, I don't have a problem with joking and being humorous, but she should be dignified, if she jokes, not with just anyone... in all these things she was okay, she had no problem... then I moved forward... all of these things about her were just positive and positive..., but regarding her family I was hesitant... look, my temper is not normal, I might be very kind, but at the same time I am also very hot-tempered, for instance, if a mature adult says something to me, I can't tolerate it, I either have to answer them back or it becomes resentment, it would just constantly be resentment, resentment, resentment, then because we were family, offense would arise and it would entangle everyone, I was hesitant about this.

For example, you talk to your wife, you tell her if you can tolerate it say yes... not with this tone though... you think about it, you say four beautiful words so you don't kill the person's vibe.

I don't see myself as higher than anyone or any human being, but with the knowledge I have of myself, I would run into problems with her family, I don't know how much experience you have in love, but I saw these things with my own eyes... my friend was

dating someone, they wanted to get married, the issue was very serious too, the girl's family had separated, this girl had grown up with a series of complexes, she was a modern girl, everything was okay, they had no problem, in terms of appearance she was very excellent too... but the family caused her to make certain moves or that... her personality was formed there after all, in the end you also realize that the girl has those things too.

The truth is the girl was the one I wanted and liked and all, but there were a few thoughts that pushed me away, one was her family, another one was that I was friends with a series of people whose level was either higher than me or at my level, if they were higher than me, I would see a series of things in their behaviors and family interactions, for example, I go to my buddy's house, their sisters don't wear a headscarf in front of me or they shake my hand, meaning they want to say be comfortable with us, not on the account that we are very westernized.

Culturally, I don't have a problem with whatever belief anyone has, for example, if in front of a buddy I trust 100 percent, my wife didn't wear a headscarf, I don't have a problem, you know, there however she sees fit, but if I don't know the person, if her hijab gets a little whatever, I will clash with her, do you know what I'm saying? The one I say don't wear a headscarf in front of, has been raised with sense, has been raised with culture, if someone doesn't wear a headscarf in front of him he won't look at her, but not everyone understands this "won't look" in our own family, for example, if I tell my family this thing I just said, they will call me honorless, but is this really being honorless? No, in my opinion, this is a cultural weakness.

That girl too, wherever she went with her family, in parties everyone was veiled, then you take her into your own circle of friends, suddenly she sees my friend's wife doesn't wear a headscarf, she comes and sits in front of you, that person cannot accept it, I absolutely have no problem with her wearing a headscarf herself, she's my wife, she believes it should be this way, I have no problem, but the girl herself will be bothered, then she will have a thousand thoughts in her mind that, for example, you are too loose and very messed up.

- Don't you think you could have explained all of this to her?

You know, if it's a girl whose family was liberal and she herself chose to be veiled like this, if she sees it somewhere, these things are normal to her, I also only mean the ones I say myself, otherwise I don't like at all for her to be casual and unveiled in front of everyone or to dress badly in general. This girl would either come and become flashy, which was unlikely, or she would want to cut my ties with my circle of friends too, which was more likely and scared me, and even if she adapted to me herself, her family wasn't like this, if she ever recounted these things in front of her family, I would be ruined then. I could convince her herself, say look if they are like this with me and feel

comfortable, it's because of their trust in me, but can I say anything to her dad? Someone who culturally, in terms of intellectual level, is very different and traditional?

- For how long did you have this preoccupation with yourself?

It was about 3, 4 months... 3, 4 months is a lie, it was a year. All these things I said are the result of a year where the person could adapt herself to me, based on a series of morals and behaviors where I saw she was constantly becoming more up-to-date, she's looking to progress, then in that 3, 4 months I'm talking about, it had really occupied my mind, I thought about her a lot.

- Didn't you try to get close to her non-verbally, for example by chatting?

No... I didn't like to... because she was family I didn't want to make this move, besides, dating and establishing a relationship is for when you don't know the person and they are a stranger, I in matters where you have to know someone, I knew her and trusted her completely.

- If you wanted to tell her, how would you approach it?

I would get help from an elder or well, like other issues, a solution would be found for it, but the final issue is that I can no longer change people, that's why for example I would say to myself, can you cope with such a remark from her family's side? Then I would say no, sir if the person's mother or the person's father says such a thing to you, for example, Hamed can you tolerate it? I saw no, I can't tolerate it.

- In your mind, would you clash with her family?

(With emphasis) Badly, intense clash... not a very simple clash... intense clash.

- Meaning in a way that the families would clash too?

Bravo... which would happen, without a doubt... it would become a game of telephone... meaning if a tiny word came up, that one would tell this one, this one would tell that one, meaning we would constantly want to be in this state......

- Meaning you thought your life was going to constantly circulate within the extended family?

Exactly... it would constantly circulate... they would constantly bash me.

- Why would you think such a thing! Why would they bash you?

Because I would constantly leave my guard open, my guard is closed right now, right now no one can say anything to me, but if I marry the person, my guard would become open then, because then... you can't just say whatever anymore... it just won't work... whichever way I think about it, it won't work.

- You concluded that you should never tell her then?

Yeah exactly, because if I tell her, eventually the person goes deep into thought, her life gets ruined... do you get what I'm saying? she hadn't thought about you at all, then in her mind her world changes, she lives with you, she goes here and there with you in her mind, she gets ruined, then you don't have feelings for her anymore... you do bad damage to her.

- Have you erased her from your mind now or still...?

She still seems flawless to me, I really can't put any flaw on her, but as much as your heart desires I can put flaws on her family, as much as your heart desires...?

- What if she gets married?

I will feel a good feeling... my only heartfelt wish is that someone who is worthy of such a person gets her... makes her life much more beautiful than what I thought I would build for her.

- Don't you think that if she gets married you might regret it?

No, not at all, the matter is already settled for me.

- You don't have any feelings for her anymore?

No, beyond what should exist as relatives, no."

Saeed, age 20, in his rational analysis of his unspoken love, due to his own lack of economic sufficiency and the circumstances of Arezoo, age 24—who, according to his account, initiated their unspoken love when he was 18—states that because of economic weakness and the immaturity of his beloved, they withdrew from their unspoken love:

- "What other fears did you have?

There were many things, for example I am really not ready for a serious relationship and I am really just a kid, I am very raw. It's true that I liked her a lot, but my reason did not consider it right for me to enter a relationship at this stage of my life.

- Then what about all those people who now, at this age, are in relationships?

Look, either they truly have the ability to create a serious relationship or they are looking for enjoyment and spending a few months together.

Fortunately or unfortunately I belonged to neither of those groups, therefore I consider it rational that I did not enter a relationship.

- Were you also afraid of the outcome?

Yes, that too, in fact I knew that the end of every relationship is separation, whether separation through the death of one of the spouses or in some other way.

I used to think a lot to myself about what the end would be, if we went forward and I became attached to her, then what if she left me?

What was it even supposed to end with? If it was supposed to end in marriage, I have many economic and social problems and so on and so forth that would not allow such a thing to happen. So if it was going to end in separation, it would be better that it did not form at all.

- In your remarks you referred to Fatemeh's negative characteristics, did their presence influence you not expressing your feelings?

Not very much, because even if her negative characteristics were very prominent, they would not come to my eyes, but overall I was worried that, well, what if she were not a suitable person for me?

- So your understanding of her might change during the relationship?

Well, it was possible, if during the relationship I realized that she had certain characteristics that were red lines for me, then what was I supposed to do?

- What were your red lines?

It was very important to me that the other party be financially content and not greedy, and in my opinion this matter is not easily understood. If I had entered a relationship and only then realized that this person was not content, what was I supposed to do?

- Among the reasons you mentioned, which one was the stronger reason for not telling her?

In my opinion all of them were important and all of them together caused me never to take action, but in my opinion that fear of losing Fatemeh had a considerable effect.

- Even now you still do not want to say it?

No, even now those reasons still exist and they continue their work strongly.

I feel that my not expressing it was a correct and rational action, in fact I think that in the end this confrontation between reason and love ended with the victory of reason."

"Look, I myself was thinking about that boy for almost a year... I thought about him so much that seeing his name anywhere would trigger sensitivity in me... whenever I saw his name somewhere I would go for one or two hours into memories and story making..., but after that one year and after seeing other people, well my mind and my criteria for choosing people became much broader and I looked at that love not as a meaningless love but as a progress that could be one of the stages of my growth, and interestingly seeing that person was no longer unbearable or upsetting for me... I liked him as a classmate and as someone with whom for a while I had created good memories in my mind.