Nestology between modernity and originality

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Abstract
Like other types of literature, Arabic literature is keen to keep pace with modernity, development, and joining high ranks to improve reality. It foresees the future to reach the creativity level and decode talismans and encoded literary texts. One of the sciences that has influenced these texts is nostalgia, which we will deal with in terms of linguistics, science, and medicine. We will check whether it has any impact by probing deeply into the texts we studied in research and many of its other aspects.

Introduction
Some scientists attributed the term to longing for the homeland, the yearning for a return to the country and its people. It is similar to the nostalgia for the motherland, homesickness, which indicates the longing for the past and the yearning for the status of entities that won’t be back (Dr. Mustafa Al-Sherbini, page 123). Some others attributed it historically to two Greek words:
- (Nostos) or homecoming, return
- (Algos) or pain, sadness, depression
The first word (nostos) was of particular importance in the ancient Greek civilization. Based on that, the blind poet Homer wrote his famous long poem (Odyssey), which left us solely with the story of the “Iliad” in the tenth year of the wars at that time. It described the challenging journey of King Odysseus back to his homeland after the Trojan Wars, narrating the superstitious creatures and the wrath of the gods that the hero had faced. Then, the poem continued to talk about how the king ended up returning to his homeland and his kingdom (Ithaca). And his struggle to re-establish his identity, regain his family and his throne, and all the facets of heroism, power, and war that the bravest men can only handle. (Odyssey, 2013, p.7)
Some scholars believe that it is never related to literature; it is as old as more than three centuries. It was first discovered by the Swiss physician Johannes Hoover after noticing the morale deterioration for the Swiss mercenaries fighting in foreign countries. He considered it as "a disease caused by excessive attachment to a distant homeland," at a time in which it was believed to be a disease taking over many lives. In the eighteenth century, the patients who suffered from nostalgia remain preoccupied with the memories of their homeland until the mind withdraws blood from the rest of the body organs, leading to the death of patients. By the end of the century, the concept became more expansive to cover the patient's pathological attachment to any place, time, or person from the past (Salim, 2018. However, some scholars went far in their view when they didn't look at nostalgia as an innocent meditation, as described earlier, but rather a mental problem having a disastrous effect (Shihab, 2019).

Psychologists used to see it as a defense mechanism used by the mind to nourish the mood and improve the psychological state. Therefore, it is common in boredom or loneliness cases in
which a human being feels that his life has lost its value and gone out of its splendor. That requires a mind to recall good memories of the past, with their warmth and emotions, to give him a boost to raise his morale and provide him with the positive energy he needs to face the challenges of the present and the future. Thus, the past is said to be “the livelihood of the dead”. On the other hand, other psychologists think of nostalgia as the result of helplessness and submission to reality, which requires running back and hiding behind obsolete memories (Khalifa, 2017).

Some of the things linked to the past appeal to us; so, once we see something like an ancient city, an old car, or a historical event, they stimulate positive feelings inside us towards that specific time.

In this moment of gloom, we may issue judgments or decisions that are inconsistent with reality due to falling under the influence of this effect. This judgment is happening when some marketers and manufacturers manipulate our feelings by remarketing the past to the present through artistic means that will have a tremendous financial impact on them (Mamdouh, Shihab, 2019).

In her book “The Future of Nostalgia,” Svetlana Boim mentions two aspects of nostalgia:

- The first is the restoration and recall of nostalgia, which makes the concept of return its motor and focuses on the rebuilding of the lost person. We find that political and nationalist movements raise the slogan of reviving and making history, and they are inspired by national, religious, social figures, and myths.

These movements find resonance with people who are convinced that conditions in the past are better, despite the world wars, civil wars, racism, and ethnicity against each other. Thus, we see that nostalgia imposes itself on the scene consciously or unconsciously (Salem, 2018).

- The second aspect, the Reflective Nostalgia

It focuses on (algos) represented by the pain of missing, absence, and deprivation. It is a poetic perspective whose impact on art, literature, and poetry is closely linked to the attempt of escaping the frustrations of the present moment and the acceleration of modernization and consumerism, which imposed a new rhythm of time, leaving the contemporary human being with no opportunity to think, and taking up a space of time that is no longer available (Salem, 2018).

Turki Al-Hamad (2007, page 38) sees it as an irregular longing for the past or restoration of non-restorable situations, which is primarily a result of the inability of self-adaptation to new developments and changes. Especially if these changes are fast, heterogeneous, and significant in effect, in addition to the lack of social integration, all these factors lead to disappointment regarding the realization of expectations. Thus, it can be considered a kind of self-alienation to a large extent. An example, in this vein, is the article of Nizar Al-Qabbani, the political poem to the Minister of Defense: "At this point, the political poem is a people's army whose mission is to beat drums and light up the streets of the Arab nation, from Tangio to Hadhramaut…”
Its job is to cancel all TV news broadcasted from the Washington Post...and Maarif and replace them with a poem by Amro Ibn Kulfum, Tarfah, or Antara. Despite their old age and the different language and cultural discourse of such poems, they remain haunted by the tribal, national concerns, and they are parallel to all these modern poetic waste that have been piling up on our doors for years”.

The article's purpose above is not merely tasting the language beauty or standing in language and knowledge aesthetic. It is just as much an illustration of the concept in question as a direct, nostalgic text. The poet, here, rejects all the political and social changes. He longs to the past that is not present anymore, can never be back, and may not occur in its ideal form, except in his mind. Therefore, he resorts to taking refuge in a cocoon, which he turns around himself, insulating himself from the surroundings of his environment, and criticizing all that he doesn’t like in this environment under the title of the happy and glorious past, which is not necessarily so when analyzed objectively. This feeling is full of alienation since the variables will not stop just by rejecting or isolating them, and the affectionately adored past will not be back. Thus, the only loser, among all that, is the nostalgic person and no one else (Al-Hamad, p.39, 2007).

Al-Musawi agrees that it is longing for the past from its social perspective. The individual resorts to remembering previous stages of his life, trying to regain scattered details of the past, where the old house, alleys, and companions are natural cases among these parameters. But, for some individuals, such cases turned to be sickness states, where an excessive feeling of being part of the past occurs. Some specialists attributed it to escape from the horrible reality, the drowning in the anxieties of life, or the feeling of aging and illness. Thus, for them, the past is a life whose details have been discovered and which no longer intimidates or causes any concern for them compared to that of the present, the future, and their problems and what they hide. It has been said before that a man is an enemy of the unknown (Mahdi Al-Musawi, The Iraqi Society Nostalgia and Political Agendas 2020).

Khalifa considered it an attempt from a human being to stand up and remember the moments of calmness and tranquility in the form of a sweeping yearning without limits and restraints. Perhaps he/she will restore the time of innocence or a well-off life, away from the present and its concerns, and can repair the gaps in the human soul through semeiology and ideology, which make Nestolism a form of abandonment of the present and a return to the past (Khalifa, 2017).

Back to its relationship with medicine, whether it has to do with senses? Some scholars see that there is a strong relationship. For example, the sense of smell is a common gateway to nostalgia and thinking about the past since the olfactory is directly linked to the limbic system, which is a center for controlling emotions. So, we see that the smells are the most reliable stimulants for nostalgic cases. In the same vein, the body temperature rises just by recalling warm and fuzzy old feelings you have experienced before. The state of recovery helps you feel warm (Mamdouh, 2019) because the emotions are chemical reactions in some people or a feeling of happiness, increasing serotonin or dopamine hormones (German News Dw, 2020).

Other authors looked at it as part of a conspiracy theory and split it into two parts:
Individual
Communal

The first is meant to be what many people have gone to as longing to the past with a sorrowful feeling that those days will never return.
The second means mass escapes from the present under the burden of a reality which suffers from recurring occurrences of pain and complicated consequences. These consequences result in suggestions focused on the unconsciousness to produce images that may be illusory and symbolic fantasies of a happy past. In contrast, neither the reality is happy, nor the past is better. But, some have manipulated the collective imagination by cutting out a part of texts, words, or suggestions, which do not represent the whole truth, to be employed and printed in a way that is consistent with their vision and picture them as a means of dragging the collective unconsciousness to what they want (Anwar Al-Moussawi, Nostology War, 2019)

The Effect of Nostology, Positive or Negative?

The Greek philosopher Heraclitus says: "The world is changing like a river stream, so change is the law of existence, and silence is nothing" (Dr. Mohamed Moustapha Zidane, 1979, page 328)
From this perspective, it is necessary to take advantage and apply past experiences to promote reality and the future.

Al-Maghout mentions in one of the texts:
I'm bored with tobacco,
Wine,
tranquilizers,
and zodiac signs
Imagination is tearing my nerves apart
I no longer have a clear or secure boundary between glory and shame
or hope and despair
joy and sadness
Spring and Autumn
Summer and winter
the masculine and the feminine
And here I am putting the most beautiful and the last of my poems in my ears
while my finger on the trigger

He wrote these words in his last years when he got weaker and was left like a tree that grew on the bank of a river that dries up its soil once and overflows another. He began to forget, and during those moments, nostalgia was embodied into him in the form we had referred to earlier, when we said it lives and flourishes in cases of boredom or loneliness, or when his life started to lose its beauty (Al Qaim, 2006, p.7) We see him picturing and manipulating the viewer' s sense of control. We see him creatively describes his reached
status as a result of many internal factors, including body, strength, and health. He believed he had aged, although he was only 63 years old when he died and is not very old! But, the external factors related to the situation in his country (Syria), Arabic worrying issues, and the era's cases affected him widely. However, we see him write poems creatively to avoid digging through memories that impacted him deeply. He has learned the strengths and weaknesses of how to combine thoughts, semantics, images, and words. We see him unleash his anxieties to inculcate them into his words as if he extracts his experiences from crushed pitchers in order to paint new features according to his intellectual, literary, and scientific taste. When he pictures his state of being bored with smoking, and how cigars got bored of him too, wine, and the tranquilizers to which he has reported at the time of intellectual and fanatic fatigue, and the horoscopes. He pictures imagination as borderless, and the thoughts in his mind have no stability or peace that the world gets misery out of his knowledge. (Diwan Al-Mutanabbi, page 570)

The one who has a mind struggles with bliss in his mind.................. And the brother of foolishness in misery is blessed.

He is always ready in a state of war, between the painful present and the past, which his subconscious mind depicts nostalgically divided by happiness.

As a result of this conflict, there is no longer any limit between glory and the promotion of its condition by continuing the path despite its difficulty and between staying stable or going around in the same scope and the shame of failure and retrogression. Then we see the poet depicting the object and its contradiction, attempting to get the reader’s audio and visual attention towards the noise of his thoughts, which is a clear indication of the semantic contradiction of the verses, which casts its heavy shadow on the poetic spirit. It brings you both certainty and doubt. This duality gave the text an aesthetic dimension and an intellectual depth to be a catalyst for multiple readings and plunge into the labyrinth of interpretation. Other verses he has in his poem “Grief in Moonlight” (Values, 2006, p. 211)

Hey, the coming spring out of her eyes
The canary traveling in the moonlight
Take me to her
A poem of love or a dagger stab
I am homeless and wounded
I love the rain and the long waves
From the depth of sleep, I wake up
To think of the knee of a nice woman, I saw one day
To get drunk and say poems
Twenty years we were knocking on prayers’ doors

A Song for Bab Touma 215

Women's eyes are sweet in Bab Touma
Alone alone
And she yearns with sorrow unto the night, and the bread, and the drunken people
And beautiful are those gypsy shoulders on the beds
They give me tears and lust, Mother
I wish I were a rose in a garden
I am plucked away by a dark late-day poet
And its stacks of redwood
attended by rain and strangers
I crave to kiss a baby at Thomas' Door
and out of his pink lips
Comes out the smell of the breast I suck
I'm still alone and cruel
I'm a stranger, Mom

Words said of him:

Sharif Al-Shafei:
How does he claim in one of his posts that joy is not his profession when it is so along the line of his historical contribution to the decade of the poem's contract with publishing as one of the most important pioneers of the prose poem in the Arab world (Al-Qaim, 2006, p.149)

Hassan Youssef:
- One of the few Arabs who was distressed by the Arabic language of the twentieth century. His magnificent poem butterfly, which penetrated the cocoon of everyday life through his words, will continue to carry him to all hearts craving love and beauty, looking for justice and equality. These words are indeed a modern-day credential to the future since he is the ambassador of the oppressed to the world of immortality (Al Qaim, 2006, p.162)

The result
Nestlology is a phenomenon that appeared in public life and grew in the wild imagination of poets, and they began to drop it with their intellectual and cognitive projections on the phenomena that they shed light on. He describes and creates a description and reaches his goal in the shortest and most efficient way
And some of them remained imprisoned in their thoughts and captivated by their words, which they deem to be insufficient to express the feelings they are experiencing...
Nestleology is a literary phenomenon, in addition to being a physical phenomenon that has taken its place in the literary and cognitive space, and among those pens that I employed, I excelled is Muhammad Al-Maghout, who succeeded in conveying his innermost potential through his great knowledge treasury, the employees of the Nestleology and taking them as a ride and a bridge to reach his the aim.

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