

Home in the Poetry of Saudi Arabia Poets: Khalid Al-Faisal an Example of a Distinguished Arab (1)

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Abstract: The term "homeland" refers to the place and things that a poet associates with his humanity, such as his thoughts, pain, and chanting. The focus of this investigation is on the Saudi Arabian poet Khalid Al-Faisal and the concept of home. It consistently makes an effort to illuminate some literary traits of current Saudi poetry, such as the theme of familial attachment. The topic of "homeland" is given particular attention in the study as a sign of the direction current Saudi Arabian poetry is taking. There is a case to be made that Saudi poetry is presently flourishing among Arab writers, critics, and poets. The researcher wants to emphasize the poet's knowledge while also demonstrating his love for his vast country, the Kingdom of Saudi Arabia, through the beautiful poem "Homeland Desire" by Khalid Al-Faisal. The researcher, on the other hand, makes an attempt to look at the poet's talent in the way he utilized the Arabic language in his poem. The poet's brilliant use of a lovely blending of classical Arabic and vernacular as a metaphor for his love of his vast homeland, the Kingdom of Saudi Arabia, will also demonstrate the poet's brilliance. The research commences with a brief introduction and then a look at the glory of home in Saudi poetry. The main part of the study deals with the Saudi poet Khalid Al-Faisal. The research then employs a critical-analytical approach to examine selected verses from Khalid Al-Faisal's poem "Homeland Passion" (عشق الوطن), emphasizing the concept of home as its primary concern. A brief conclusion to the study is then presented.

Keywords: Home in poetry, homeland passion, Kingdom of Saudi Arabia, Prince Khalid ibn Faisal, Saudi poetry.

INTRODUCTION

Arabic poetry was and still maintains the highest position among the variable fields and various literary fields. Arabic poetry did not budge from its valuable and essential place among the elements of Arabic literature, with which it has been associated since the pre-Islamic era, that is, for more than one thousand and six hundred years. Arab culture and heritage are fundamentally based on the Arabic poetry of the pre-Islamic period. "Arabic poetry still retains the top rank among the list of literary genres in the Arabic language. It did not budge an inch from its stature that it has occupied since the era of pre-Islam, approximately more than sixteen centuries. It is still the Diwan of Arabs. Thus, this means that poetry is the cultural lounge or salon of literary figures" (Dahami, 2019). Central Arab values of honor, nobility, satisfaction, and brilliance are made clear during such a time. A number of illustrative poems offer many examples of bravery, selflessness, and romantic warmth. "In the purity of his blood, his eloquence and poetry, his sword and horse, and above all his noble ancestry, the Arabian takes infinite pride" (Widlanski, 2012, p. 204; Hitti, 1996, p. 19). Arabic poetry is still the product of cultural

societies and literary events. "At the beginning of their history, we find one thing that is quite individual to the Arabs. There is a rich literature of poetry that has come down to us from a time in which the Arabian peninsula lived in the twilight of prehistory" (Hottinger, 1963, p. 19). Many critics, linguists, and historians believe that the motives for constructing Arabic poetry as a type of literature are multiple, including circumstances, situations, requirements, or the general atmosphere created by experts and linguists as a means of communication and dialogue that developed over time until it reached its high status.

The older Arabic literature, namely that which was written by Arabs as yet untouched by external influences, consists entirely of poetry, the work of professional bards who sing of desert life and warfare, lament over the deserted camping grounds, boast of their tribe, and abuse their enemies. It forms a distinct class of poetic composition, which has developed its own literary standards, and attained a high standard of excellence in its way (O'Leary, 2013; 1922, pp. 103-104).

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Poetry documents the legitimacy of the artistic movement that heralded the Renaissance and opened up new vistas. As a result, the nostalgic poet, with his lofty spirituality and openness, personifies society's ideals and values, such as love for one's country and pride in being a member of it. This is a result of the poets' passion for their own country, which is evident in how proud they are of it and how they take part in forums, fight beside it in conflicts, believe in their mission for it, and understand their responsibility to it. They excitedly rambled about it while praising its attractiveness.

Longing, yearning, and passion for poetic writing in the Arabic language were and still are elements of its beauty and splendor, in addition to its loftiness, magnificence, and loftiness. Arabic poetry has no limits and no end to the number of poets through the ages and times. Poetry began before the advent of writing by being memorized through generations, from one mouth to many ears, and from one mouth to another, by singing and singing about it. And just like that, people learned through poetry about pride, courage, generosity, and glory. Poetry is a factor of attraction and enjoyment, as it is attracted to the strength of its meanings and the sweetness of the words of many listeners, regardless of their genders, ages, and statuses. I mean rich or poor, young and old, men and women.

Arabic poetry is full of poetic meanings as well as wonderful musical notes. Citing what Chejne (1969), told us in his book (*Arabic Language: Its Role in History*), confirms that there is no doubt that poetry for the Arabs was one of the reasons that made them give credit to it by evoking feeling, awareness, attention, insight, and vigilance because they are a tribe, one or more entities. This is because poetry contributes to the conditioning of spiritual, artistic, and cognitive expressions. Arabic poetry has always attracted scholars' attention, opinions, and hearts in a variety of ways, such as melodic singing, whirling, reciting, and admiring poetry and lyrical rhymes "with its gorgeous rhythm, beat, regularity, tune, and cadence. It is involved with the whole knowledge and appreciation of the man. It is about the deep areas of practice of the relationship of the man about contentment, learning, and talent" (Dahami, 2018c). Thus, the importance of Arabic poetry is proven and reinforced through the desired and preferred status that is characterized by influence, control, and command, which the Arab poet enjoyed in the pre-Islamic period among the members of his tribe through the power of his rhythmic and versified poetry (p. 8). Furthermore,

So much of what the Arab world has undergone in the past five centuries is common to human experience around the globe. Nationalism, imperialism, revolution, industrialization, rural-urban migration, the struggle for women's rights — all the great themes of human history in the modern age

have played out in the Arab world. Yet, there are many things that make the Arabs distinct: the shape of their cities, their music and poetry (Rogan, 2011, pp. 10-11).

Poetry is a powerful word that can effectively affect how the elements of citizenship are embodied. As a result, Saudi poetry has been at the pinnacle of its age. Such a pen is the intellect that thinks of raising its level, detailing its steps, and forcing it toward progress, growth, and prosperity. Its poets have produced some excellent, valuable poems. In addition, poetry continues to remain at the forefront of these arts despite the vast number of works of literature that Saudi Arabian production has recently dealt with since it is based on the long tradition of Arab poets, both in Saudi Arabia specifically and in Arabia generally.

Understanding what the poets wrote in both urban and rural areas is essential to studying contemporary Saudi Arabian poetry. Understanding both the early poets' writings and the current artistic forms of Arabian nations is necessary to support the Saudi poetry movement. Furthermore, it's important to be exposed to the unique environment where Saudi poets write their works.

Objectives of the Study

The goal of this inquiry is to examine and identify the poet's insight by utilizing his alluring literary theme, "the homeland," as a declaration of his love for the Kingdom of Saudi Arabia, the subject of the poem. On the other hand, the study makes an effort to look at the poet's intelligence through his command of contemporary Saudi poetry.

METHODS

The approaches employed in this analysis are analytical, critical, and descriptive. A detailed inspection of the literary devices would have revealed the information uncovered by this type of inquiry. Particularly when presented analytically, these are essential. It demonstrates the validity of a careful, methodical analysis that assesses how metaphors and pictures are used in the chosen poetry lines. This study, a literary analysis, quantifies the study's events utilizing analytical and critical thinking techniques. The information discovered by this kind of research would have been obvious from a close examination of the literary devices. They are crucial, especially when presented analytically. It proves the reliability of rigorous, methodical analysis that evaluates the incorporation of portraits and the use of visual metaphors in the selected poetry.

The Glory of Homeland in Saudi Poetry

The goals and teachings of Islam are consistent with the love of one's country. The Messenger claimed that he addressed Makkah. When his people expelled him from it, he proclaimed his fervent affection for it by

saying, "By Allah, you are the country that Allah loves the greatest, both to Him and to me. I wouldn't have left if it weren't for the fact that your people took me out" (Az-Zabidi, 2016, p. 481; Ibn Kathir, 2012, p. 2107; Ibn Hanbal, 2009, p. 320). Furthermore, "Allah Almighty has prepared tongues as a mirror for this country, urging and calling to know and love it, and to write that love with a pen of poetry and literature" (Dahami, 2022b).

Poetry has a great deal of responsibility to foster a belief in nationalism throughout history and in many regions of the world. Genuine honesty from the human individual toward his country is required by the glory of the homeland, its devotion, its glorification, and the singing of its grandeur and state. The poet's intense love for his or her homeland is what flares up the innumerable feelings that fill everyone else's hearts with love for their own country. Poetry, which is distinguished by its overflowing sentiments and emotions, therefore has a purpose in literature and culture as a whole. With the melodies and versification of poems that are drawn from the depths of their consciousness, poetry gives writers the chance to exhibit their abilities and creativity.

The homeland, as it exists in the poetry of Saudi poets, demonstrates a diversity of ideas and motifs, as said by critics. It is common to come across poems that extol the charms of the land, yet these poems frequently contain economic, social, cultural, or emotional undertones. The root of everything is the poets' ardor for their native place. As a result, critics claim that poets are happy to praise their country and revel in its splendor at any time. In every conflict, poets use their writing to fight for the country. The Saudi poets are confident in their message and aware of their duty to the nation.

Poetry is one of the most important aspects of a nation's existence, and this is true not only of the chiefs' tents or the courts of the kings but also of all the members of the nomadic groups that roamed over the desolate wastes of their unspecified deserts while singing songs honoring bravery, loyalty, and passion. Poetry is enjoyed by anyone who values, fidelity and loyalty, including poets of all classes. It can be utilized to support the language in many situations, such as praise and feelings of patriotism, as well as in both calm and turbulent times. It is believed that the poets express the identity that a person feels through belonging when they sing about the homeland, how much they value it, and how proud they are of it.

In order to express the poets' sentiments to the public and among themselves, and subsequently to the entire globe as a statement of eternal togetherness, the nationalist poem was intrinsic to the country on all of its occasions and festivals. No matter how often the poet cries out for it, it is the "motherland," the eternal love, and it will always be the homeland. Over nearly nine

decades, Saudi poets created a magnificent collection of patriotic lyrics that remain indelible in the hearts of Saudis and the wider Arab world. In the same way that Saudi poets have the capacity to convey their love for their country by chanting for and singing about it, poets have a patriotic obligation to do so. They so help future generations of Saudi Arabia's Kingdom of Saudi Arabia feel more a part of it and more patriotic. A positive affective turning point in the poet's experience is his attachment to his native country. The texts in which the poet discusses his nation, the Kingdom of Saudi Arabia, show how he shapes both citizenship and home life in a variety of ways and from a variety of viewpoints.

We witness the obedient Saudi citizen write one of the most exquisite statements of devotion, delight, and pride on this legendary day and in this benevolent government. The poet offers society a lyrical vision that all ought to touch, and he is even aware that no words or expressions can adequately express the love for one's country, demonstrating the understanding of the citizen of the value of affiliation with and belonging to the kingdom and its worth.

In Saudi poetry, "homeland" is a crucial idea. As a result, the poem by Khalid Al-Faisal is unquestionably one of the best examples of contemporary Saudi poetry. It has demonstrated the outstanding and admirable aspects of the enduring legacy of Saudi literature. Intense emotion and vision are combined with richness and mastery of diction in Khalid Al-Faisal's poetry, particularly where home and nationality are concerned. In his poetry, Khalid Al-Faisal was able to blend vividly descriptive sections with parts that are incredibly realistic and metaphorically depict pride, grandeur, nobility, and dignity.

Poets and kings alike, as well as common people who value beauty and loyalty, are avid readers of poetry. It can be used to support the language in several situations, such as praise and national pride, as well as times of peace and conflict. Dahami (2022a) states, "the poet symbolizes the identity that a person senses via belonging when the poet sings about home, appreciates it, and emphasizes its beauty and pride." These skills belong to Khalid Al-Faisal, who uses them to show his devotion to his beloved grand homeland, the Kingdom of Saudi Arabia. Al-Faisal wrote many fervent poems, showing his wide range of writing, particularly in poetry.

Affection for the homeland is apparently an all-inclusive human reaction, according to various analysts, viewers, and critics. The Saudi Arabian poets have kept a great build of original works that establish their regard for their homeland as well as their nation. They depict the home as a place of faithfulness, devotion, and allegiance. Only extraordinary poets such

as Khalid Al-Faisal can incarcerate this devotion and render it into historical archives.

Khalid Al-Faisal: The Poet

Prince Khalid ibn Faisal ibn Abdulaziz Al Saud was born in 1940 in Makkah Al-Mukarramah. Known as Khalid Al-Faisal, he was the third son of King Faisal ibn Abdulaziz Al Saud of the Kingdom of Saudi Arabia. He studied the Holy Quran and the first and second grades of primary school in Al-Ahsa, and then enrolled in An-Nomothajia School (المنهجية المدرسة) in Taif, where he completed his secondary education. He received his American High School Diploma from Bern Stone Schools in 1961. He then joined the University of Oxford in 1962 to study political and economic sciences, completing his studies there. See more at (Al-Faisal, 1996, p. 14).

Khalid Al-Faisal is a distinguished visual artist, and more than that, he is one of the most creative Saudi poets. He is poetically nicknamed Dayem Al-Saif. He held many social, literary, political, and national positions and could not mention them all. One of the many positions related to literary and scientific aspects is that of a member of the Board of Trustees of the Institute for the History of Arab and Islamic Sciences at the University of Frankfurt in Germany. Khalid Al-Faisal is also the honorary president of the Fez Saïss Association for Cultural, Social, and Economic Development in the Kingdom of Morocco, as well as its president and one of its founders, who are concerned with the Arab identity and its promotion. Khalid Al-Faisal is Vice President of the King Abdulaziz and His Companions Foundation for Giftedness and Creativity "Mawhiba".

Prince Khalid Al-Faisal is known as a poet, writer, and artist with various poetic and cultural contributions, including the first popular poetry collection entitled Nabataean poems in 1406 AH, which included about a hundred poems, and painting dozens of paintings with his feather. Khalid Al-Faisal issued the second diwan, entitled The Second Diwan, in 1412 AH, which includes about 53 poems in addition to eight songs and many drawings.

Khalid Al-Faisal cared about thought and culture, and this was evident in his collections and the folds of his poems, the classical Arabic and An-Nabati (الفصيح والنبطي). This is expressed by the drawing pen, its colors, and the poet's expressive forms. A number of his drawings are combined with poetry, so the artistic painting appears as a complement to the poetic verse or as an explanation and elucidation for it. This indicates Khalid Al-Faisal's mastery of his pen and his word with rhymes and poetic rhythms. Khalid Al-Faisal excelled in the fields of poetry, literature, and painting. He had a distinguished personality and a creative spirit that was reflected in his poetry, writings, and drawings. These arts reflected the poet's personality, which was linked to

the place in which he lived and the heritage he was proud of. He was allowed to move between the various regions of the kingdom and imbibe from them, which was reflected in his poetry. See more at (Interactive Digital Library, (n. d).

In 1421 AH, on the occasion of the selection of his first book among eight international books selling more than fifty thousand copies, Obeikan Bookstore issued a book that included the three collections of the Prince, in addition to new poems entitled "Khalid Al-Faisal's Poems." In 2017, he also published a book entitled, "If not, then who?" In it, he put forward some examples of his biography and probed many questions about life and wisdom when making decisions, as well as listing the behaviors of values. Khalid Al-Faisal said that the book is not a diary or a personal experience, but flashes of stages of time that he did not choose but rather time chose. Furthermore, Khalid Al-Faisal "founded Al-Faisal Magazine and donated it to the King Faisal Charitable Foundation" (Poets' Gate, n.d.).

The poetry of Khalid Al-Faisal has been translated into a number of international languages, including German, English, French, Spanish, Urdu, and Danish. His poetry collection, "The Letter and Color," has been translated into Russian and Chinese. Khalid Al-Faisal published a book entitled "Words" in 2011. Then, three years later, the book "From and to Al-Ka'abah: Building Man and Developing the Place" was published in 2014; in 2015, a new book was published entitled "The Weight of Speech", and the book "Al-Mangiyat" was published in 2016. Five years later, the date was set to publish a new book entitled "Verses," and a year later, the publications followed, as the "Poetry Collection" by Khalid Al-Faisal was published, which was issued and then presented at the Riyadh International Book Fair in 2022.

Khalid Al-Faisal has received many honorary decorations, the most important of which is the "King Abdulaziz Sash". The Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, awarded him the "King Abdulaziz Sash" in 2019, for Khalid Al-Faisal's contribution to the nation in poetry and literature for more than forty years. The King commended their great efforts and services rendered for their homeland (SPA, 2019; Al-Faisal, 2003, p. 15). In addition to honoring Khalid Al-Faisal with many pioneering decorations because of his tangible efforts in various aspects of life, including his effort in literary and cultural creativity at the level of the Kingdom of Saudi Arabia.

In his poems, Khalid Al-Faisal gave the idea of "homeland" a lot of thought and expressed concern for its lofty and priceless status. It is crucial to note that the old Arab poem, which has devoted itself to the location since its ancient history, paralleled the status of the homeland in the contemporary poem with a richer

presence. There is no doubt that the concept of "homeland" conjures up strong feelings of pride and admiration for people who have fruitful feelings, which, in the imaginations of his listeners and readers of his poems, manifest as images and metaphorical drawings.

When a poet uses an image or a symbol, he does it in an effort to have some form of influence over the reader's conscience and reputation. In addition, the poetic picture brings the experience the poet depicts and expresses to life for the listener, who then responds to it either negatively or positively depending on whether the experience was brought about by the poet himself or by the outside world. Generally speaking, he perceives it and conveys it to his surroundings, gathering its components rather than scattering them.

The Poem Analysis: Homeland Passion

When talking about poetry, we are talking about a complete life, especially when talking about the homeland. The homeland is a very dear philosophy in life and the hearts of people. Poetry is the language of the homeland. Poetry expresses the most intense and sentimental feelings and emotions. Through poetry, celebrating the glory of the homeland is more profound.

Khalid Al-Faisal mixes classical Arabic with vernacular for a purpose. He states "my choice of the vernacular rather than the more esteemed formal or classical is derived mainly from the fact that the vernacular is more pertinent to the people of Saudi Arabia than the other two which are more pan-Arab in their dimensions" (Al-Faisal, 2005, p. 12).

عشق الوطن

عفت الزمان وكل شيء معه عفاً إلا الوطن والله ما عتته عفت (Al-Faisal, 2016, p. 204)

Time is boring and everything with it is boring, except for the homeland, by Allah am not bored with it.

Time vanishes, and everything besides the vanishing time will vanish except the homeland, which will never vanish. I swear by the Almighty Allah that the homeland will never vanish from reality or my heart. In this first line of the poem titled "Homeland Passion," the poet shows his deep loyalty to his homeland alongside some other aspects such as affection and fondness. Khalid Al-Faisal, as a poet and a human being, feels that everything in life can reach boredom or might reach an end except the passion for home. The mention of Allah has two diminutions or more. It might be said that the homeland is protected and preserved by Allah. The second diminution can be understood as the swearing of the poet that everything can be sacrificed, lost, finished, or vanished except the homeland. The homeland is the dearest. "We find that the poem is surrounded by what reinforces and strengthens it in terms of pride, dignity, and self-

indulgence by walking forward surrounded by the guardianship of Allah" (Dahami, 2022c).

This verse line of Khalid Al-Faisal can be supported by the verse line of Abdus-Salam Hafeth's poem 'Nostalgia, Oh My Home' which says:

سِرُّ الْجَلَالِ بِهَا وَاللَّهُ كَرَّمَهَا بِالذِّبْنِ وَالنُّورِ مِنْ وَحْيٍ وَقُرْآنٍ (Hoymel, 1999, p. 303)

The clandestine of majesty is in it, and Allah has honored it with religion and illumination through inspiration and the Qur'an (Dahami, 2022d).

عفت الزمان وكل شيء معه عفاً إلا الوطن والله ما عتته عفت
aff'azzman wa kul shaen m'ah aff' illa al watan wa Allah ma 'anhu affayt

Repetition is an important musical device in English poetry. "Poets could reiterate any entity of sound, from the shortest to the longest. They could reiterate separate vowel and consonant sounds, phrases, expressions, entire syllables, lines, or even groups of lines. In each illustration of a worthy poem, the reiteration will serve numerous determinations such as pleasing the ear, emphasizing the expressions in which the reiteration occurs, and giving edifice, structure, and arrangement to the poem. The admiration and initial magnificence of such reiterations are demonstrated by their becoming, in many examples rooted in the tongue" (Dahami, 2017, p. 9). The verse line shows the mastery of the poet, Khalid Al-Faisal, in dealing with poetry and its obligatory poetic devices. The first and last words of the first hemistich as well as the last word of the second hemistich are illiterate using the recurrent word aff (عفاً).

أشتر لي بعينٍ هذب جفنها رف وإنا له بعين المحبين لبنت

It pointed to me with the eyelid of the eye frilled, and I, for it with the eyes of lovers happily responded.

It is the greatest degree of loyalty and passion for the homeland when the poet draws a picture of the call of the home and the response of the fonder citizen. The picture has a deep connotative meaning since the call is not by sound or voice; it is only a wink of the eyelid. One more point can be conceived as an indication of the deep connotation: the call of the home is not with the eye as expected by less than that. It is the hint of the eyelid.

خمسین عامٍ أعاشقه والهوى زف زفةً عروسٍ في هواها تغنيت

Fifty years I adore it, passion sings, a bride's wedding in its passion I sang

Khalid Al-Faisal, as it is his skill seen in the previous lines, paints another portrait of the long life of love of the poet toward his homeland, which exceeds fifty years. The fifty years are only an indication of the poet's total life. The important point that the readers of the verse line understand is that the response of the poet is a celebration or a wedding. Another important hint is

that the reaction of the poet and citizen is as if a wedding procession were filled with songs, jubilation, joy, and pleasure.

أبا أخدمه بالقلب والعقل والكف و ابا اكتبه حي ويبقى وانا ميت

I desire to serve it with my heart, mind, and palm, I wish to write it alive so that it remains while I am dead

In this verse line, the poet illustrates his ambition toward his homeland. It is both an ambition and a wish at the same time. However, this sort of wish is permissible and achievable. Khalid Al-Faisal has a noble desire to serve his homeland. The means of serving are both concrete and abstract at the same time. He wants to do everything he can to elevate the status of the kingdom by any means possible. The first desire is abstract and connected to the heart.

The heart is the most pernicious spiritual element of a person, through which passion, affection, sentiment, and fondness can be expressed. The matter is the same with the mind, but the mind has an extra element represented by reason and thought. The third wish the poet declares is concrete in that he wishes to serve the kingdom by hand. The hand is a crucial part of the body through which many services can be achieved. The hand can bear the sword to defend the homeland on the one hand, on the other, it has the ability to build. In addition, it is a means of inscribing and recording the desires of the heart and the thoughts of the mind. These are limited means that the hand can do.

The skillfulness is clear in the harmony of the last word of the first hemistich, palm of the hand (الكف), and the second word of the second hemistich, I write (اكتبه). It is the creativity of the poet to integrate the heart, the mind, the hand, and the process of writing. Only a great poet has the ability to incorporate them into one idea or a cluster of ideas. The result of this verse line is self-sacrifice by the poet for the favor of the homeland, the Kingdom of Saudi Arabia. It is one of the greatest sacrifices for a person to sacrifice himself for the sake of the country. The kingdom should remain glorious, outstanding, superior, and of great grandeur.

الحرف باقي والقلم ما بعد جف هو لحني ومعناني هو قافي البيت

The letter remains, and the pen has not dried, it is my melodic and meaning, it is the rhyming of the verse

Again, the wisdom of the poet is tangible in this line, in which the poet confirms that making the homeland eternal is through recording its glory. Recording initially starts, according to the poet, through the letter then making the word from which the meaning is created. The meaning, which is created from the letter by the pen, is of great significance for the poet since it reflects the rhythmic melody to be sung about the homeland. The letter makes a rhythm. Rhythm is poetry, poetry is music, and music is the beat of life,

celebrating the glory of the homeland through the passion of the poet, Khalid Al-Faisal.

بيني وبينه رابط الحب يلتف يخصني وانا له العمر خصيت

Between it and me, the bond of love surrounds, for it my life I gave

The affection is correlated between the poet and his homeland, like a bond that revolves around both of them. The poet presents a poetic device in this verse line. It is personification, in which the poet gives the homeland the quality of being a human that can talk, converse, feel, and sense. Symbolism is presented here to indicate the level of mutual connection and the relationship between the man and his homeland. The image might indicate that such a connection is strong and cannot be broken.

هو عشقي اللي ما تراجع ولا كف أشيب وحبّه في وهج يوم شبيت

It is my love that I do not retreat, I love it when turns gray, the same as when I was young

This poetic line is before the last of the poem named "Homeland Passion" (عشق الوطن). Its meaning is connected to the previous lines and likely the next since the central idea of the total poem is the passion for the homeland. The poet continues to admire the kingdom all his life. The poet will not stop loving the homeland, whatever cases or circumstances take place. The poet's passion for the homeland is strong since he is young and full of strength. The matter will be the same forever after he is old.

Naturally, passion and fondness for a person, jewelry, or any precious object are ephemeral. However, when it is for the homeland, it can be said that it is not only passion but also a great picture of loyalty, allegiance, and fidelity. The poet is that person for whom passion triumphs over ephemerality; it is permanent and lasting.

عطيته الحاضر وفي خاطري شف أبيه باكر ياصل اللي تمنيت

I gave it my present time, and in my mind hope, I want it tomorrow to reach what I wished

In the first line of the poem, Khalid Al-Faisal starts his poetic recording and his impressions and beliefs about the homeland with certainty and confidence. He goes on to send flashes of wish and desire mixed with hope. In this last line, he comes back to certainty about his reflections and considerations, but with the ambition of future aspirations. The poet contemplates his passion and affection for the kingdom, remembering that he has bestowed his homeland on it all his present life. Since the future is ambiguous, the poet is realistic in his thoughts. He aspires that the kingdom tomorrow reaches all the ambitions that he wishes.

It is valuable to look into Khalid Al-Faisal's poetry, paying close attention to his inventiveness as a heritage and legacy of Arabic poetry. Khalid Al-Faisal is the voice of love for the nation. He represents his residence in court. Khalid Al-Faisal gives critics and readers a chance to observe an original Saudi poet who is creative and devoted as the country moves into a new stage of development. The poets of Saudi Arabia have preserved a sizable number of unique compositions that demonstrate their devotion to their home nations. It serves as a metaphor for Saudi Arabia. Only a gifted poet who can translate what is in the heart into the penned records of the poet's intellect can portray this dedication. The poet Khalid Al-Faisal claims that until one's death, national passion and love for one's home take up a lot of space at the expense of other intellectual movements. Dahami (2020a), states that "literary rejuvenation as well as renewal and innovation in the Kingdom of Saudi Arabia" is a turning point in the modern literary movement. The poet's poetry and literary works are intended to transcend into a better life, revitalize, and address the challenges facing the kingdom.

CONCLUSION

With certainty and assurance, Khalid Al-Faisal begins his recording of the poem "Homeland Passion," as well as his impressions and beliefs about his homeland. He keeps sending brief bursts of hope mingled with yearning and desire. The study and evaluation of the symbolic and expressive portraits in Khalid Al-Faisal's poem, one of the authors of contemporary Saudi Arabian poetry with the theme of home, served as the basis for this piece. It is believed that "Homeland Passion" is one of the significant poems in the Kingdom of Saudi Arabia that requires further study and analysis in Arabic and English as well as across a range of literary genres to reveal the breadth of contemporary Saudi poetry.

Khalid Al-Faisal's poem, "Homeland Passion," was composed with a sense of awe for the country. The poem best demonstrates his method, which uses distinctive and important words. After reviewing and analyzing the poem's selected poetic lines, it is feasible to conclude that Khalid Al-Faisal's talent and aptitude for using poetry to honor his exceptional country, the Kingdom of Saudi Arabia, had significant and noticeable repercussions. The goal of the study was to highlight the vitality and originality of Saudi poetry in order to illuminate its significance. The analysis also attempted to quickly situate poetry in the Kingdom of Saudi Arabia, an Arab nation that is actively growing and supports literature, education, and culture in addition to contemporary poets and literary figures. One of them is Khalid Al-Faisal, who worked tirelessly to elevate Saudi Arabia and develop contemporary Saudi poetry.

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