



Nostalgia and Longing Arabs Before Islam

Hadeel Ghalib Abbas

Department of History, Ibn Rushd College of Education for Humanitarian Studies, University of Baghdad, Iraq

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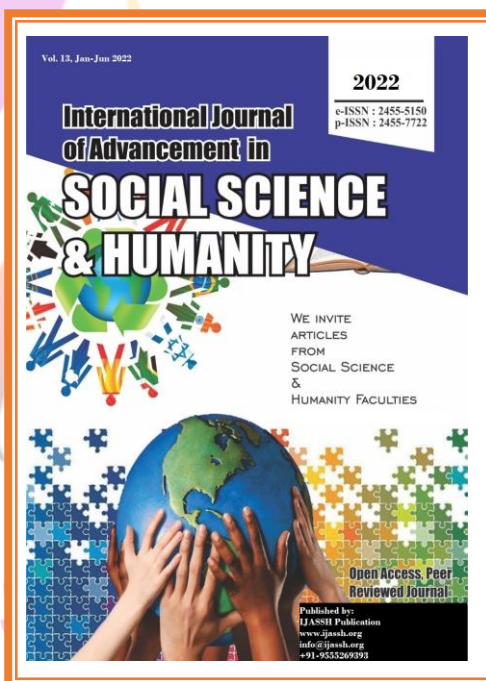
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ABSTRACT

Whatever the meaning of longing and nostalgia, whether among the Arabs before Islam or the countries of the West, they knew that the path of migration and distance is rugged paths, and is also characterized by being full of inconveniences, in addition to the fact that in any strange country his name (the stranger) remains, and he will not find a kind heart and people as good as the people of his country. From what was mentioned above, it became clear that a person would be longing and yearning for his homeland and his family in the lands of alienation in all cases, so how about him if he feels as if he is a prisoner in the lands of alienation, so he must have felt the pain of the cores, the distance and separation.

INTRODUCTION

The subject of nostalgia and longing in ancient times received unprecedented attention in relation to the concepts and topics that were touched upon in those eras, as the discovery of the term personal nostalgia can be traced back to a long time ago more than (300) years ago. This concept was launched in particular to refer to (longing for the homeland), and then the semantic drift of it over the centuries led to the expansion of the concept of longing or the lack of aspects of the personal past of man, for example, that a person in the forties feels nostalgic for childhood [1].

In the pre-Islamic civilizations, the Arabs believed that the words we spoke had an effect on our thoughts and feelings. Every language contains terms which, without our immediate feeling, give us a glimpse into the nostalgic elements of the distinctive character of the culture from which we arise. Each time a new word is created, it reflects the community's nostalgic need for that word; Which he fills in a void that was not previously articulated with a new term that sums up a unique feeling, object, action, or disease. Those terms and words came to the Arabs

before Islam as a result of the many wars and invasions that they were waging to protect their tribes, and then moved those terms to address longing and nostalgia for the family, lover, friend...etc [2].

Just as the Arabs before Islam tried to inform and tell others about their nostalgia by clarifying it in their poems that they used to chant among the tribes, raging. It expresses an emotional experience experienced by the ancient poet, expressing his sense of loss and alienation through his delicate poems, which are hardly devoid of the literature of a nation. Even the poetry of nostalgia attracted the attention of scholars from an early age. His affliction and grief for its distance and separation [3].

Among the most prominent poets who showed their nostalgia and their longing for their homeland, is the poet Al-Mutanabbi when he said:

From longing and excruciating
finding that I am

Represents me after meeting you to
meet you

I will always be delicious to live
after you

And forget the life of the soul by forgetting you [4].

Likewise, what was narrated by Ibn Qalaqas in his poetry:

I have a Heart, longing almost takes it off

And he doesn't know what his ribs are hiding

It remains thirst folded to burn

If he sees water while he stops it

Whatever you want, O night, I extend from your chicken, it has been lost

The signs of the dawn of its beginning appeared [5].

Many poems about longing for the homeland and the family were mentioned by the tribe's soldiers who had moved away from their homeland through their departure in an army for the purposes of war, so they turned away from the homeland, and suffered hardship from losing their family and loved ones, fathers, sons, and wives. As a result of the feeling of longing and nostalgia for their homes and homelands, and when they were nearing death, they did not wish for anything in those critical moments except to visit their country and sleep there for the night [6].

Before Islam, the Arabs believed that there is no place for man in life, more beautiful and splendid than the place in which he was born, lived and grew up, drank from the rivers of water, and escaped from its dark shadows. Innocent, is an integral part of the entity and human existence, so no matter how far a person is from his homeland and the monasteries surrounded by him, the view of his country

must continue in the folds of his imagination because it expresses his nostalgia and longing for his country, and all this is a small part of loyalty to that land that carried him on Her back crawling, then he steps, then he walks, and finally, after the expiry of the term, he will be buried in it. What a pity home! [7].

As some historical sources reported that the Arabs before Islam used to diagnose individuals who suffer from nostalgia and longing as suffering from persistent depression, which we know today (secret depression), as the ancient Arabs described the office person as a result of his distance from his homeland that he had heartbreak, that is, he had He suffered a depressive episode as a result of a profound loss in his heart due to distance, which led to the collapse of the light shining on the fleeting nature of his life. Therefore, the idea of nostalgia occupied the human mind among the Arabs before Islam, and Arabs of their differences had opinions on this idea, so the person's departure from his country according to the words of the Arabs means death [8].

Sometimes what is meant by death, according to the ancient Arabs, is the separation of a person's body and soul from his loved ones after they separated from them. The Arabs were hot before Islam, as others were eager to explain the phenomenon of losing loved ones or homelands as a result of death, the compelling causes resulting from death, and the calamities that it creates for individuals.

Some of them considered it a natural event, but at the same time very harmful to the soul, it happens to the

human being as it happens to anything else in this universe, from exposure to destruction and destruction and being away from the homeland due to force majeure circumstances. Others promised him death for the soul, and with the death of the soul, the body dies and becomes still. For them, death is the separation of the soul from the body. If a person dies, his soul comes out of his nose, or from his mouth, and the person shakes himself off, and then leaves a barrier of tenderness and longing for his lovers [9].

While we note that the concept of personal nostalgia among Western civilizations has taken another pattern, as the civilizations of Greece and the Greeks were famous for nostalgia through their tendency to collect clothes, accessories, and special needs that were owned by their dear grandparents, as well as their interest in photographing them, as they asked sculptors and painters to highlight their personalities so that their images remain And their sculptural bodies, especially their kings, who collected their memories in special rooms inside their palaces so that their memories remain alive inside them, and so that they do not feel the constant nostalgia for their loss [10].

The Greeks and Greeks continued to express their nostalgia in this way until it is said that the Swiss doctor "Johannes Hofer" had discovered it in 1688 when he was preparing his thesis on homesickness, and while studying a sample of the stories of the Greek and Greek soldiers. Hoover noticed the emergence of a certain pattern of illness in them at that time due to their distance from their homes. He found that those who were obsessed with returning to their areas became suffering from physical ailments, and sometimes the longing

became fatal. As a result, he formulated his medical term, which he called several terms of homesickness, and (Hoover) defined the symptoms of this disease to include, according to his research, fainting, high fever, indigestion, stomach pain, and death, and then the military doctors who based his study assumed About homesickness in the late seventeenth century, that the disease was caused by damage to the victims' brain cells and eardrums due to the constant clamor of cow bells in the Swiss pastures [11].

The ancients in the countries of Rome and Greece, had another view of the depression associated with nostalgia, especially when they launched the term (existential depression) on the individual who suffers from the loss of something or someone he loves. So, nostalgia and longing according to their interpretations at the time is a depression that arises when an individual faces some basic issues in existence. These issues are divided for them into four issues, or what the country Romans called ("final concerns"), which are: (death, freedom, solitude, and meaninglessness). Death is inevitable. While freedom in the existential sense refers to the absence of an external structure. That is, humans do not enter a world that is organized by nature so we must give the world a structure that we create ourselves. Just as solitude realizes that no matter how close we are to another person, there will always be a gap between us, so we will be alone with the other. And explain the meaningless from three aspects, the first. If we must die, and the second, if we build our own world, and the third, if we are all alone in the end, then how will man live alone and far from his dear and loved ones in this life? [12].

Whatever the meaning of longing and nostalgia, whether among the Arabs before Islam or the countries of the West, they knew that the path of migration and distance is rugged paths, and is also characterized by being full of inconveniences, in addition to the fact that a person in any strange country will remain his name (the stranger), and he will not find a kind heart and people As good as the people of his country, exile remains like deaf stones, so the hour of farewell from the country will remain very touching, and standing on the ruins accompanied by crying, so that the soldiers previously, when they were leaving far away for the sake of fighting, begin to remember their homelands, no matter how poor or small [13].

The researcher believes that the person who was, of course, will long for his homeland and his family in the lands of alienation in all cases, so how about him if he feels as if he is a prisoner in the lands of alienation?! Therefore, he must have felt the pain of the cores, and the gloom of distance and separation, and we still remember the wonderful poem of Abu Firas al-Hamdani that he said when he was captive, and he heard a dove lamenting on a high tree near him, so he wanted her to share his sorrows, and bear some of his worries, so he said addressing her:

I say - as a dove mourned near me:

Hey Garta, is your situation now?

I bear the sorrowful heart of the coming

On a remote bough the distance is high?

Come see my soul is weak

hesitation in a body that is tormented, with
Captivated laughing and free crying

Will he be silent and mournful and lament?

I was the first to tears an eyeball

But my tears in accidents are precious [14].

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