

Self-depart from the Topic ‘Expatriation’

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Abstract--- *Expatriation is a socio-psychological phenomenon that has captured the interest of people and scientists who focus on its nature, causes, motives as well as effects. It is considered a human existential phenomenon inseparable from human existence; therefore, it has become a serious issue tackled in many fields like psychology, Literature, Social analysis and theology. In this study, the researcher has brought to light this phenomenon exploring it from various aspects. Thus, the researcher has examined this phenomenon in Ibn Al-Ambary as a model revealing its different aspects, particularly, the feeling of fear, anxiety and the duality of pessimism and nostalgia that clearly appear in his poems ; and urges him to communicate with wild animals making them his friend instead of people . So these animals become his escape with which he can forget his worries and the deadly feeling of expatriation. Consequently, the researcher has come up with the fact that expatriation can be the result of harsh circumstances that take the person away from his normal sate and deprive him from being secure and happy like exactly what happened to this poet, Ibn Al-Ambary.*

Keywords--- *Expatriation, Fear, IbnAyoub, Desperation, Phobia.*

I. EXPATRIATION IN THE LANGUAGE

Being expatriated means to be totally strange from his homeland, in other words, it means strangeness. The meaning of this term is not restricted to the place but it transcends to include the language. That is to say when a person uses a bundle of new words taken from the country he traveled to. This term is also used to refer to: the man who gets married with non-relatives, the person who is surprised to the extent that he or she exaggerates in laughing; and to the person who is neither of the people nor of the country (Mu'jam al Waseet, 64).

II. EXPATRIATION AS A TERM

The meaning of this term depends on the time, place and philosophical intellectual perception of the individual attached with. Also it can be described as an expression of psychological anxiety emerged as a result of loss of self or feeling of fear of loss Security, happiness and communication with the natural essence. Specifically, it is an inner conflict between his self-determination and the surrounding environment to escape oppression, injustice, exploitation, absurdity, chaos, corruption and abuse. That is why expatriation for Hegel, for example, means that man should be alienated from his essential nature to the extent of exaggerated disharmony with himself, in other words, losing his first personality (see: *Al- Mu'jam al-falsafi*1/765).

Expatriation, from *AL – Gergani* point of view, refers to a savage term that has an unnoticeable meaning and unfamiliar use (*AL – Gergani* 167). While *Ahmed Matloub* thinks that expatriation is similar to using a strange

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meaning that a speaker rarely hears and uses (*Ahmed Matloub/90*). Others define it as the unfamiliarity of the utterance where the term is not used by authors and poets (*MajidiWahba, Kamel al- Muhandis/ 264*).

The French meaning of expatriation emerged from the reality of cognitive sentimental philosophy that was common in the western community as a result of its suffering in the middle ages (Expatriation, p 70). Thus, the individual in the western community believes that he is a part of a materialistic world driven by automatic rules which elevates him in the domain of general social relations. In other words, the person is seen as the essence of social system and he is able to embody the truth on earth. This belief has been existed due to the violence and exploitation that were practiced by priests and clergymen at that time and this consequently led to weaken the spiritual relation between people and God. So this new expatriation in the western community took many different shapes on both the individual and social levels. The western citizens were drowned into a miserable state of loss, therefore, anxiety, stress, ignorance, chaos and suicide increased in spite of their full recognition of the importance of education as an influential means of developing societies (*Abu Faraj Al Asphahany/32*).

Adopting careful prospection, we can find out that one of the reasons, specifically the most important reason, which urges the poet larceny, is the pathetic economical factor at that time. On account of the unjustifiable distribution of resources and wealth, the concept of social strata appeared at that time in light of which the society where divided into aristocratic, common and poor levels. Our poet did not belong to the tribes that allied to Al-Amaween, on the contrary his tribe took after Tamim tribe in which poverty and misery make people wretches (see dr. Ann Al alaby/200).

Al Ambary's life was full of coercive psychological disturbance which made him excessively discreet and pessimistic. Thence, his poetry was so far from any aspect of love, hope and happiness; on the contrary, it was devoted to explore the phenomenon of psychological and social expatriation. This melancholy that dominated his life appeared clearly as a scary fatal aura in his poetry. So the main objectives of poetry at that time include (*Mohammad RedaMarwa / 110*):

1. Describing the life insides prisons.
2. Longing for stability.
3. Apology and repentance.
4. Vagrancy.
5. The company of desert animal.
6. Sarcasm and threat.

While expatriation in general took various aspects in Al Ambary's poetry and they can be summarized as the following:

1. Fear.
2. Phobia.
3. Grief.

III. FEAR

It is a state of panic, 'feared, fearing, fear'. In Arabic language the meaning of this word is shifted from one to another basing on the letters by which it is formed (IbnManthur 9/99). Some said that it is predicting the occurrence of something terrible (*AL – Gergani /90*). Others claimed it is a natural and pretty normal phenomenon and does not imply any psychological disorder or even a deviation in the personality as long as there is a logical reason for that fear. So ' the feeling of fear' is not something we should avoid totally in the field of education and the other social fields (*Yusuf Mikhail Saad /190*).

Al Ambar's poetry was overwhelmed with fear and what distinguished it from other poets at that period of time. Also he wrote about longing and the fear in his poetry was embodied in different forms:

1. Place.
2. Time.
3. The Creator (Almighty Allah).
4. People and the king.

IV. PLACE

The place has a great importance and direct impact on Al Ambar. Every place he passed through carried implied psychological experiences so the places that accompany the artwork represent inspired images which reflect his reality. That is to say, if a specific place appeals to him, he becomes so happy and zealous and vice versa (*Mohammad Sadiq Abdullah/153*).

This interprets the intimate relation between the poet and the desert despite of all the obstacles he faced there. It is just like the mirror that shows his stubbornness, patience and strength which enabled him to overcome its vagueness, difficulty as well as the harsh climate. These severe circumstances nourished the poet's psychological depth that was already emerged from his expatriation (see: dr. Ann Al jababy/211). As expressed in many of Al Ambar's poetic lines, the life in the desert urged him, and also his camel that was so skinny with crooked back, to die so that his to put an end to his endless suffering.

V. TIME

Considering the concept of time, the saint Augustine claimed that we came from bygone past and moving to unknown future and had only untouchable mortal present so we got nothing real about time. It seems like utopian refuge to which we can escape where necessary (*Rabeh Al Atrash/1*).

Time is defined more precisely by someone as being a constant torrential flow from past to present and then future. The movement of this flow embodies the essence of change, therefore, its consequences are revealed on places, things and even people. Some compare time to and water; both have the quality of continuity and no one can guess their strength (*Abdulrahman Al-Kanji 2/264*).

Life is led to death by means of time movement thereby death becomes an indispensable part of life. However, time has an exceptional effect upon humanity life, in other words, it carry both the destructive and productive results

(*Nikolai Berdyaev /122*). It conveys life, death and renewal along the sequence of days and nights, and the worry. The permanence of time creates the motive for anxiety; so we can say that the man is just few days, whenever a day passes, a part of him passes too. The man cannot be out of the time frame in which he is stuck as his personality got built by the experiences he passed through with the passage of time (*Hans Mapperhuff /34*).

At that Amaway period, the poets reflected their inner impact that was characterized by insecurity, mental and psychological disorder. It is important to say that time is not an adequate reason to justify the man's mistakes because it does not represent the absolute evil or goodness. It is our memory that insists to keep only the tragic memories and the dark experiences like suffering and struggle. Thus, Al Ambarywas totally influenced by this fatal combination, time and suffering, which inspired him to write many gorgeous poems that nourish the Arabic literature (*Mohammad Dawabsheh /43*).

VI. FEAR OF PEOPLE AND AUTHORITY

These two things typify the dominant reasons behind misery or happiness as many of people regard them their main goal in life irrespective of their relation with God. Al Ambarywas in an eternal struggle between him and a tyrannical authority. He chose not to submit to its power; on the contrary, he depended on robbery for living thereby he spent much of his time in prisons.

Besides the actual prisons, the prison of his consciousness that made him regrets his awful deeds; the prison of authority; the poison of his loneliness; and even the desert by which he was surrounded. Therefore, he was so afraid of people and their trouble and found peace and comfort with animals that he regarded as his friends instead of people. These horrible prisons, with all the kinds of fears he suffered from, left unforgettable touch in his poetry (*Ibid/29*).

He was completely suffocated by negative energy as well as the conspiracy theory that made him always insecure and suspecting everything for no reason just because the terrible period he was born in. His soul was full of fear and he started losing confidence in everything thinking that everyone wanted to hurt him. In short, he became paranoid and that was explicitly shown in his poem directed to Al Hajaj asking the latter for forgiveness (*Mohammad RedaMarwa/79*) (*Al Jaheth/165/61*).

VII. PHOBIA

'Phobia' is derived from the Greek word (Phobos = God of fear). It refers to the unsuitable or excessive experience of fear, the fear that makes people run away. Freud was the first scientist who tackled with that term as he wrote about Little-Hans's case of phobia. So phobia means the snappy and unexplained fear of specific thing because of which the person loses control over his reaction towards that thing. It is associated with some various stimuli that create that fear inside someone like: heights, closed spaces, and people... etc.

Some said that phobia is a disorder and continuous severe eeriness of a situation that is not actually considered a clear or prominent source of danger. In other words, phobia can be defined as the unjustifiable fear of something because of which a person shows overreaction. There are three types of fear:

VIII. SIMPLE PHOBIA

This type of phobia includes excessive fear of water, darkness, loneliness...etc. (*Saadi Musa Al-Hanuti /188*).

IX. AGORA PHOBIA

The name of this type came from the Greek term 'fear of the market place' and it was first used in 1871 to describe the case of four men who were afraid of Plaza city. The person who suffers from agora phobia usually avoids public places, parties, sport events and even shopping because he can't endure people's eyes and that makes him panic. Furthermore, that person may imprison himself inside his house just to be away of people and any reason which leads him to interact with others (*Qassim HuseinSalih /1965*).

Al Ambary, who was also suffering from this type of phobia, isolates himself from people by living in the desert and accompanying wild animals instead of human beings (*Al Jaheth /159/6*). The pressure emerged from this phobia contributes strongly in changing the biological structure of poets so they feel safety in wildlife instead of human community.

X. GRIEF

It is what people feel when they lose a beloved or having trouble. Greif generates gloominess inside the person as demonstrated by Ibn Hajar who said that grief and worry are interior disease. While Ibn Qaim supposed that if the heart illness causes a kind of pessimism for future events then it is worry rather than grief (*Nader Neymar Al-Wadi /184*).

XI. GRIEF HAS MANY IMPORTANT FORMS COMPRISING

Denial

It is a self defense means used to relieve the person's consciousness temporarily especially after losing someone.

Delayed Grief

In 1965, Parkes indicates that 'delayed grief' is a form of pathological guilt. It happens when a person is unable to realize the amount of crisis he faces, so it is generated usually inside him after two weeks and it is so common in the case of unexpected and sudden death as mentioned by Jacobs 1993 (*Saadi Musa Al-Hanuti/94*).

Inhibited or Distorted Grief

This type of grief is different from normal grief in some aspects like: aggression, hyperactivity, unusual isolation as well as other physical symptoms (*Saadi Musa Al-Hanuti/97*). This type is embodied in Al Ambary's poetry as he was extremely depressed to the extent that even his appearance and nature had been changed (*Al Jaheth/6/165*).

XII. CONCLUSION

As mentioned earlier that Expatriation nether appeared from nothing nor emerged with existence of human

beings. It may have been found at various levels depending on popular cultures, social and political problems and urban development. Besides, the relationship of psychosocial Expatriation that accompanied the poet was part of his ideological environmental Expatriation. So one of the most distinguished manifestations of this Expatriation is 'fear' in its various forms and forms such as phobia and its types, which the poet was able to embody through both the zealous and defensive style revealing the convulsions that he suffers according to the objective and social circumstances through which he passed. Furthermore, Al- Ambary's Expatriation was characterized by its Emotional dimension that indicates the emotional emptiness that he suffered from as he had no father, family, and even a lover. Repentance represents also another dimension in his poetry. This dimension had been reflected by his explicit declaration to return to the right path. On the contrary of Ameru' *al-Qays'* strangeness; *Al Mutanabi's* sense of revenge; Al –Ambary Expatriation was complex to some extent. Finally, I am not really sure to say that I have tackled with this subject deeply, but I have done my best to shed light on this image, which I hope will reach your expectations as academic readers.

XIII. FOOTNOTES

- Mu'jam al Waseet , p.647
- Expatriation, Shakit, p.76, 78, 80, 85, 106, 116
- Surah Ar-Ra'd, verse 38
- Surah Al-Zumar, verse 53
- Mu'jam al Falsafi, part.1, p.765
- AL – Gergani, p. 167
- Ahmed Matloub, p. 90
- Ahmed Matloub, p. 300
- Mujam Mustalahat al-Nahu al-Arabi, p.264
- Mohammad Reda Marwa, p. 100
- Lesan Al-Arab, part.9, p. 99
- AL – Gergani, p. 90
- Yusuf Mikhail Saad, p.190
- Mohammad Sadiq Abdullah, p. 153
- Rabih Al Atrash, Farhat Abbas University, p. 1
- Hans Mapperhuff, p. 41
- Ibn Al-Sarraj, Mohammad Hassan Kazkazan, p.238
- Abdulrahman Al-Kanji, p. 264
- Saadi Musa Al-Hanuti, p. 118
- Dr. HatamSalih Al-Damen, p. 69
- Qassim Husein Salih, Al-Hewar Al-Mutamaden, 1965
- <http://www.ahewar.org/debat/show.art.asp?aid=101532>
- Mu'jam al Waseet , p.171

- Nader Neymar Al-Wadi, p. 184

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