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

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Abstract

The homeland is represented in the poetry of poets who are passionate about its love in multiple images and different ways. This paper highlights Abdullah Al-Faisal's skill, familiarity, and competency through one of his famous poems, "The Redemption", demonstrating his allegiance to the great nation. Before returning to the career of Saudi poet Abdullah Al-Faisal, a brief discussion of poetry and homeland and its importance concerning poetry in the Kingdom of Saudi Arabia is provided. The main concern of this study is Al-Faisal's *The Redemption* and its critical-analytical description. An analysis of selected lines of the poem illustrates the great spectrum and depth of the concept of the homeland in Al-Faisal's poetry. The study generally reflects Al-Faisal's love for his country through his poetry, deep attachment to his nation, and unwavering loyalty. His poetic works are intended to inspire readers to live better lives and communicate with those in authority. The paper concludes that *The Redemption* exemplifies Al-Faisal's poems of pride and affection for the homeland. The study promotes a taste for literary work that supports learners' literary competence to portray their thoughts and imagination in verse.

Keywords: Abdullah Al-Faisal, Saudi literature, Saudi poetry, Saudi verse, The Redemption

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Introduction

Poetry is an issue that has occupied and preoccupies ancient and modern critics. It seems that it will remain so, as the earliest definition of what literary critics considered was no more than a glance here or a gesture there. Poetry has its sources from which it derives its poetic images, according to the elements of nature and the life data available to it (Almaktary, 2022). Also among these landmarks were buildings, palaces, and the arts created by the architects. With the change of circumstances and times, new poetic images emerged that were compatible with the homelands and related to architectural art, each according to its environment and surroundings. Nevertheless, these patterns retained the old design in order to quickly get rid of it and move to what is more closely related to humans.

Poems were the only noteworthy works of art in a world devoid of other genres. "There was no art without an artist. Chambers insisted that creative inspiration was the essence of all the arts. He posited poetry as the archetypical art, but he did not separate creative arts from the arts in general" (Schatzberg, 2012). But it uses a lot of symbolism, creativity, and notions to describe nature. It has to do with how a man views knowledge, talent, and happiness in particular. Poems are a better form of artistic expression, but it does not always mean they are more serious. In addition to informing, illuminating, and training people, poems may also amuse, enlighten, and teach them. They can also bring about some degree of pleasure. Poetry enables readers to go on unique imaginative journeys by offering active, philosophical, and connotative information. One of the main forms of art that Arabs regard as dominating or sovereign is poetry. The fine arts include things like poetry, music, and painting, to name a few.

All of these great arts make reference to the beauty of nature; engravings emphasize this beauty, whilst paintings use mathematically simple shapes, lines, and colors. Poetry uses language to convey wonder and joy in the natural world. Poetry, like music, can represent hidden knowledge or be an outpouring of ardor, soul, and compassion. It expresses the allure of nature via the use of words, meanings, sounds, and melodies. Poems make up the majority of the ancient Arabic writings and scripts that have been maintained by Arabs up to this point without being influenced by other sources. Poetry is proof of the brightest brains acting when they should. The fact that poetry renews listeners with joy and fulfillment must be our main focus.

Poets explain what poetry is in enlightening and compelling ways. Poetry is the source of all knowledge, according to critics, and is divine. In poetry, everything is made clear. It provides the foundation for all philosophies. Since it is poetry, it must portray the difficulties, worries, and problems of the general public. Poets frequently extol and admire their own lands. The objectives, desires, and assessments of these difficulties presented by the poets are strong, persuasive, and compelling. Generally speaking, the aesthetic aspects of rhythm, whether in the poet's vocabulary and rhythmic poetry or the rhythm of the musical phrase, are distinctive and distinguish the poet's poems. This continues to be the most significant attribute of Saudi poets as poets of sung poems.

Objectives

This article aims to depict and offer a contemporary Saudi poet's view of modern Saudi poetry. On the one hand, using the poet's appealing literary theme, "the homeland," as an expression of his love for his enormous home, Saudi Arabia, reveals and comments on the poet's knowledge, prudence, and sagacity in dealing with such a problem. This assignment, on the other hand, makes an effort to examine Abdullah Al-Faisal's beliefs via the inspiration of modern poetry in the Kingdom of Saudi Arabia. It intends to promote a taste for literary work that promote learners' literary competence to portray their thoughts and imagination in verse.

Method

This literary, historical, and cultural research attempts to bring to mind the status and eminence of this country. This is the great message of the researcher and his role in exploring the passions of Saudi poets in their poems about their eternal homeland, the Kingdom of Saudi Arabia. The study develops a determination to demonstrate what would have been pristine from an all-encompassing measurement, judgment, and assessment of a poet who understands, respects, and values his hometown. This method is used in this paper to pay close attention to the idea of the motherland because it is the main subject.

The study is divided into three sections. The first point follows the introduction, and it deals with a succinct review of certain major points of view, remarks, and assessments of Saudi literature. It demonstrates Saudi poetry's prominence as a selection of active and blooming literature. It is a concise summary of the importance of home in the Kingdom of Saudi Arabia, as well as its value as an opinion for the study. The second issue concerns one of Saudi poetry's forefathers, Abdullah Al-Faisal. In addition, the third point deals with the central issue of the study. It is an analysis of the poem "The Redemption". Furthermore, the next argument deals with the central concern of the research, which is an exploration of the selected piece of poetry "The Redemption".

Results and Discussion

Kingdom of Saudi Arabia: Poetry and the Homeland

Saudi poetry is manifested in inspiring elements such as describing nature, complaining, and nostalgia, and singing about love for the homeland, which is a noble emotion. "Poetry in Saudi Arabia is a significantly noticeable genre of literature. The prominent genres of Arabic poetry in the Kingdom of Saudi Arabia are love, praise, irony, sarcasm, lamentation, religious, heroic poetry, and several others" (Dahami, 2023b; Dahami, 2020). Between poetry and the homeland is a never-ending story of love, as poetry constitutes an epic rhetorical struggle that continues to elevate the meaning of the homeland, which is painted in various colors. Khalaf (2016), maintains that poetry has accompanied the stages of founding the nation from the first step and continued with it, depicting, praising, and explaining its solid Islamic principles and its lofty goals. The poet shouted loudly, declaring his joy in the homeland and then being proud of it and its unification. The homeland is manifested by the spectrum of poetry, the talents of literature, the eloquence of language, and the creativity of poets. Everyone knows how much poetry has been sacrificed for the homeland and how many poets have written and are writing golden letters in sacrifice for this great country, the Kingdom of Saudi Arabia.

"The word (homeland) is related to the place that distinguishes the nation from other nations, where its members inhabit it, and they feel connected to it, belonging to it, and having absolute loyalty to it. The Kingdom of Saudi Arabia is a homeland for all Saudis, and the Arab world is a homeland for all Arabs, and the Kingdom is an integral part of this prominent homeland" (Abdel Razek, 2015). In addition, "the term "homeland" refers to the place and things that a poet associates with his humanity, such as his thoughts, pain, and chanting" (Dahami, 2023a). Furthermore, the homeland, in Arabic poetry from ancient times, is the first means the poet resorts to express his intense feelings. Whether these feelings are joy, sadness, or nostalgia, the homeland is their source.

Because of this, critics assert, poets take tremendous satisfaction in extolling their country and taking part in its magnificence on every given occasion. When the word is the weapon, they stand with the nation in every conflict. The Saudi poets are aware of their obligation to their country and confident in what they are saying to it. The nation placed a high value on its people as a source of knowledge and a creative outlet. It has

developed into one of the largest things at the measure of the Arab world in the literary, artistic, and economic spheres as a result of scientific and literary conferences held in several Saudi educational institutions, which have strengthened literary and critical studies pertinent to Saudi literature.

Poetry enthusiasts in their homelands know how much the rhymes danced in joy at the shine of the homeland and its achievements. They also believe how many poets this generous country has produced who have immortalized its glories and vocalized love for its soil and land. That is the role of poetic creativity when it embodies a nation. Dahami (2023c), mentions that "the topic of 'homeland' is given special attention in the study as an indication of the direction that contemporary Saudi Arabian poetry is taking". Thus, we find the passion of craving for the homeland is a sentiment in the kingdom's poets, who used poetry as a fruitful source for them, feeding with its water their passion for their homeland, vocalizing its glories, and expressing the spirit of belonging and loyalty to it. See more at (Khashrūm, 1982, p. 38). Furthermore, the homeland is a vast land that includes and protects the people, and whoever lives in it belongs to it. The love of the homeland was implanted in all of our hearts, and it was also implanted in the hearts of poets, so they expressed their love for it by developing it and writing beautiful words that express their love for it (Literary Miscellaneous, 2019).

In the opinion of several critics and writers such as (Ash-Shams, 2021, p. 19), poetry about the homeland has become a means of participation in building citizenship. It also became a tool for expressing identity, and therefore there was pride in the glories of the nation, its history, its civilization, and its sanctities. Poetry about the homeland contains basic foundations that confirm, on the one hand, the status of the homeland, which extends into the past and is connected to the present. On the other hand, this poetry paints a beautiful dream of brightness for the future.

Poetry has evolved, grown, and been fostered in Saudi Arabia. Poetry's development and nurture continue with the inventiveness of new generations. For this, Saudi poets devoted entire pages to the image of loyalty and love. It is the homeland's fountain, from which the lights of science and civilization poured out over this pristine country. It is the homeland of compassion and charity, and it delivers it to lovers of great literature and poetry. Since the beginning of time, it has been the genuine home of the original Arab. "Saudi poetry has been reaching its peak of the age. The pens of its poets have written wonderful, worthwhile poems" (Dahami, 2022a).

Furthermore, "in contemporary Saudi poetry, affection poetry takes up a significant amount of space. Poetic prosperity resembles a binary-sided golden model in spades. On their first side, the poets express their feelings about affection and the events that lead to it, including reunion and separation, joy and comfort, as well as yearning and spiritual heartache. They mold this representation of their skills and abilities while expressing their emotions" (Dahami, 2023d). In addition, Saudi poetry was not just a literary form that expressed feelings or pride. Rather, it formed part of the Arab, religious, national, and humanitarian identity of Saudi Arabia in its finest forms and most sublime meanings. Saudi national poetry included a huge collection of poems expressing Saudi Arab identity (Al-Garni, 2023).

In the poetry of Saudi poets, the homeland represents a flowing, never-ending fondness. The poet Abdullah Al-Faisal pours fragments of his love for the homeland into his poetry. He formulated the words and profound images of his poignant poem in a way that embodies the warmth of love and the extent of the great values that the homeland represents to him. His devotion to the homeland flows through his conscience, making his poetry full of life. See more at ('Anabtawi, 2017, p. 61). It is stated that homeland is that charming word, the sweet voice, and the deep, ecstatic love. It is a site with which man has been closely linked since time immemorial. Poets, such as Abdullah Al-Faisal, have embodied this love throughout the ages. It is the image of the homeland in the souls of its sons, the poets. They reveal their feelings towards it, including pride, praise, and encouragement to raise it up.

Abdullah Al-Faisal: An Eminent Literary Figure

Abdullah Al-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. Al-Faisal was so interested in writing poetry that it became a part of his life. The poet Abdullah Al-Faisal, as many critics say, is a poetic symbol not only on the Saudi level, but his poetic symbolism is also connected to cover a wide area on the Arab level. Abdullah Al-Faisal's poetry has creative value in art and literature, especially poetry. Al-Faisal also had an ongoing relationship with many Arab poets, so we find in his poetry an echo of this relationship. According to Abdullah Al-Faisal, poetry is a comprehensive journey that does not recognize geographical borders and is not linked to climates or barriers (Abduadayem, 2000, p. 259; *Majalat Al-Faisal*, 1985, p. 14).

The poet Prince Abdullah Al-Faisal had a clear inclination towards poetry. He loved reading historical and literary books. However, poetry was the most cherished thing in his soul. He used to read the poetry of many Arab poets, ancient and contemporary, such as Tarafah Ibn Al-Abd, Al-Mutanabbi, Al-Nabigha Ath-Thubyani, Antarah Ibn Shaddad, Ahmed Shawqi, Omar Abu Risha, Ibrahim Naji, Omar ibn Abi Rabia, Ali Mahmoud Taha, and many others. Taha Husein says about Abdullah Al-Faisal: Our poet, the prince, was given the means and abundance. Allah extended hope to him and bestowed upon him the blessing of a contented life that was worthy of providing him with the blessing of mind, contentment of the soul, and tranquility of the heart that many like him enjoy. Nevertheless, he did not grow up in Najd alone. Rather, this unknown, beautiful, and charming companion – deprivation – grew up with him that appears to him as a relative, until deprivation tempts him with himself and makes him covet his closeness and the enjoyment of his company (Husein, 2022, p. 80).

Several critics, such as Al-GafilahTeam (2023), mention that Prince Abdullah Al-Faisal moved to Hijaz, formal education was in its infancy, and obtaining a primary certificate at that time was a sign of boasting and pride, so his father enrolled him in Al-Faisaliah School in Makkah, from which he obtained his primary certificate. He devoted himself to reading books on literature, history, and politics. However, what attracted him primarily and made him find himself in it was poetry, so he began reading and contemplating the poems of great ancient and modern poets. Thus, his love for poetry and poets resulted in the birth of his poetic mastery. Also, former French President Jacques Chirac wrote about him when he was Mayor of Paris, saying: "The literary masterpieces used in Abdullah Al-Faisal's poetry come between the writer and the genius of the language he uses. They reflect what lies between the creator and the literary Arabic language, which became the tool and art for his poetry" (Cultural Editor, 2017).

Abdullah Al-Faisal is a fan of Arabic poetry. According to Dahami (2022b), "Arabic poetry sprung from Arabia because the land was too preoccupied with commercial matters and other things to allow literature to evolve. Like all other widely used languages, the Arabic language has been exposed to alternatives and has fluctuated and swung in a variety of contexts. As a result, its vocabulary and verses have changed through addition, subtraction, and sculpting, and many imported expressions have entered it at various points before being codified and formed in periods unknown to antiquity".

Al-Faisal increased his cognitive sciences by reading and examining literature, history, and politics and sitting with scholars who were guests of Hejaz, among the notables of the Arab and Islamic worlds. From his readings and exposure to the poems of great poets, he developed a passion for classical Arabic poetry and Nabataean poetry together. "Whoever reads the poetry of Abdullah Al-Faisal realizes that he is an aficionado of poetry and a good reader. He has absorbed many books of ancient and modern Arabic poetry and has been influenced by creative poetry. (Al-Humaid, 2007). He read the poetry of Tarfah, Al-Nabigha Al-Thubyani, Imru' Al-Gais, Omar ibn Abi Rabi'ah, Antarah, and Al-Mutanabbi. He also delved into the collections of Shawqi, Hafez

Ibrahim, Naji, Badawi Al-Jabal, Omar Abu Risha, and others. In this context, we must point out that he strongly opposed calls to renew and liberate Arabic poetry. He completely sided with the traditional vertical poem. However, this does not mean that he was a rigid, conservative poet. Those who wrote about his poetry unanimously agreed that he described it as gentle, smooth, and sweet. See more details at (Fath Al-Bāb, 1984, p. 102).

One of the signs of his poetic genius and his emergence as a poet referred to with the figure is that several critics and distinguished literary figures wrote about his poetry. One of the signs of appreciation for his person and his poetic and literary stature is that he was awarded an honorary doctorate in the humanities by a decision of the Board of Trustees of the Academy of Sciences and Culture, which is part of the "International Poets Conference", held in the American city of San Francisco in 1981. He was awarded the State Appreciation Award in Saudi Arabia in 1985. In 1989, he received another honorary doctorate in literature and the humanities from Shaw University in South Carolina. He was also honored in his country by launching a poetry award bearing his name (the Prince Abdullah Al-Faisal International Award for Arabic Poetry).

Among the Egyptian singing stars who also sang from his words were the brown nightingale Abdel Halim Hafez, who first sang for him in 1955; the poem "Samraa, O Childhood Dream," which he then sang in 1973 from his words and composed by Muhammad Al-Muji; and the song "O Owner of My Heart, O Captive my love". However, Saudi singers accounted for the lion's share of Al-Faisal's poems. The beginning was with the dean of Saudi song, musician Tariq Abdel Hakim, who was the first to sing and compose a poem for him in 1951. The audience and the artistic scene heard the masterpiece "Ya Reem Wadi Thaqif."

Through the decades, the location has had an important role in both traditional and contemporary Arabic poetry. Many poems use the location as a symbol and an image that the poet represents and appropriates to express their main point about the location and the significance and worth of this place in their minds. The poet may use the place to support his claim or to emphasize the importance of a statement by using it as a tale, a prelude, or a witness. See more at (Abu Saif, 2005, p. 217). According to Al-Moussawi (2021), the place represents an ever-present dimension in the pages of literature in general and between the lines of Arabic poetry in particular. It is enough for you to glance at some of the Arabic poems across the different eras to find the place looming at you between the letters, laden with symbolism, story, and imagination at times and light on them at other times.

He played an important role in reviving, organizing, developing, and advancing the sports movement. For example, he contributed to establishing the first organized official Saudi football league with a cup named after him between the teams of Makkah and Jeddah, and he participated in establishing the Saudi Arabian Football Federation in 1954. Through his efforts, he enabled his country to obtain membership in the International Federation of Association Football (FIFA). See more at (Al-Madani, 2022).

The Redemption: Poem Analysis

People's thoughts and locations for the idea of the homeland in their lives are quite distinct. The poets take pleasure in composing poems on Saudi Arabia, the nation, and its citizens, as well as the beauty of nationalism. People join together with their leadership via elegant poetry that expresses lofty and great ideas that transcend high mountains. With love and loyalty, the poet Al-Faisal glorifies the virtues of the Kingdom of Saudi Arabia. The kingdom is considered to reside in the poet's being, soul, and heart. The citizen shares this love and dedication and respects the government's lofty stance in upholding the truth everywhere. Poets respect their nations and extol their qualities through poetry. Al-Faisal declares, "I do not like flattery with a feeling that has an end behind it or honor that is a means to something. However, my only consolation is that I love my country and my people with unparalleled love. I am dedicated to my work and

loyal to the highest principles that my father instilled in the depths of my soul" (Al-Faisal, 1954, p. 22).

The prince poet Al-Faisal chants:

أفديك يا وطني إذا عزَّ الفدا بأعز ما جادت به نعمُ الحياة (قصيدة الفداء) (The Redemption) (Sabah, 2001, p. 717)

I sacrifice for you, my homeland, if redemption is the most precious thing that life has offered.

The national poem always revolves around the homeland in all its aspects and elements, including redemption and self-sacrifice of all that is dear and precious for the sake of its elevation and prosperity. Many poets deal with the concept of homeland in their poems, long and short, with one rhyme, as well as free or even combined poems. But only a few of them are glorious and creative. The poem Redemption by the poet Abdullah Al-Faisal is one of the immortal poems about the homeland and the paintings of redemption and sacrifice that the poet writes.

In the first poetic line, Abdullah Al-Faisal addresses his homeland as if it is human can converse and respond. The poet emphasizes the principle of redemption and sacrifice for the sake of the homeland. The poet's ability and wide linguistic ability are evident as he uses the antonym form with one word, but this word has two different meanings. The word is (عز), and its first meaning refers to scarcity, and the second meaning refers to a precious thing. We also find the same word repeated in this line to produce a beautiful musical rhythm for us, such as "Aza" and (بأعز) "Be'aza." We find repetition of the two sounds connected to "عز" in two different places in the same poetic line. We also find a musical rhythm in two similar words: (أفديك) "Afdik" and (الفداء) al fida, "Redemption." The first is a verb, and the other is a noun. Nevertheless, they have a similar meaning, unlike the first word "عز," which is similar in rhythm but different in meaning.

The poet says that he is ready to sacrifice himself and his money at a time when redemption and sacrifice are rare and dear. When sacrifice is rare, it is natural that it will be expensive. There is nothing more precious than the spirit and soul, and this is what the poet declares. What life brings is bliss, goodness, luxury, and everything beautiful, but the poet offers all of that with open arms and contentment for the sake of the eternal and proud homeland, the Kingdom of Saudi Arabia.

كل الوجود وما احتواه إلى الفنا إلا هواك يظل مرفوعاً لوأه

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

In this poetic verse, we find the poet Al-Faisal delving into the depths of religious and emotional spirituality, depicting the extent of his connection to his true religion, Islam, as well as expressing his poetic talents and his mastery of the immortal Arabic language. There is no doubt that what exists and is created on earth will reach its end, represented by annihilation, death, and disappearance, with the exception of Allah the Great and Majestic Creator. Allah, in Surat Al-Qasas (the Narration), says:

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (سورة القصص ٧٠)

"And He is Allah; La ilaha illa Huwa (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned" (Al-Hilali, 1997, Surat Al-Qasas, verse 70, p. 527).

In addition, in Surat Ar-Rahman Allah Almighty says:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (سورة الرحمن ٢٧)

"And the Face of your Lord full of Majesty and Honour will abide forever" (Al-Hilali, 1997, Surat Ar-Rahman, verse 27, p. 731).

This is the belief of the Arab Muslims, and it is a belief that is firm and unshakable, no matter what winds or intellectual storms blow over it. Existence, yes, is subject to annihilation, but the Allah Existent is the One who does not perish because He is the one who created this existence. Such philosophy can be sensed by contemplating the hidden connotations in this poetic line.

Returning to the poet's poetic conscience, we find that his love for his homeland made him wish that the homeland would remain eternal forever and ever. Love for the homeland is a high quality that cannot be described in words but in feelings and through poetry. He is the poet, and his passion for his homeland will remain high and raised, just like the flag flying high above the flagpole of glory and acclaim. Here, we find a comparison, through the poet's description, that the world is on one side and the kingdom is on the other.

This poetic line contains more than one rhythm and tone, which makes the rhythm a complement to the meaning, thus completing the two elements of poetry: deep meaning and good rhythm. Among the phrases with good musical rhythm, we find the two words (احتواء) *ehtawah* and (لواء) *lewah*, where we find the last syllable *wah* alliterate. We find that the syllable is reiterated to form a poetic effect and a sweet tone that is in harmony with the context of the meaning. The reader easily discovers that alliteration is an important literary term in literature, particularly in poetry. It is "the repetition of usually initial consonant sounds in two or more neighboring words" (Antrim, 2021, p. 134; Swovelin, 2019, p. 287).

يا مهد أجدادي يا كنز أجدادي يا ظل أمجادي

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

The pen of the poet Abdullah Al-Faisal continues to indulge in addressing the nation, imbuing it with subtle skills and ideas in the language. Still, it does not forget the historical aspects related to the chain of time. In this poetic verse, we find the poet addressing mankind through the homeland, drawing a historical page by mentioning the glories of his ancestors who struggled to unify this homeland under an eternal banner, which is the banner of Islam. As the poet describes it, this centuries-long history will be an immortal legacy and a precious treasure for grandchildren. It is a special kind of treasure of loyalty, love, and redemption that the grandchildren will preserve and follow in the footsteps of their ancestors.

يا مهد أجدادي يا كنز أجدادي يا ظل أمجادي

ya mahadu 'ajdadi, ya kanzu 'ahfadi, ya thela 'amjadi

We find in this poetic line an abundance of rhythm and tones that raise the poetic effect at the level of the poetic line.

Discussion

If the poets sang about the homeland, then the details of the place—the regions, cities, and villages—and the nature—the sea, mountains, and deserts—and the beauty, values, and heritage they contain—had a role in highlighting this relationship between them and the homeland poetically. All the elements of the place combine to draw the beautiful grand map of the homeland. We also conceive of a rhetorical picture packed with all the meanings of emotions that drive life and enhance the desire to survive. This is what we find in this beautiful poem by Abdullah Al-Faisal. A poem that is put together creates an image that embodies the nation in its true elements, such as passion, loyalty, and pride.

The quantity of Saudi poetry in English demands examination since it may reveal an unused reserve, which needs several inquiries, evaluations, and analyses on the subject. The researcher's inability to locate many literary references regarding the poet Abdullah Al-Faisal and his works, notably in English, is a notable drawback. The lack of written or documented information concerning Abdullah Al-Faisal's poetry in English is one of the researcher's key encounters. Al-Faisal is a renowned poet and author who has

created excellent poems. The poem "The Redemption" has some of the most important lyrics in Saudi Arabia's cultural history.

The works of Abdullah Al-Faisal should have received more consideration. It is suggested that both Arabic and English be used to gather, make it available, and study it. Like the bulk of Saudi authors and literary luminaries, Abdullah Al-Faisal's works had a significant literary impact. The poem, *The Redemption*, resolves to examine the poet's comprehension by employing the impact of contemporary Saudi poetry. The poet's love for his own country is the literary topic that the researcher hopes to uncover. With that said, the study promotes language learners' abilities to use verse in portraying their thoughts and ideas and imagination. The researcher attempts to investigate the poet's mastery of the usage of language in his poem, concentrating on the idea of the motherland. Poetry is enjoyed by those who cherish beauty and devotion, poets and critics alike. It may be employed as a poetic account (Almaktary, 2022) to reinforce the language in a range of settings, such as expressions of admiration and patriotism, as well as during calm and turbulent times. One may argue that the poet's mastery of language and talent in its use are apparent to the reader and critic. We discover that the poet has expressed the full line of poetry straightforwardly and understandably. There are not any peculiar expressions or outdated terminologies. Rather, everyone who hears the words is familiar with and comprehends them. Because of its clear and simple language, this poem speaks to all readers and listeners.

Conclusion

Al-Faisal's love of his country is manifested in this poetry due to his sincere attachment to his country and his strong conviction in national loyalty. As can be seen, Abdullah Al-Faisal, the poet, successfully evoked the reader through the poem the ambitions he wants to see spreading over the nation. Without a doubt, this endearing phrase implies something deeper than what most listeners would infer from the words' straightforward meaning. The poet's poignant poem and other literary works are meant to communicate with those in authority in the kingdom while also encouraging readers to live better lives. Only a skilled poet with the ability to translate what is in the spirit into literary form can properly convey this yearning. Other movements of thought, according to poet Abdullah Al-Faisal, suffer because love for one's homeland consumes all available space till one dies. The Kingdom of Saudi Arabia's literary resurgence, regeneration, and uniqueness may be linked to significant turning moments in the current literary trend. It is a natural phenomenon that develops through time, especially if the rank has a unique significance, and it shows Saudi Arabia's most profound and all-encompassing loyalty. An analytical description of selected lines of the poem "The Redemption" has shown the great spectrum and depth of the concept of the homeland. The poem "The Redemption" by Abdullah Al-Faisal has been presented and found to convey sentiments of love, respect, pride, and appreciation for the homeland. Through his poem, the poet Al-Faisal expresses his opinions, one of which is a reference to the record of the nation. It has been demonstrated in the poem "The Redemption" that it has values of pride and affection for the homeland. It includes thought-provoking modern interpretations of Saudi poetry that explore themes of present-day admiration and love of homeland.

Disclosure Statement:

I hereby declare that research ethics and citing principles have been considered in all the stages of this paper. Thus, I take full responsibility for the content of the paper in case of dispute.

Ethics Statement

I confirm that the manuscript has been created by the authors and not an AI tool/Large Language Model (LLM). I am fully responsible for the content of the manuscript and am thus liable for any breach of publication ethics.

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