

The Socio-Psychological Implications of Longing for the Homeland in the Life of the Expatriate: The Case of *Ahmad Al-Maqqari Al-Tilimsani* (d. 1041 AH/1631 AD) as an Example

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Abstract

This study examines Ahmad al-Maqqari al-Tilimsani's (d. 1041 AH / 1631 AD) longing for his homeland, family, and loved ones, as reflected in his works. It explores his aversion to exile, the psychological pain it caused, and its impact on his social life, particularly under the influence of intense nostalgia and cherished memories. To clarify this issue, the study raises key questions: What were the levels of Al-Maqqari's longing for his homeland, and how did it affect his psychological and social life? What factors intensified his yearning and disrupted his stability? To what extent did his writings express this longing and its manifestations? The importance of this study lies in diagnosing the psychological state of one imprisoned by alienation and longing, finding neither peace in exile nor comfort except through returning home, hearing its news, and reconnecting with those who keep its memory alive.

Keywords: Longing, life of expatriate, homeland, social, psychological, implications

ملخص

تسلط الدراسة الضوء على إشكالية حنين أحمد المقري التلمساني، المتوفى سنة 1041هـ/1631م، إلى وطنه وشوقه إلى أهله وأحبابه فيه، وتتتبع الصور المعبرة عن ذلك في متن مصنفاته. كما تصبو إلى معاينة مشاهد نفورة من حياة الغربة وضجره من أتعابها، وقياس مستوى الألم النفسي الذي تجرّعه، ومفرزاته على حياته الاجتماعية، ولا سيما تحت تأثير الشوق الحاد إلى الوطن والأهل والأصحاب، وتتأثر فعل الذكرى واستحضار الماضي. ولتوسيع هذه الإشكالية أكثر، يمكن طرح التساؤلات التالية: ما مدى مستويات شوق المقري إلى وطنه؟ وما تأثيره في حياته النفسية والاجتماعية؟ وما العوامل التي زادت حذاته؟ وكيف عكس النص المصدري هذه المشاعر وأبعادها؟ وتكمّن أهمية هذه الدراسة في كونها تشخص حالة نفسية لأسير مشاعر الغربة، وسجين أحاسيس الشوق إلى الوطن، ذلك الذي لا يهنا بالعيش بعيداً عن مسقط الرأس، ولا يستقر له بآل إلا بالعودة إلى الوطن، وسماع أخباره، ومجالسة محدثيه عنه.

كلمات مفتاحية: الحنين، الوطن، الاجتماعي، النفسي، المفرزات.

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Introduction

Humans are often profoundly connected to the place where they were born and raised, as the attachment to local geography and spatial belonging is an inherent nature that reflects the instinctual love of belonging. People typically develop a deep affection for their land. Thus, it is challenging for someone who has been separated from their birthplace for a significant time to perfectly adapt to the new environment they have migrated to and seamlessly integrate into the society they have joined. The lasting effect of cherished memories and the psychological void experienced in exile can provoke and nourish feelings of longing for the homeland (Ibn Manzur 2000, p. 1029; Al-Mu'jam Al-Wasit 2004, p. 203; Dar Nazihah 020, p. 402). The deep connection to the past and nostalgic attachment to one's homeland symbolize the strong bond an individual has with their family and loved ones (Awadi & Talib, 2022, p. 207).

On this basis, this research aims to examine the manifestations of Ahmad Al-Maqqari Al-Tilimsani's (d. 1041 AH / 1631 AD) longing for his homeland as revealed in his writings, to observe the implications of exile on his psychological and social life, and to attempt to determine the extent of its impact and measure the pain caused by its burdens in his life. Some questions that may help uncover the primary objective of this inquiry include: To what extent was Ahmad Al-Maqqari affected by exile, and how did it shape his psychological and social life? What images and stimuli did he use to express and evoke his longing for his homeland? What factors intensified his yearning, influencing his emotional stability and social existence? To what extent did the source material capture and reflect the manifestations of this longing in all aspects of his life?

The importance of this study lies in its examination of the positive emotional aspects that reflect Ahmad Al-Maqqari's connection to his homeland and his affection for his native environment, driven by feelings of longing. It aims to observe the extent of his struggle with the anguish of exile, the burning desire that inflamed his heart, and the impact of these feelings on his psychological and social life.

To address this issue, we adopted the analytical method to examine the impact of longing on Al-Maqqari's life, assess its intensity, and identify its significant effects. Additionally, we employed the historical-descriptive method to present the reality of longing in Al-Maqqari's life, its causes, and the factors that contributed to it.

Al-Maqqari's Exile

The source material documenting the life of Ahmad Al-Maqqari indicates that he traveled extensively across Islamic lands, both east and west. He visited Fez several times, starting in 1009 AH / 1599 AD, and resided there for varying periods, depending on the requirements of each journey. In one of these visits, he stayed for nearly thirteen years, during which he held the esteemed position of Mufti under the Saadian court, a role he relinquished in 1027 AH / 1617 AD when he departed for the East. He also served as an imam and preacher at the University of Al Quaraouiyine before leaving under compulsion (Al-Janhani 1955, p. 40). Al-Maqqari moved between major cities in the East from Egypt to the Hijaz to the Levant, pursuing various goals, primarily religious and scholarly. Despite his esteemed status among students of knowledge and his high standing with the authorities, he never concealed his longing for his homeland, where he had cherished memories. He expressed his pain and complaints about living away from home and family, whose images never left his mind (Al-Janhani 1955, p. 35). This extensive travel and long-term exile provide rich material for examining his expressions of longing, pain, patience, and adaptation to exile, and particularly the role of memory in stirring and nurturing feelings of homesickness.

Triggers of Nostalgia in Ahmad Al-Maqqari's Heart

In this section, we explore the various types of nostalgia that stirred Al-Maqqari's emotions, as revealed in his poetic and prose works, whether explicitly stated or implicitly suggested. The significance of this endeavor lies in its ability to identify the factors that evoke a migrant's

feelings, expressing their attachment to their homeland and the land on which they were born and raised. This examination will help to lay the groundwork for understanding the nature of the elements that awaken and provoke these emotions, which will be further analyzed in subsequent parts of this research.

Natural Geography

The homeland's geography, with all its components, plays a significant role in evoking a sense of alienation in those living far from their family and homeland. The spatial identity of the homeland is embodied in its natural geography, which adorns its spaces with elements like soil, waterways, diverse landscapes, houses, homes, cities, and towns. These components can trigger feelings of alienation in the expatriate when recalled, especially if they are imbued with cherished memories of family and the homeland. This implies that the place to which one belongs, or has roots, plays a prominent role in stirring emotions toward it and shaping images of emotional interaction with it.

Examining Al-Maqqari Al-Tilimsani's work in this context reveals his deep connection to the natural geography of his homeland, Tlemcen. The geography stirred his nostalgia and yearning for his family. How could he forget or disregard the geographical elements of his homeland, where he spent significant parts of his life, especially his childhood? The playgrounds of his youth and his family's gathering places are entrenched in his memory. His heart remains attached to this geography, which holds his memories and exudes the scent of his past and the sweetness of the days spent there before his departure. It is not surprising that he longs to embrace its trees, wander its paths and squares, and that his eyes well with tears when he remembers it. His heart aches with intense yearning, and his memories remain vivid in his imagination, and the images of his homeland continue to shine brightly in his memory.

Ahmed Al-Maqqari portrays some of the most exquisite scenes illustrating the power of geography to evoke nostalgia. Considered among these is his declaration:

"Live on, O Tlemcen, in your flourishing fields,

Like a shell adorned with its hidden pearl yields" (Al-Maqqari 1939, p. 07).

He further enhances, what emanates from it is a profound yearning for homeland and birthplace, in the breeze of his expressions in the following poetic verses:

"My homeland where my beloveds reside,

My heart, my soul, my joy, my pride,

Reminds me of its valleys wide,

And tranquil memories that abide" (Al-Maqqari, 1968, p. 17).

Al-Maqqari employs literary devices akin to the masters of literature and poetry to reveal the depths of the soul, translating its emotions and articulating its struggles under the weight of longing and the fervor of nostalgia.

Blood Ties: A Profound Stimulus for Feelings of Longing

Blood ties occupy the forefront of spiritual bonds that amplify the expatriate's attachment to their homeland, imbuing it with strength and resilience. Simultaneously, they are among the most poignant stimuli that provoke feelings of longing for the motherland in their heart. It is considered self-evident that the expatriate's connection to their homeland remains steadfast, their heart tethered to it even when they are parted from their family. The fire of longing for it scarcely subsides, reigniting anew under the influence of memories and the effects of those bonds. For the expatriate, it captivates their inner world, one that proves challenging to forget despite temporal and geographical distances. It is the small homeland that connects them to their motherland, the place where life first dawned upon them and opened their eyes to its expanse. Truly, as observed, the profound love for one's homeland is intertwined with love for family and children, where yearning for it does not exceed the yearning for them, and the desire for it remains inseparable from the desire for them as well (Al-Jubouri, 2008, p. 37).

Moreover, an individual's yearning for their homeland does not merely signify a sense of emotional void from a physical entity alone, but rather an awareness of their distance, both

physical and spiritual. It connects them to their identity in all its dimensions—religious, social, cultural, and psychological—as long as they have roots that extend through every aspect of their life to that homeland, laden with both material and spiritual significance. Consequently, the emotional drought resulting from separation from loved ones often rekindles the simultaneous longing for family and homeland. As the duration of separation prolongs, the yearning intensifies, and its embers grow fiercer. This perspective is endorsed by a segment of researchers who affirm that feelings of nostalgia for the homeland blend with longing for family and loved ones (Al Sheikh Saleh, 1996, p. 211).

Without delving into the theoretical trajectory of this research problem, it is noteworthy that Ahmed Al-Maqqari is among the scholarly figures who experienced expatriation from his homeland, Tlemcen, and was deeply gripped by nostalgia for it. In his scholarly output, he openly declares that his separation from his family and homeland, which occurred in 1027 AH, sparked a profound yearning and stirred his longing. Indeed, it reached the point of lamenting over the separation from his homeland and loved ones, and the difficulty of enduring their absence, as he expressed at the beginning of his work "Nafh Al-Tayyib" (Al-Maqqari 1968, p. 14).

Moreover, from his works, it becomes evident that the emotional wounds inflicted by this separation can only be healed by the balm of returning to his homeland. The fire of longing for family and loved ones can only be extinguished by the water of reunion and companionship. Nothing illustrates this more vividly than the fact that his poetry, in some of its facets, reveals that the poet melts with yearning when he contemplates their traces, tears streaming down his face at their remembrance, pleading with the One who decreed his departure and separation from his beloved homeland to grant him the favor of return and ease his path back (Al-Maqqari 1968, p. 15).

When we delve into the content expressed in some of Al-Maqqari's poetic verses, which articulate a profound level of longing for his family, a fervent desire to meet them, and the hopeful anticipation of their closeness whenever the opportunity arises, to the extent that he believes that the chance to reunite with his family is enough to melt the accumulated mountains of longing in his emotional being, moreover, it would make him forget all the wrongs inflicted by time, making him feel forgiven (Al-Maqqari 1968, p. 32; Rafrafi 2013, p. 248). We can, to some extent, perceive the potent role of blood relations in stirring feelings of longing in the heart and their significance in evoking these emotions. He does not hesitate to declare that his soul ardently yearns to meet his family and delight in the company of loved ones, and that achieving this wish would make him forget all the misdeeds time has wrought and the hardships endured under the weight of alienation. However, his desire to return to his homeland and reunite with family and loved ones was never fulfilled, as he passed away in Cairo, or perhaps in Levant, in 1041 AH/1631 AD, with his heart aching to the bone with longing for them, and his emotions overflowing with yearning for them.

In summary, it is essential to highlight the central role that familial bonds and blood relations occupy within the framework of triggers for feelings of longing for the homeland in the expatriate's heart. These connections hold a pivotal place among the causes and stimuli of nostalgic emotions. Moreover, it is worth noting that the expatriate rarely withstands the pressure of these powerful ties; when the emotion of yearning surges within their hearts and its springs burst forth in their souls, they seek to return to their homeland and long for reunion with family.

The Effect of Memories in Stirring Longing

There is no doubt that happy memories have a powerful effect, evoking a longing for the homeland in the expatriate's heart and deeply stirring them in their soul. Recalling images of childhood and youth, and the beautiful days spent in the company of family and dear friends, intensely moves their nostalgic emotions towards their homeland. These memories contribute to the flood of yearning in their heart and amplify the feeling of alienation and the pangs of

separation from their homeland (Ben Sari & Ben Khalifa, 2015, p. 118). Indeed, the flame of longing kindled by the beautiful memories of the past may be so intense that even the enjoyment and care they receive in their host country cannot extinguish it, despite the social care and attention they receive from dignitaries and authorities there (Al-Maghribi, 1970, p. 11). How could these pleasurable moments ever dry up the wells of longing that flow within the heart, mainly when those vivid images from the past are deeply rooted in their soul like steadfast mountains, eternal in the reservoir of memory, never leaving the imagination? When something triggers these memories, it ignites the yearning, making it blaze even more fiercely. Which expatriate does not find themselves transported back in time, yearning for their childhood and youth, those memories deeply etched in their mind, particularly from the fertile and formative years of childhood and adolescence? (Ben Sari & Ben Khalifa, 2015, p. 114).

Ahmed Al-Maqqari's works further validate and elevate this notion, revealing the centrality of memory in evoking longing in the expatriate's heart. They underscore the vitality of memories in provoking feelings of nostalgia, as he asserts their crucial role in stirring and touching the heartstrings of longing. He aligns with the view that memories cast souls into the snare of melancholy, holding that the soul often clings to familiar comforts from its homeland and remains firmly attached to the beautiful scenes etched in its memory (Al-Maqqari, 1968, p. 15).

Therefore, perhaps it is not an exaggeration to claim that the times spent by individuals in the embrace of gatherings held for study, regardless of their nature (mosques, schools, and Zawayah), do not fade from the imagination. These are memories that endure long in the decision of memory and its core, firmly gripping in its clutches, and depositing densely in the realm of eternity. From the womb of these gatherings arise strong friendships, and in their stone, bonds of affection are nurtured, nourished, and grow. This purpose is strongly evidenced by the majority of texts expressing the longing of the expatriate for his homeland, and his nostalgia for his family and hometown in his birthplace, not omitting this stimulant from the list of practical triggers in evoking feelings of nostalgia for the homeland in his conscience, and stirring the emotion of longing within himself. Poems of poets who were consumed by the fire of nostalgia and engulfed by the flames of longing overflow with expressions of yearning for the days of youth and study gatherings, and the beautiful times they enjoyed in their embrace after they parted from their homeland for a considerable time, including Ahmed Al-Maqqari Al-Tilimsani, who is seen lamenting greatly over his beautiful days spent when his community embraced him with neighbors and brothers in his birthplace and place of upbringing; that homeland which embraced its youth with love and joy, adorned his days - as he says - with happiness and prosperity, nurturing within its bosom a time until it separated between him and that era, a time where the individual did not have a hand in the choice or an ability to change, a time which cast him into the confines of expatriate life and drank in the pain of nostalgia beneath its roof (Al-Maqqari, 1968, p. 15). It is as if Al-Maqqari in light of this reality blames the time that separated the family, denied him all opportunities for meeting, and overshadowed any means capable of easing the burdens of nostalgia, casting him into a sea of expatriation with no savior from it except the path of returning to the motherland and meeting with family and friends (Al-Maqqari, 1936, p. 11).

Without delving into pursuing the numerous evidences revealing the pressures of the reality of expatriation in Al-Maqqari's life and the pain of loneliness and separation that loomed over him after the reasons for meeting his loved ones were cut off, attention is drawn to the level of moral burning he suffered under the roof of that reality; those which made him stagger between right and left under the influence of soul impulses and the pains of alienation. What increased the magnitude of the pain and raised the level of the burning that afflicted him was that his companions and friends also dispersed in countries, making it difficult for him to meet them. The hope to extinguish the flame of longing with a meeting faded away (Al-Maqqari, 1936, p. 11).

The Bonds of Friendship: What a Stimulus?

If the bond of friendship is strong and sincere, founded on solid principles, it tends to endure. It often remains in the memory of one who has left their community for a significant time, wandering in foreign lands in pursuit of their goals, whatever they may be. This implies that it is difficult to erase the impact of this emotional bond from an expatriate's memory, even if distance has hindered its natural continuation. It is challenging for the clouds of expatriate life to obscure the warmth of that bond and the sun of those memories from the expatriate's mind, as long as the friend's place in the heart remains very high and their presence in memory remains central.

Based on this, the revival of feelings of affection and love under the pressure of alienation can provoke a longing for the homeland in the heart of the expatriate, prompting a desire to return to the environment of family and friends. This is evident in Al-Maqqari's poetry, particularly in his verses reflecting on the nights of youth, which echo his intense longing for the time he spent with loved ones and friends. It brings to life the fragrance of those beautiful days he lived in their company. It showcases his profound nostalgia for a crucial phase in human life: the youthful years of vigor and productivity, remembered with fondness (Al-Maqqari, 1968, p. 18).

Nostalgia for Nights of Joy and Times of Delight

It is natural for the beautiful days one experienced in their homeland before departing for foreign lands to remain etched in memory and occupy a special place in the heart, no matter how long the expatriate's life or how extended the period of their exile. While there is undeniably a variation among expatriates in their yearning for the joyful times spent in their native countries with friends and loved ones, and their longing for the nights of conviviality that adorned their youthful years, it cannot be overlooked that for some, these memories persistently haunt their imagination, play with their emotions, and gently stir their feelings. Thus, feelings of longing for the homeland are awakened in their souls, and the sense of alienation is revived within their psyche.

One of the most eloquent depictions of this reality in Al-Maqqari's life under the weight of expatriation is his inability to forget his past in his birthplace. Despite all his repeated attempts to sever his memory's connection to the images of those delightful days and nights he enjoyed in the company of his people before departing, he utterly failed and could not adapt to the reality of alienation and the burdens of longing (Al-Maqqari, 1936, p. 14).

Nurturing the Emotions of Longing for Homeland in the Psyche of Al-Maqqari Al-Tilimsani

Having briefly examined the triggers and stimulants of longing in Al-Maqqari's psyche, this stage of research suggests that the catalysts that largely ignite the flames of nostalgia for one's homeland in the heart of the expatriate and arouse feelings of longing within oneself remain unclear. Among the most prominent of these:

Duration of Exile

It is natural that as the expanse of time spent away from one's homeland widens, the sense of estrangement intensifies and grows within one's soul, especially if the living conditions do not align with one's aspirations and desires, particularly for those with a sensitive and poetic temperament, who have left behind their beloved homeland. The original text informs us in this regard, citing scholars who advocated avoiding the path of exile unless necessity dictates, echoing the sentiments of the traveler Ibn Jubayr (614 AH / 1217 CE). From this perspective, it becomes evident that the yearning for homeland, family, and loved ones burns deeply in the heart of Ahmad Al-Maqqari, whose long and extensive exile has been marked by deep longing. It is clear that the memories of his past, spanning three decades away from his homeland, do not easily fade, even amid a content life in his new abode (in foreign lands), accompanied by pleasant circumstances. It is not surprising that the ember of nostalgia continues to blaze in his heart, nourished by the enduring memories engraved in his soul and lived experience. Our

understanding is not derived from conjecture but rather from the compelling scenes depicted in Al-Maqqari's works, which vividly illustrate a profound longing to reunite with family and return to one's homeland, fueled by the profound sense of distance and yearning experienced during prolonged alienation. (Al-Maqqari 1968, p. 18).

Difficulty in Adaptation to the Social Environment in Foreign Lands

The challenges of adapting to the social environment in foreign lands, embraced by expatriates away from their native homeland, are a catalyst for growing anxieties in their psyche and intensifying the yearning in their hearts. Ahmed Al-Maqqari's personal narrative and his travel experiences across the cities of the East illustrate that the harsh conditions endured under exile were among the primary stimuli nurturing nostalgia for his homeland and fueling longing for family and loved ones in his place of birth. Without delving into the specifics of those harsh circumstances and their manifestations, it is noted that Al-Maqqari's divorce from his Egyptian wife, whom he married in Cairo, brought him numerous social and psychological problems. This escalated to the extent that some of his acquaintances turned against him at the instigation of his ex-wife's family, altering their perception of him. Some severed ties, others denied his merits, and some even disparaged his status, with a few malicious individuals resorting to slander and envy (Qasiba & Sughairi, 2021, p. 527).

This dire reality deeply stirred Al-Maqqari's longing for his homeland, intensifying the pain of separation and distance. Having become a stranger in Egypt among acquaintances, he felt isolated among those he knew, burdened with worries and heavy-hearted (Al-Maqqari, 1968, p. 234).

Moreover, the social crisis in foreign lands heightened his deep yearning for Tlemcen, flowing forcefully in his heart for his family and loved ones in his birthplace. His tears flow when he remembers them; his heart breaks every time they cross his mind, and his anguish grows as the distance of his exile increases, disrupting his emotional stability (Al-Maqqari, 1968, p. 17).

Sensitivity, Emotional Depth, and Fertility of Emotion

A detailed examination of Ahmed Al-Maqqari Al-Tilimsani's scholarly output and his expressive literary heritage, reflecting his longing for his homeland and nostalgia for his childhood haunts, reveals a dual-sided psychological profile. Ahmed Al-Maqqari emerges as a person with a delicate sensibility, deeply affected by the trials of exile, yet steadfast in confronting its influence on his yearning for the homeland. His discourse at times reveals a persona that endured hardships under the mantle of exile, while simultaneously embodying resilience in another place, unaffected by those winds, wearing the mantle of patience and maintaining emotional steadfastness.

Regarding the first aspect of Al-Maqqari's psychological profile, attention is drawn to assessments of his autobiography, which indicate that he is among the creative writers possessing passionate emotions and delicate sentiments, as articulated in portions of his poetic compositions on foreign soil (Rafrafi, 2013, p. 252). His publication "Azhar Al-Riyad" (Flowers of Gardens) vividly underscores his profound attachment to his homeland, expressing his inability to part with it (Al-Maqqari, 1968, p. 03). He openly stated that had it not been for the divine will necessitating his departure from Tlemcen and his travels under the skies of various Arab regions, wandering between Fez, Egypt, Mecca, Medina, Jerusalem, and Damascus, the decision to remain among his family and friends in his childhood home would have been preferable and more beneficial to him (Salamy & Yousafat, 2022, p. 106).

Moreover, in a passage from his renowned work "Nafh Al-Tayyib," he affirms that enduring exile and remaining unaffected by the yearning for the homeland are nearly impossible. He posits that those who dismiss the psychological harm caused by intense feelings of longing for their homeland have overlooked the essence of suffering (Al-Maqqari, 1968, p. 17). This argument underscores that any perceived deficiency in his work stems from the

hardships of living amid the sorrows of exile and the labors of nostalgia, especially when distance prolongs separation from one's homeland (Salamy & Yousafat, 2022, p. 120).

Ahmed Al-Maqqari, in defending those like himself who cannot withstand the influences of longing for their homeland and justifying their fervent nostalgia, appears to echo the conviction of ancient critics of the life of alienation, who dissuaded people from following its path. In their view, a stranger is humiliated wherever they are, and living close to one's homeland and childhood haunts, even in frugality, is better than a life of alienation, even in comfort and abundance (Al-Jahiz, 1982, p. 09).

It seems that signs of sensitivity in Al-Maqqari's personality are evident in his expression of troubled nostalgia, revealing the extent of his alienation. At the same time, he attempts to justify his experiences to those who might judge him. He strives to convince others that what he endures is beyond his control and that he should not be blamed for the hardships imposed upon him by fate. Let us allow him to articulate this point as he himself did:

"Algeria's land, how bitter its parting,
My heart is smitten with its love, never parting.
O critic of my love, be my defender,
Its air and water alone would make you surrender" (Al-Maqqari, 1936, p. 06).

After revealing his intense longing for his country, Algeria, and his birthplace, Tlemcen, he goes on to justify the depth of his feelings, aiming to silence those who might criticize someone in his situation, grappling with longing and yearning in lands far from home. He seeks to convince hearts that the feelings he experienced are natural and inherent to human nature. To strengthen his argument and elevate it in the eyes of those who consider it, he compares his nostalgic state and strong attachment to his homeland to that of an elderly camel deeply attached to its home. To leave no doubt in the mind of the observer, he draws upon the longing of the Prophet Muhammad (peace be upon him) for Mecca while he was in Medina (Al-Maqqari, 1936, p. 06).

Moreover, he did not stop there; he defended his psychological state amid the wings of alienation, conveying that the bonds of nostalgia he experienced are a deeply ingrained psychological condition that affects anyone who finds themselves in a similar situation with the exact causes. He reveals that it is exceedingly difficult for a person to live far from their homeland for an extended period without feeling alienated and longing for home, without the desire to return overshadowing their reality. His conviction aligns with the poet who asserts that no matter how accustomed a young man becomes to a new place he settles in, his nostalgia and yearning will always and forever remain for his first home and birthplace (Al-Maqqari, 1936, p. 06).

To dispel any doubts and present an irrefutable argument, he refers to the unique attractions of his homeland, Algeria, and the geographic charms of his birthplace, Tlemcen, such as the purity of the air, the sweetness of the water, the beauty of the landscape, and the picturesque views (Al-Maqqari, 1936, p. 06). It is as if he is telling us: No one can blame me for an overwhelming longing for a homeland that boasts such features and for a deep attachment nourished by these elements. He makes it clear that he is not unique in his attachment and the emotions he experienced, for few can escape the influence of such elements and stimuli, especially if their alienation is prolonged and the temporal distance is vast.

In a similar vein, the historical material that has examined Al-Maqqari's character and traced his life journey reveals that he possessed a keen sensitivity, as evidenced by certain situations he encountered. His poetic work is seen by some as a rich record of his overflowing emotions toward his homeland, oscillating between joy and sorrow (Rafrafi, 2013, p. 247). Others, including earlier observers, have viewed Algeria as a vast geographic space extending beyond the confines of a city to represent the geography of an entire region (Saadallah, 1998, p. 216).

As for the evidence pointing to the second facet of Ahmad Al-Maqqari's personality—his ability to adapt to the reality of alienation and withstand its effects—his writings suggest a

strong attachment to the people of the lands he visited and where he spent time in exile, such as Fez and the Levant. His praise for their virtues, both during his stay and after his return home, reflects his remarkable adaptation to the reality of alienation and his integration into the societal fabric he found himself in. This is expressed in many of his poetic verses written for this purpose, though it is best to bypass these as they have been addressed repeatedly in this research, wherever appropriate for citation.

To avoid falling into the trap of contradiction while constructing this argument, particularly in light of the previously reviewed or forthcoming evidence of Al-Maqqari's profound emotional impact under the weight of alienation, it is essential to add that Al-Maqqari was indeed a model of patience in the face of alienation. However, this patience was closely tied to his ability to adapt to the social environment he found himself in. If he found his purpose and established himself wherever he settled, the channels of longing in his heart would contract. However, when he faced adversities and failed to achieve his goals in alien lands, those channels would expand, increasing the flow of his yearning.

Measuring Al-Maqqari's level of patience under the pressures of alienation is inherently tricky, as patience is rooted in psychological resilience and personal charisma rather than reactions to new circumstances and the realities encountered. This patience is directly linked to his mental preparedness and personal capabilities rather than isolated incidents or unique events. Our assessment is based on the stances Al-Maqqari took to express his harmony with, or his aversion to, the reality of alienation. We have been attentive to his feelings of homesickness at times and his resilience away from home at others. The standard we used to measure and scrutinize his reactions is both his spoken and unspoken responses.

The Echo of Yearning for Home in Al-Maqqari's Life

In this section, the focus is on the manifestations of emotional pain experienced by Ahmad Al-Maqqari Al-Tilimsani due to the reality of alienation he endured. It is important to note that the aim is not to assert that Al-Maqqari suffered extreme emotional anguish when traversing the countries he visited. Instead, the goal is to explore aspects of his suffering as reflected in his prose and poetry, regardless of their intensity or nature. The most notable points recorded in this regard are as follows:

The Agony of Missing Family and Loved Ones

It is not novel to affirm that prolonged absence from loved ones affects the psyche of the expatriate. It is difficult to forget the past shared with them at the place of origin and upbringing or to overlook the shared history, with its joys and sorrows. It is reasonable to believe that his longing for them and his sense of loss while being far away would impact his psyche, creating an emotional void and a sense of loneliness that only reunion and companionship can heal. A poignant example from his poetry reveals his yearning for his loved ones in his homeland and reflects the pain of alienation. He requests that anyone capable of reminding him of the conversations he had with his loved ones back home, conversations that delighted him and whose memory soothes his soul, should recount those talks to him repeatedly. For, as he sees it, talking about a beloved is indeed beloved. This indicates his urgent plea for updates on his homeland and family, and his strong desire to find someone to talk about them, someone who will remind him of the good old days spent with his loved ones. He openly declares that the most precious gift during his alienation is to hear about his loved ones, to find someone who informs him about their news, reminds him of them, reassures him about their well-being, and provides solace through conversations about them.

Furthermore, reviewing the poetic and prose texts produced by Al-Maqqari vividly illustrates the intensity of the anguish that weighed upon his soul due to the absence from and distance from his loved ones (Rifrafi, 2013, p. 253). It paints a sincere picture of the profound pain that grips his heart while distant from family and friends, depicting his psychologically affected state burdened by the yearning fueled by memories, and the agony of separation from

loved ones and companions, ignited by reminiscences of the past and its images. Indeed, no blame can be attributed to him for this; it is a natural condition, an expected reaction that may emerge from any individual experiencing such circumstances of exile, especially if they possess a sensitive disposition and passionate emotions.

The Impact of Sustained Reflection on the Past and Its Recollection with Intensity

Undoubtedly, feelings of nostalgia for one's homeland, if fervent in the expatriate's heart and coursing forcefully through his soul, will burden his psyche and deepen the psychological pain of exile, heightening its intensity. Among the aspects that indicate the extent of Ahmed Al-Maqqari's suffering under the weight of this type of pain is the sustained reflection on his past, the high concern for recalling his timeless memories in his consciousness, and the repeated flipping through the pages of the past in search of any balm that could alleviate the severity of the pain and heal the emotional wounds inflicted by separation from the homeland. This is evident in some of his poetic verses and in passages of his prose (Al-Maqqari, 1968, p. 14).

These vivid scenes within his work reflect the depth of his attachment to his homeland, the geographic fabric where he was born and raised amidst its warm social embrace. They also portray his profound sadness at being apart from it, and the difficulty he faces in forgetting his past there.

Furthermore, this eloquent description that Al-Maqqari specifically reserves for his hometown of Tlemcen, praising its favorable qualities of life, presents us with a scene depicting his sustained effort to evoke immortal memories in his imagination. It reveals his intense longing to embrace his homeland and find solace in its proximity, highlighting his significant psychological and social impact while being away from it.

Suffering Under the Burden of Social Adversity

It is well known that if an individual does not experience suitable conditions for a natural life in the embrace of exile, and does not encounter a climate conducive to fulfilling their ambitions under its roof, and finds difficulty in adapting to the new social environment, surrounded by challenges from all sides, their psyche will undoubtedly suffer and shrink from this reality (Tatish, 2007, p. 156). The longing for the homeland and the desire to return to it intensify, as people seek a way back. The harsh living conditions and adversities, regardless of their type and magnitude, profoundly impact the individual's life, as they live between the embrace of their family and the foundation of their homeland, their birthplace. How then does this resonate within oneself while living under the wing of exile?

Reflecting on the psychological pain Ahmed Al-Maqqari endured in foreign lands due to the conflicts that plagued him, we see the crisis that shook his psychological being and marred his life during his stay in Cairo. He did not escape the mismanagement of foes, the envy of adversaries, and the betrayal of friends who turned against him, following the dissolution of his marriage to an Egyptian woman and the failure of their relationship, as previously mentioned in this study.

Psychological Pressures

Through a meticulous examination of excerpts from Ahmed Al-Maqqari's texts, particularly his poetic compositions, his intense yearning for his homeland and separation from his family and loved ones are observed to have caused psychological distress and moral anguish. The intensity of these experiences varied across different situations, with manifestations including trembling emotional core, wavering psychological equilibrium, anxiety, and feelings of sadness and grief stemming from the trials of exile and its aftermath (Al-Maqqari, 1968, p. 17).

Sadness

Scholars examining Al-Maqqari's experience of exile identify two distinct facets in his psychological makeup: a resilient persona that confronts the burdens of exile, adapts to its reality, and remains steadfast; and a sensitive, emotionally attuned personality that has deeply suffered from longing for his homeland, family, and loved ones, and has keenly felt the pains of

nostalgia. Focusing on the latter facet, evident in his works that express nostalgic emotions and tender feelings, reveals the reality of the sadness this expatriate experiences, far from his homeland and all it symbolizes in his perception. This sadness is seen as an inevitable outcome of the burdens of exile and their impact on an individual's psyche, particularly when solace is elusive in foreign lands, and domestic issues add to life's burdens. These factors cloud existence, disrupt the serenity of life, burden the soul, and allow sorrow to dominate (Al-Maqqari, 1968, p. 17).

Several passages from Al-Maqqari's poetic and prose works advocate this viewpoint, vividly portraying the sorrow endured far from his homeland in Tlemcen. They depict his struggle to endure separation, his failure to withstand the allure of memories, his defeat against the hardships of alienation, and his resort to tears as a means of coping with the pain of distance and the anguish of sorrow. Few endure under the roof of exile when haunted by memories of their birthplace, tears flowing not out of sorrow and regret for a life of distance and separation, especially for sensitive souls with intense nostalgic emotions. His eyes overflow with tears, longing for his homeland, yearning for his birthplace, overwhelmed by grief at separation (Al-Maqqari, 1968, p. 17).

In researching this issue, it is challenging to assert conclusions given the scarcity of historical information detailing the psychological impact of alienation on Al-Maqqari. The absence of recent historical studies further complicates efforts to diagnose the nature and extent of the spiritual pain he endured. However, his experience of sorrow can be viewed as a plausible interpretation of the psychological disturbance he faced, though interpretations may vary. This does not preclude attempts to diagnose and express opinions on the nature and magnitude of his pain.

Anxiety

While hesitation surrounds the assertion that sadness was a clear manifestation of Ahmed Al-Maqqari's suffering under the yoke of alienation, anxiety is more readily perceived as a form of psychological pain that overshadowed his mind and disturbed his inner peace. Although it is not claimed that it was absent, it was present, albeit faintly. When an expatriate is burdened by the pressures of alienation, overwhelmed by its consequences, and unable to resist the waves of longing for home and family, anxiety may encroach upon his life. This anxiety may not dominate entirely, but it remains a persistent state influenced by the magnitude and duration of these factors. When these pressures lessen or disappear, normalcy returns; however, if psychological turmoil intensifies, anxiety resurfaces, negatively impacting his mental well-being and emotional stability.

As detailed earlier, the vivid recollection of the expatriate's beautiful past and the revival of memories can significantly intensify feelings of longing, exacerbating their effects on the psyche. Thus, drowning in turmoil and struggling against the claws of anxiety is possible. When unable to tame or alleviate these feelings, psychological pain may intensify, slipping beyond control, leading to heightened anxiety and emotional distress. This can result in feelings of helplessness and an inability to positively influence social interactions, especially for young people or those in the early stages of life. Incapacity to control actions, retreat into isolation, and fear of social participation might ensue (Al-Jubouri, 2008, p. 18).

Even though pinpointing this reality in Al-Maqqari's psyche and identifying clear examples is challenging, some of his poetry might serve this purpose. These verses eloquently express that the gatherings he cherished, the joy of being united with loved ones, and the fragrant memories that linger despite the distance were never forgotten. Anxiety frequently gripped his soul as the waves of longing surged, and their triggers remained constant. His longing only grew as the distance of exile persisted. He confessed that anxiety consistently marred his peace under the yoke of alienation; as long as the rivers of longing for his homeland flowed through his heart, and patience failed to rein them in, every night in exile only heightened his longing. Every day increased his heart's yearning for his loved ones.

Conclusion

The research on this subject led to the recording of three pivotal points, summarized as follows:

- The poetic compositions of Al-Maqqari stand as one of the richest sources of historical insight, vividly expressing the manifestations of longing that stirred his emotions, troubled his heart, and disrupted his psychological peace far from his homeland and birthplace. These compositions are fundamental for understanding his psychological reality under the strain of alienation. They reveal his inability to endure the pain of exile, his failure to achieve optimal social integration in foreign lands, and the intense feelings of nostalgia and acute longing for his homeland, family, and loved ones.
- Nostalgia for one's homeland is an inherent instinct in the human psyche, triggered by stimuli and provoked by circumstances. The impact and influence of this feeling are shaped by the conditions of life under the roof of alienation and the level of adaptation away from home.
- The extent of nostalgic feelings in an expatriate's soul expands and contracts according to his psychological constitution, his ability to adapt to new social realities away from home, and the nature of the circumstances encountered in alienation.

AI Statement

This document has benefited from AI-driven tools that were minimally used to proofread the manuscript. While the incorporation of these technologies may introduce some AI-generated linguistic patterns, it is important to note that the core intellectual content, data interpretation, and conclusions presented are entirely the work of the authors.

Statement of Absence of Conflict of Interest

The authors declare that there are no conflicts of interest related to the research, findings, or recommendations presented in this paper. All conclusions drawn are independent and unbiased.

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