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Home in the Poetry of Saudi Distinguished Poets: Abdullah Al-Faisal a Case in Point (3)

Yahya Saleh Hasan Dahami¹

¹Al Baha University, Kingdom of Saudi Arabia dahami02@gmail.com

Abstract

The diversity of poetry, the gifts of literature, the elegance of language, and the inventiveness of poets are manifestations of the homeland. It is common knowledge that a large amount of poetry has been sacrificed for the homeland and that a great number of Saudi poets have written and are composing golden letters in honor of their homeland, the Kingdom of Saudi Arabia. It is the homeland, the everlasting love, and it constantly will be the homeland, regardless of how forcefully the poet demands it. The final section of this three-part paper seeks to demonstrate Abdullah Al-Faisal's competence, knowledge, and proficiency through one of his poems while also highlighting his allegiance to the vast country to which he belongs. After briefly discussing poetry and its value, the study examines the Kingdom of Saudi Arabia: Poetry and the concept of Homeland before reviewing the words of the poet Abdullah Al-Faisal's career. This study is primarily focused on the poem "The Redemption" through its critical-analytical-descriptive approach. Following that, a conclusion wraps up the investigation. An analysis of a few lines from the poem "The Redemption" revealed the breadth and depth of the concept of the homeland. The study employed Al-Faisal's poetry to express his affection for his homeland. It demonstrates his unwavering commitment to his close bond with his land.

Keywords: Abdullah Al-Faisal, homeland in poetry, Kingdom of Saudi Arabia, Saudi literature, Saudi poetry, Saudi verse, "The Redemption".

1. INTRODUCTION

As critics assert, poetry rebuilds common language at a higher level rather than destroying it. Because of this, a large number of Saudi poets pay great attention to language and are adept at weaving it, exhibiting an interest in generosity and elegance—qualities that are typical of earlier poetry. This poem's somber preface is among its most notable linguistic elements. Reviewers and critics believe that this straightforward preamble originated in the ancient Arabic literary tradition. One of the benefits of these poets is their fluency in language; in many instances, this emulation shows the poets' intelligence and fluency in Arabic, attesting to their owner's grasp of the language's lexicon and vocabulary.

The social, economic, and cultural developments in the region indicate that Saudi poetry has expanded in an appealing way. A number of things led to the poetry renaissance, including the press, radio, schools, libraries, printing presses, and other general influences on the expansion of literature. Saudi poets influenced their perspectives and thought processes by reading works of ancient literature. It also includes modern literature, impacted by every ideology, poetic movement, and artistic current that arose in Arab countries in the wake of the modern Renaissance. The influences of every movement are evident in Saudi poetry. Prominent Saudi poets have been affected by music, language, and the ancient poets in their imagery and descriptions. Their poetry has been recited in similes ever since the kingdom's foundation.

Keep in mind that a metaphor is a relationship that serves as the foundation for a realistic relationship network that is woven throughout the text. This relationship is created by selecting every element of the text, from the individual word to the sentence to the complex structures, and extending through intellectual monism to the degree of coherence and rhythm. The poetic allegories, imagery, and portrayals accentuate the talents of contemporary Saudi poets, who have made a substantial contribution to the development of Arabic and Saudi literature in general and contemporary poetry in particular.

Saudi poetry is characterized by its fluency of speech, resonant musical rhythm, purity of poetic nature, and avoidance of cerebral labor. This rhythm is intentional, and it lacks excess, yet it is a natural care for poetry because it is an extension of ancient and medieval Arabic eloquence. Furthermore, music is one of the two jewels of poetry; thus, it is an artistic literary form of awareness and expression of it in an audio form in which rhythms, tones, and intonation are merged with the melody of beauty produced by the poet's thoughts and affect the listener's heart, sentiments, and soul. According to critics, the current Saudi poet, while striving for new literary tools in the literary construction of his poem, was influenced by symbolists, who believe that the poet should not exhaust his conscience to pour it into the hearts of others. Instead, he ought to uplift their spirits with pictures and sounds. This implies that every work of music is inherently a reflection of the poet and the era in which it was created. This aesthetic idea can be put to the test when listening to patriotic lyrical songs that showcase the poet,

performer, and composer's understanding of the significance and profound meaning of their native country.

1.1. The Objectives

This study seeks to provide a mindful perspective on standing queries about the role of poetry. My objective is to reveal how poetry, as a kind of artistic expression, may enable readers to experience and efficiently gain access to the concept of the homeland. I contend that iconicity is the process by which a poet creates a poem that serves as a symbol of the experienced love of the homeland, as they create models of reality and evaluate their mind to gain knowledge. The objective of this study is to give a modern Saudi poet's perspective on modern Saudi poetry. On the one hand, the poet uses his popular literary topic, 'the homeland,' to express his adoration, appreciation, and respect for his homeland. The study additionally demonstrates and reflects on the poet's knowledge, alertness, and insight in dealing with such a topic as the homeland. Similarly, this job seeks to examine Abdullah Al-Faisal's beliefs through the perspective of a modern Saudi Arabian poem, "The Redemption."

1.2. The Methods

This work is an attempt to examine several poetic occurrences using appropriate methodologies, such as critical, analytical, and descriptive. The determination of this study is to highlight the strength and inventiveness of Saudi poetry in order to demonstrate its significance. The study also attempts to identify poetry in the Kingdom of Saudi Arabia as an emerging Arab nation that supports modern poets and literary luminaries, as well as edifying literature and principles. This literary and cultural study attempts to bring to mind the status and eminence of Kingdom of Saudi Arabia via literature. The task explores the enthusiasm of Saudi poets in their poems about the homeland, the Kingdom of Saudi Arabia, with special reference to the poet Abdullah Al-Faisal.

The study's measurements are estimated using critical, analytical, and descriptive approaches. It's divided into four stages. The first is a concise overview of the Kingdom of Saudi Arabia: Poetry and the Homeland. The second section focuses on one of Saudi poetry's pioneers, Abdullah Al-Faisal. The third point addresses the study's primary subject, which is represented by a judgmental analysis and inquiry of the poem "The Redemption" as a theme related to the homeland. Furthermore, the following argument tackles the study's major problem, which is an analysis of selected verse lines of the poem "The Redemption."

2. The Results

2.1. Kingdom of Saudi Arabia: Poetry and the Homeland

Saudi poetry is associated with Bedouin life and desert journeys. Poets told stories of courage and adventure and expressed deep feelings of love, loss, and loyalty to their tribe and homeland. "The idea of the homeland is a significant theme in Arabic poetry in general and specifically in Saudi poetry" (Dahami, 2022c). In modern times, Saudi poetry has evolved to reflect the social and cultural transformations in the Kingdom. Poets began to discuss societal issues and political and economic developments. Saudi poetry has become a tool for expressing national identity and belonging. In the modern era, Saudi poets have begun publishing their poems through social media and the Internet, which has contributed to increasing the reach of poetry and the public's interaction with it. Saudi poetry is distinguished by its beautiful style and its use of the classical Arabic language in a sophisticated way. Saudi poets are considered professionals in the proper use of meters and rhymes and are distinguished by their ability to express feelings in a deep and influential way.

The concept of homeland is not limited to the physical territory or the state. It also includes the people, the culture, the language, and the traditions that are associated with that place. The homeland is a place where people have a sense of identity and belonging and where they feel a sense of pride and loyalty. In addition, the concept of homeland is not fixed or static. It can evolve and change over time, as people's perceptions and experiences of their homeland can vary depending on historical, political, and social factors. Homeland and poetry have a close relationship that extends throughout history. Poetry is a unique and powerful means of expression to express belonging and love for the homeland. The poet uses the power of words and verses to express his feelings and his belonging to his land, culture, and history.

The homeland is a place of belonging, identity, and cultural heritage. The homeland is a place where people have a sense of history, tradition, and community and where they feel a deep connection to the land, its people, and its culture. Deep nationalistic poetry reflects feelings of pride, loyalty, and belonging to the homeland, and its poems may address diverse topics such as the beauty of nature, the history of the nation, cultural identity, and national values. The poet uses a variety of poetic styles and wonderful images to depict the homeland and highlight its beauty and greatness. nationalistic poetry is also a way to express the problems and challenges facing the nation and may discuss issues of social justice, freedom, and independence.

It is the "homeland," the everlasting love and it will always remain the homeland, no matter how many times the poet screams out for it. A wonderful collection of nationalistic verses was produced by Saudi poets over the course of nearly nine decades and it has left an enduring impression on Saudis and the rest of the Arab world (Dahami, 2024a).

Nationalistic poetry can inspire people and arouse national consciousness and patriotic spirit in the public. Throughout history, many revolutions, wars, and national struggles have been documented and

recorded in the poetry of people. nationalistic poets inspired the masses and encouraged them to work and sacrifice for the nation. In addition, national poetry plays an important role in preserving the nation's cultural heritage and transmitting it to future generations. Poetry is a means of communicating between generations, strengthening national belonging, and preserving cultural identity. In simplistic terms, national poetry is a refined artistic expression that expresses love and loyalty to the homeland and enhances national awareness and patriotic spirit among people. It is an effective way to express national feelings, values, and cultural heritage.

The Kingdom of Saudi Arabia has had unmatched literary activity since its founding, and a number of poets who have made a lasting impression on the literary and poetic worlds have arisen. Through their notable contributions, Saudi poets enhanced both Saudi Arabia and Arab literary history in general, while also representing a portion of the Kingdom of Saudi Arabia's cultural and literary diversity during the 20th century. We could require a massive encyclopedia to list every sign of Saudi poetry, both male and female, but among the most well-known poets at various phases of their careers, we highlight the following:

Hussein Sarhan, a Saudi poet and writer, was born in Mecca in 1914. He did not complete his formal education but learned independently in several sciences. He practiced self-employment at an early age, then moved between several jobs in the Ministry of Finance, and then became head of the executive committee to expand the Grand Mosque in Mecca. Then he worked as editor-in-chief at the Saudi government presses until he retired in 1973. He was a poet first and foremost and an essay writer, and his articles were predominantly narrative in nature. While his poems had a romantic tendency and ranged between Nabataean and classical poetry, a translation of him was mentioned as one of the poets of Hijaz in Abdul Salam Al-Sassi's book (Poets of Hijaz in the Modern Era), in addition to other translations. During his lifetime, he published three collections of poetry: *The Strange Bird*, *Wings without Feathers*, and *The Voice and the Echo*.

Critic Mohammad Bawazir (2023), gave us these lines about Hussein Sarhan, saying:

I write these lines after carefully contemplating the experience of the pioneering writer and poet Hussein Sarhan. Most of those who knew this pinnacle of poetry counted him among the group of poets, or even from the first class, that was devoted to this art with high quality and skill that exceeded many of his contemporaries. When you return to his literary production, you will be surprised by his prose writings that were distributed in the newspapers of that era (*Sawt Al-Hijaz*, *Umm Al-Gura*, *Medina*, and *Al-Manhal*). How deeply the articles are written in most of their types. Many short stories were written beautifully and in keeping with the context of that stage. However, according to many students of literature and many intellectuals, they only consider him a poet of high standing among his peers, as his star shone while he was in the prime of his youth.

Abdullah ibn Mohammed ibn Rashid ibn Khamis is, as declared by several critics such as Al-Assaf, Mansour (March 2, 2018), a journalist from the generation of pioneers, a poet, writer, and historian. He is considered one of the prominent writers of the Arabian Peninsula and a researcher concerned with its literature and landmarks. He founded the Al Jazeera Press Foundation and has a long history in journalism. He became aware of the faculty of literature, so he studied major books, composed small verses, and defended popular poetry. He was one of those who called for women's education. Born in 1919 in the Al-Malqa suburb, which is now a neighborhood in northern Riyadh, during his childhood, his family moved to Ad Diriyah, where he learned the principles of reading and writing. He read many books on history, literature, and Sharia, and he memorized parts of the Holy Qur'an. In 1944, he joined Dar Al-Tawhid School in Taif. He excelled in the literary arts and was the president of the literary club at the school throughout his studies there. He obtained a high school diploma and joined the colleges of Sharia and language in Mecca. His literary activity, in poetry and prose, appeared on the pages of newspapers and magazines, and his name shined high.

Umm Al-Gura newspaper published some of his early poetic productions. Since the late Hijri sixties and early seventies, Abdullah ibn Khamis has sometimes written in the Saudi Al-Bilad newspaper. He had poems published during that period in the Medina newspaper. Abdullah ibn Khamis, during his studies at the College of Sharia in Mecca, supervised the preparations of "Al-Yamamah Magazine," which was printed in Jeddah. He had been writing in it since its publication in 1953.

The poetic experience of Abdullah ibn Khamis is fertile and rich, shaped by the sources of his poetic creativity since his childhood. His ambition extended until his poetic experiences were intertwined with reform and construction events in the Kingdom. It was also noted that his poetic experiences were contemporary with the positions of the Arab Islamic nation at that time. Adding to that, in all his experiences, he was calling for the bright evidence of the Arab and Islamic nations. To support his thoughts and words, his poetry documented occasions, so his writings and research were published in a large number of local and Arab magazines. See more at (Al-Mousa, 2014; Culture and Arts, 2009; Al-Samhri, n.d.).

Poetry in particular and literature in general both view the question of homeland as a common and significant subject. In their poetry, the poets consider their experiences with their land and its significance as a subject that stirs up deep emotions in the soul, such as love, devotion, pride, sacrifice, and exaltation of its lofty status in the hearts. Poets convey their sentiments about the country and national identity through the icon of the motherland, incorporating all the holiness into the timeless lines of letters.

2.2. Abdullah Al-Faisal: An Eminent Literary Figure, Part 3

Abdullah ibn Faisal ibn Abdulaziz Al Saud, a prince and poet, was born in Makkah in 1923. He is the eldest son of King Faisal ibn Abdulaziz. Writing poetry became a way of life for Al-Faisal. Many

commentators believe that the poet Abdullah Al-Faisal is a poetic emblem not only in Saudi Arabia but also throughout the Arab world. "Abdullah Al-Faisal is one of our most prominent poets in the Arabian Peninsula, the Gulf, and the great Arab world" (Al-Faqih, 2007). Abdullah Al-Faisal is an admirer of Arabic poetry. Abdullah Al-Faisal's poetry holds innovative significance in art and literature, particularly poetry. Al-Faisal also maintained a friendship with several Arab poets, which is reflected in his poetry.

Poetry, according to Abdullah Al-Faisal, is a thorough trip that transcends geographical boundaries, climates, and barriers.

Abdullah Al-Faisal, a poet, had a strong interest in poetry. He enjoyed reading historical and literary books. Poetry, on the other hand, was his heart's greatest treasure. He used to read the poetry of numerous Arab poets, both ancient and current. Critics claim that our poet, Abdullah Al-Faisal, was granted the means and wealth. Allah gave him hope and bestowed the blessing of a contented existence, worthy of supplying him with the blessings of mind, soul happiness, and heart tranquility that many others experience. Nonetheless, he was not raised in Najd alone. Rather, this unknown, lovely, and fascinating companion - deprivation - grew up with him and appears to him as a relative, until deprivation tempts him with himself, making him need his closeness and the pleasure of his company.

Several critics point out that when Prince Abdullah Al-Faisal went to Hijaz, formal education was in its early stages, and acquiring a basic certificate was a source of boasting and pride. As a result, his father enrolled him in Makkah's Al-Faisaliah School, where he completed his primary education. He dedicated himself to reading books about literature, history, and politics. However, poetry was what drew him in and made him feel at home in it, so he began reading and reflecting on the works of great ancient and modern poets. Thus, his passion for poetry and poets gave birth to his poetic skill. The literary masterpieces used in Abdullah Al-Faisal's poetry stand between the author and the genius of his language. They represent the creator's relationship with the literary Arabic language, which served as both a tool and an artistic medium for his poetry.

Twenty years after the publication of the first collection, *The Revelation of Deprivation*, the second collection by the poet Abdullah Al-Faisal was published, entitled *A Discourse of the Heart*. He canceled the prose introduction and contented himself with opening words that say: Without an introduction or definition, I place in your hands, my dear reader, the speech of my heart, leaving the judgment to you. In it, Al-Faisal collected sixty-nine poems whose rhythms range between lyrical, story-like, and narrative and whose creative levels vary, rising in some poems and approaching in others directness and fleeting traditional rhyming, and sometimes the level of creative texture in a single poem fluctuates. See more at (Al-Humaid, 2007)

2.3. The Redemption: Poem Analysis 3

Patriotism is a noble concept that should be instilled in the hearts of every inhabitant. The homeland is the land in which we are born and live, and it is the safe haven in which its people settle. In order to maintain the security and stability of this country, every citizen must put it at the forefront of his

priorities and defend it if he is in danger. Redemption for the homeland is one of the highest levels of sacrifice, as a resident puts his life at stake to defend his land and people. Whoever sacrifices himself for the sake of his country has fulfilled his benefit and duty towards the people of his country. Thus, love of the homeland and willingness to sacrifice for it remain two of the greatest manifestations of loyalty and belonging.

Love of the homeland and willingness to sacrifice for it are two of the most important criteria for national maturity among citizens. Abdullah Al-Faisal's national poetry revolves around two frameworks: the framework of the small homeland (Saudi Arabia) and the framework of the large Arab homeland. They are two overlapping frameworks in his thought and his national poems, and they are complementary, each complementing the other, and neither of them is indispensable to the other (At-Tatr, 2024; Abdel Wahab, 2012). A person who truly loves his country does not accept any action that threatens his security or stability. He always puts the interests of his country above his unique interests. Nor does he spare any sacrifice required of him to defend the sovereignty of his country and preserve its independence. In fact, any society whose children enjoy this loyalty and belonging to their homeland will certainly be better able to face the challenges and achieve renaissance and prosperity. Therefore, the consolidation of the concept of sound patriotism among people is crucial.

قصيدة الفداء The Redemption

I sacrifice for you, my homeland, if redemption is the most precious thing that life has offered (Dahami, 2024b).

All existence and what it contains are vanishing, but your passion remains a raised banner.

O cradle of my ancestors, O treasure of my grandchildren, O shadow of my glories

From you we obtain courage and generosity, in you, you have chivalry and supremacy

Because of your exaltation, determination rises, so that your banner remains grand higher

I adore your pure, precious soil; I adore your sky and your sublime glory

O dawn of my dreams and expectancies, in you, live and relish the songs of life!

I love the one who loves you, my homeland, and I stand against the one who is an enemy to you, my homeland.

In previous papers, the above lines have been examined, assessed, and critically analyzed. It is time to go on with final verse lines of the poem 'The Redemption' to be studied, described, and analyzed. In the following verse line, the poet Abdullah Al Faisal chants:

(يا مَهدِ إِسلامي، يا وحي إلهامي، يا عَزِي النّامي) Sabah, 2001, p. 901

ya mahd islami , ya wahi ilhami , ya 'ezzi annami

O cradle of my Islam, O revelation of my inspiration, O my growing glory

In this poetic line, Abdullah Al-Faisal reveals to us an aspect of creativity within the nation. The homeland is considered a source of inspiration and gives the poet the wonderful ideas that are generated through it. We can say with confidence, as the poet points out, that the homeland is the cradle of inspiration. It is the place from which we draw our creative and spiritual energy. Our presence in our homeland reflects our ideas and creativity and gives us the power to express ourselves in unique and innovative ways. Let us celebrate our nation and harness its inspiration to create a better, more creative world.

The homeland is the growing pride that makes us feel proud and distinguished. This beautiful phrase could be a painting for any sensitive poet, like the poet Abdullah Al-Faisal. It perfectly sums up the high spirit of the country. Homeland is the source that gives us pride and personal growth. When we adhere to its values and work for its benefit, we raise our heads with pride and distinction. The homeland, this profound word, carries within it many deep emotions and meanings. It is the place where we belong, which gives us a sense of belonging and identity. However, have you ever thought about the reason behind that high spirit and growing pride that the poet carries for his homeland? The poet Al-Faisal describes the influence of the nation in enhancing our sense of pride and striving for excellence day after day and as Al-Faisal points out, the next day must be better than the previous, with growth and prosperity.

Accuracy in embodying the meanings and ideas with which the poet Abdullah Al-Faisal's conscience is filled and his soul is filled is one of the features and characteristics that we can identify in the poetic dictionary, which the poet used as a tool to express his poetic experience and communicate it to others. This is evidence of his deep experience with the language through which expresses emotion and feeling and his ability to choose the most accurate and most complete way to express the meanings he aims for (Al-Sayed, 2006, p. 161).

يا موطن الفضل النّدي يا أصل كل السّودد

ya mawtin alfadl alndy, ya 'asl kuli alsuwdid

O home of pure grace, O [you] the origin of all supremacy

As is the distinguished habit of the poet Al-Faisal, we find in this poetic line two characteristics that the poet integrates to express the great position of the homeland. The two features are a dialogue and a call simultaneously between the poet and the homeland, in a context full of the finest phrases of gratitude and credit for this great country, Saudi Arabia. By contemplating the words of this poetic line, like the rest of the lines, we find the poet's ingenuity in creating words that integrate meaning and musical rhythm. This poetic line is divided into two sections. Both syllables begin with the style of call, which refers to the speech between the poet and the homeland in terms of meaning. In addition, the repetition

of the call tool explains and confirms the musical integration as a result of the repetition of the sound, which results in clear melody homogeneity.

Words such as credit, dew, origin, and sovereignty are often repeated in the poetic context of many poets, but it is occasional to find arrangements and choices for the location of each word to serve and be associated with the term that follows. We recall the beautiful definition of the English poet, Samuel Taylor Coleridge, who elevated the status of poetry when comparing poetry to prose, where he says poetry is “the best words in the best order” (Dahami, 2023b; Coleridge, 1905, p. xxx).

ما بين أمسك .. والغد وضح الهدى بمحمد

ma bayn amsika .. wal ghadi wathaha alhudaa bi Muhamadi

Between yesterday and tomorrow, guidance was revealed through Mohammad

The poet, Al-Faisal, continues to showcase the virtues of the homeland in his style of dialogue between him and the homeland. This method can be called monologue, but in a unique way that distinguishes the poet. We also find another poetic method; it is personification, one of the poetic techniques. Personification is giving a human characteristic to a non-human. Here we find the poet Abdullah Al-Faisal addressing the homeland, the Kingdom of Saudi Arabia, as a living being that understands speech and responds to it, like a human being. It is permissible to say that Al-Faisal is addressing people about this country. Homeland is a symbol and pun that the poet exploited for his many poetic purposes that revolve around the greatness of the homeland. It is the homeland that man built with the consideration and care of Allah Almighty.

This poetic line shows the religious side of Abdullah Al-Faisal. This is represented by a reference to the Messenger Mohammad, may Allah bless him and grant him peace, who came to save humanity from misguidance to guidance, and from hell to heaven. This poetic line does not end until the next line, as the next line completes the previous one in wording, meaning, and rhythm. Many Saudi Arabian poems cite Mohammad’s guidance of his nation as an eternal message. We find, for example, the poet Khaled Al-Faisal, in his poem titled 'Umm Al-Gura', chants:

Al-Faisal, 2000, p. 422 (وانا لي الشرف صرت ابن مگه)

I am honored to have become the son of Makkah in which the Prophet of Allah, Taha, was born

“One of the most important honors entrusted to it is that it embraced the birth of Taha, the master of the messengers and the final of the prophets, Muhammad ibn Abdullah, may Allah bless him and grant him peace” (Dahami, 2023a). furthermore, the Saudi poet Abdus-Salam Hashem Hafeth in his poem Nostalgia, Oh My Home says:

Hafeth, 1993, p. 592(قُرْبَ النَّبِيِّ نُصَلِّي فِي مَسَاجِدِهِ)

Close to the Prophet, we pray in his Masjid

While the soul becomes calm after what has been of illness

This verse line is spiritual in excellence. It deals with calmness, serenity, and peace after a situation of distress and grief. The calmness is still imaginative in the mind of the wife of the poet. She envisages that she is in Al Madinah Al-Monawarah, near the Prophet (صلى الله عليه وسلم) with reference to his Holy Masjid. Going back to the theme of the study, the researcher brings his readers the significance of the city as a representative of the big wide home – Saudi Arabia – since Al Madinah is part of this grand country. The poet does not forget to give imagination to the mind to recollect doing the prayers inside the holy Masjid of the Prophet. Prayer is a means of satisfaction and calmness (Dahami, 2022a).

صلى عليه الله وهاب الحياة

salaa 'alayh allah wahhab al-hyat

May Allah, the giver of life, bless him and grant him peace

Like other poets, Al Faisal often includes blessings and peace upon the Prophet Mohammad in their poetry. Including blessings and peace upon the Prophet Mohammad in poetry is a way for poets to express their deep faith and devotion. It reflects their reverence for the Prophet and their adherence to Islamic teachings. For Muslim poets, sending blessings upon the Prophet is a spiritual practice that brings them closer to their faith. Incorporating this practice into their poetry allows them to engage in a form of worship. Mentioning the Prophet Mohammad in poetry is believed to attract divine blessings and barakah (بركة) (spiritual blessings). Poets include these invocations to seek Allah's favor and to imbue their work with spiritual significance. Sending blessings upon the Prophet is also seen as a way to seek protection, guidance, and intercession. Poets may hope that their words will be more impactful and beneficial when accompanied by these blessings.

Classical Arabic and Islamic poetry is a well-established tradition that includes blessings upon the Prophet. This practice links contemporary poets to a rich literary heritage and honors the conventions of their predecessors. The inclusion of blessings adds a lyrical and spiritual dimension to the poetry, enhancing its beauty and depth. It often serves as a source of inspiration and a way to elevate poetic expression. By invoking blessings and peace upon the Prophet, poets promote messages of peace, love, and unity. These themes are central to Islamic teachings and resonate deeply with Muslim audiences. The practice fosters a sense of community and shared values among readers and listeners. It unites people in their common admiration and love for the Prophet Mohammad. Including blessings and peace upon the Prophet Mohammad in poetry is a multifaceted practice rooted in religious devotion, cultural tradition, and the desire for spiritual blessings. It enriches the poetic work and strengthens the connection between the poet, their faith, and their audience.

The belief of Muslims that Allah's blessings and peace be upon the Prophet Mohammad, may Allah bless him and grant him peace, is one of their most important religious beliefs. It is an expression of loyalty and belonging to the Messenger and obedience to his orders. Many hadiths have been reported ordering their proof after mentioning his name, may Allah bless him and grant him peace. This prayer also means praying to the Prophet for mercy and forgiveness, given the efforts he made to spread Islam and call to the path of his Lord. It emphasizes the love, respect, and appreciation of Muslims for this greatest prophet, whom Allah guided them with his right religion. Therefore, proving Allah's blessings and peace be upon the Messenger Mohammad after mentioning him is desirable according to Islamic law.

يا من إذا صلى امرؤ أو سلما كنت الحمى المأمون يا نعم الحمى

ya mn etha salaa amrun aw salama kunta alhema almamun ya nem alhema

Oh who then, whether a person prays or grants peace, you (the homeland) are the safe protector, oh what a good protector

It is true that the homeland is a place of protection and security for its citizens. This beautiful poetic verse can be translated as 'O you, whenever someone prays or greets, you are the secure refuge; what a great sanctuary.' The poet is expressing gratitude and admiration for someone who provides a sense of safety and protection. It highlights the importance of this person's presence and the comfort they bring. Poetry often captures emotions and experiences in a profound and artistic way. 'O who, when a person prays or greets'; this poetic line refers to a dialogue between the poet and the country. How the nation protects and maintains the safety and security of individuals when they perform their prayers and enjoy safety and peace in this honest country. The poet used the symbolism of prayer and submission as a symbol of protection and the spiritual and physical safety of the individual. The individual enjoys care and protection, whether in worship or its symbolism, when performing prayer, or after the end of the prayer and its symbolism is the surrender from the prayer.

'You were my country; safe protection; oh blessings of protection': In this verse, the poet expresses his thanks and gratitude to the homeland, the Kingdom of Saudi Arabia, for its role in ensuring protection and safety for its children. The homeland is considered a safe haven with guaranteed protection and expresses its ability to provide safety and protection for all. The poet uses the word 'good protector' to indicate the great value of protection provided by the homeland. This poetic verse reflects thanks and gratitude to the nation for its role in providing safety and security for individuals. The house highlights the emotional depth and strong patriotic spirit and expresses confidence and pride in the homeland as a safe haven and protector for its people.

وإذا امرؤ للحج جاء محرما كانت رعايتك الحفية بلسما

wa etha emruun lil haji jaa muhreman, kanat rie'ayatuka al hafiyatu balsaman

If a person comes for Hajj in ihram, your careful care is a balm

'And if a person comes for Hajj in ihram,' in this poetic line, the poet refers to the sacred journey of Hajj (pilgrimage) and how, when a person comes to perform the Hajj obligation, he is in a special state of sanctity and exclusivity. This sacred journey is used as an example of the exceptional and sacred status that the pilgrim enjoys at this time. 'And if a person comes for Hajj in ihram, this country's care for the pilgrim is a blessing and a balm.' One of the aesthetics that distinguishes Al-Faisal is the use of the letter conjunction, which indicates the connection of this poetic line with its predecessor and perhaps its successor. The conjunction is a symbol of continuity and connection as an interconnected relationship or chain. The connection is clear in the meaning of the two verses together. This poetic verse describes the protection and care that the pilgrim in ihram enjoys when he comes to perform the Hajj from his distant country and finds solace, tranquility, and recovery from every ailment.

The country, the Kingdom of Saudi Arabia, protects the pilgrim and protects him, as he has been declared in ihram to perform religious rituals. He is also cared for with the utmost respect and care, making him feel comfortable and reassured. Thus, the house shows the role of the nation in protecting the sanctity of pilgrims and taking care of them during their sacred journey. 'Your care, O homeland, was tender and balm'. In this passage, the poet expresses the care and care that the homeland gives to travelers performing the Hajj. It symbolizes that the nation takes care of travelers, ensures their comfort and safety, and plays an important role in securing their various needs and requirements. He also points out that hospitality is a characteristic of the people of this country, which is clearly evident in serving pilgrims and meeting their needs. This warmth is like a balm that heals the hearts and souls during the Hajj period.

عش موطناً للمجد يرعاك الإله

eish mawtenaan lil majd yar'aak al Elah

Live! Oh a homeland of glory, which Allah preserves,

Long live, my valued homeland, for you are a cradle of glory and greatness, and Allah will guard and protect you. This good land will remain a symbol of pride and dignity, thanks to Allah's protection. In this final poetic line, the poet addresses the homeland that Allah will preserve your rich heritage and ancient history, for they contain roots and identity. Embracing new generations and providing them with education and opportunities to develop their abilities and achieve their ambitions.

The poet Abdullah Al-Faisal says in this verse line, Live, O home of glory, may Allah protect you, to express his love and dedication to serving and protecting the precious homeland. 'Live, home to glory' means that he calls for his valued homeland to raise its lives, flourish, and continue to achieve glory and greatness. This expresses his desire to see his country, the Kingdom of Saudi Arabia, witness progress and development under Allah's grace. "Live, O Home of Glory": Here, the poet expresses his

desire for his homeland to continue on the path of pride and dignity, as he calls on it to live with all vitality and enthusiasm and to have a spirit of steadfastness and dedication to achieve glory and excellence.

'May Allah protect you', means that the poet, Al-Faisal believes that Allah will protect, strengthen, and preserve this land. This connotation reflects his belief that Allah is the true protector and guide of his country and that he will be with it in all circumstances and challenges. This poetic line highlights the deep affiliation and love that the poet has for his homeland and expresses his desire for his homeland to enjoy security, stability, and prosperity under Allah's protection. It is a poetic verse that carries within it the spirit of loyalty, pride, and dedication to serving the nation. 'Allah takes care of you', this stanza reflects the poet's belief in divine power and Allah's protection of the country. The poet considers Allah to be the protector of the homeland and will ensure that it is protected and cared for at all times and circumstances.

The poetic line here is considered a symbolic language, as the poet's homeland is represented as a symbol of pride, dignity, and glory. He asks his country to remain alive and shining, as reflected in those beautiful, touching, and passionate words. The verse reflects the emotional depth and strong belonging of the poet to his homeland. Dahami (2022b), declares that poetry bears a prominent place in the hearts of both poets and individuals in situations of energy, as well as among common people who cherish beauty. It can satisfy the language in a range of contexts, such as glorification and national dignity, as well as in times of peace and dispute. Considerable critics affirm that love of the homeland is a universal human emotion. This love stems from the patriotic spirit and loyalty that the poet has to his land, culture, and history. He expresses his desire for his country to enjoy pride, progress, and advancement under Allah's protection. These details highlight the spiritual depth and emotional strength that this poetic line carries and how it expresses the desire for prosperity, protection, and pride for the poet's homeland, the Kingdom of Saudi Arabia.

3. Conclusion

The Kingdom of Saudi Arabia's literary resurrection, regrowth, and originality may be traced back to important turning points in the present literary trend. Abdullah Al-Faisal's selected poem has been presented and deemed to express feelings of love, respect, pride, and gratitude for the homeland. Al-Faisal is a well-known literary figure who wrote a beautiful poem called 'The Redemption.' I believe it is one of the most important poems in the Kingdom of Saudi Arabia to deal with the theme of the homeland.

The literary works of Al-Faisal may have been gathered and analyzed, notably in English. His poetry deserves further study and examination by critics and professionals to delve into its profound understanding of homeland themes and the other things it encompasses. There may be relevant authorities and/or groups that may aid support and argue for the preservation of his literary works certified as national masterpieces. Al-Faisal will be remembered for his perseverance in intellectuality

and literary taste, as well as his contribution to Saudi and Arab literature in general, and poetry in particular.

This study is based on an assessment and analysis of the symbolic and evocative images found in the poetic lines of Abdullah Al-Faisal, one of the pioneers of modern Saudi poetry about the homeland. The study intended to demonstrate the vitality and distinctiveness of Saudi poetry while also shedding light on its value. Abdullah Al-Faisal's poem 'The Redemption' is without a doubt one of the best examples of modern Saudi poetry. It has demonstrated the special and admirable nature of the long-standing tradition of Saudi poetry concerning the homeland. An analysis of chosen lines from the poem 'The Redemption' proves the broad scope and depth of the concept of the motherland.

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