

Home in the Poetry of Saudi Arabia Poets: Khalid Al-Faisal an Example of a Distinguished Arab (2)

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Abstract: It is well known that when a philosopher articulates his or her love for and affiliation with the homeland, he or she may represent the great homeland through a limited part of this homeland. It is worth noting that Makkah Al-Mukarramah is simply a small, light representation of the great homeland, which embraces Makkah Al-Mukarramah like the heart of the body. Consequently, through the striking poem “Umm Al-Gura” by Khalid Al-Faisal, the researcher wishes to highlight the poet’s knowledge while also illustrating his love for his vast landscape, the Kingdom of Saudi Arabia. The researcher, on the other hand, attempts to examine the poet’s talent through the use of poetic images and symbols in his poem. The study begins with a brief introduction, followed by a prevue examination of Saudi poetry then a glance at the significance of Makkah Al-Mukarramah. The study’s main focus is on the Saudi poet Khalid Al-Faisal with reference to some verse lines of his poem Umm Al-Gura (Çã ÇãPÑi). The study implements a critical-analytical method, keeping in mind the concept of home as its primary concern. A brief discussion and conclusion to the analysis are then given.

Keywords: *home in poetry, Kingdom of Saudi Arabia, Makkah Al-Mukarramah, Prince Khalid ibn Faisal, Saudi poetry, Umm Al-Gura.*

Introduction

Poetry validates the artistic movement that acclaimed the renaissance and opened up new vistas. As a result, the nostalgic poet personifies society's principles, beliefs, and values, such as love for one's homeland and pride in being a member of it, through his grandiose spirituality and openness. This is a result of the poets' love for their country, as evidenced by their participation in forums, their fighting alongside it in conflicts, their belief in their mission for it, and their understanding of their responsibility to it. They talked excitedly about it, praising its attractiveness. Poetry is a powerful expression that can have a significant impact on how the elements of identity are embodied. As a result, Saudi poetry has reached its pinnacle. The intellect that considers raising its level, detailing its steps, and attempting to move toward advancement, growth, and prosperity is such a pen. Its poets have created some excellent and valuable work. Furthermore, despite the enormous number of works of literature that Saudi Arabian creation has recently dealt with, poetry remains at the forefront of these arts because it is based on the longstanding history of Arab poets, both in the Kingdom of Saudi Arabia precisely and in Arabia generally.

Objectives of the Study

The purpose of this research is to identify and analyze the concept of homeland Saudi Arabian poetry in relation to a specific poet. It is to look into and recognize the poet's insight by using his alluring literary theme, "the homeland," as a pronouncement of his love for the poem's subject, the Kingdom of Saudi Arabia. The study, on the other hand, makes an effort to examine the poet's insights through the power of modern Saudi poetry.

Methods

As a literary study, this paper employs critical, analytical, and explanatory methods to assess the study's events. It is divided into four sections. The first point is an outline of some critical viewpoints, sights, and assessments of Saudi poetry, displaying the status of Saudi poetry as a genre of living literature. It is a brief overview of the principle of homeland in the Kingdom of Saudi Arabia

as well as its significance as a theme of the study. The following point is about Makkah Al Mukarramah, which represents homeland concerning one of the poems of a great Saudi poet, Khalid Al-Faisal. The study attempts to provide information that would have been obvious from a close examination of a poet example who admires his homeland. These are crucial, especially in the case of an analytical portrayal. This exhibits the validity of a genuine methodological study that takes into account both visual metaphors and image fusion in the selected verse lines. In this case, the critical-analytical approach may prove helpful because it shows how the evaluation will be influenced by poetic attributes to fit with the current sorting procedure.

Saudi Literature: A Prevue on Poetry

Because Saudis are seen as a unified ethnicity that shares the same language, religion, and culture, Saudi literature attracts a lot of attention from critics. Several literary voices assert that Saudi literature, like Arabic literature, is the permanent expression of a civilization rather than a small group of individuals. Its authors were men from a wide range of ethnic backgrounds who, yet, were assimilated into a new and larger Arab nation, losing their national languages, traditions, and customs under the influence of the Arab conquerors. Arabic literature includes Saudi literature as well. Nonetheless, there are many different cultures and traditions among Arabs. The literature aims to portray two different educational systems—Arabic and national—and how they impact morality and traditions in particular. Despite the fact that Saudi stories have not received much critical attention, famous critics and others convey their love for Saudi literature and its historical evolution. The Saudi literary legacy was hardly ever brought up in conversation for a long time. According to a number of critics, “contemporary Saudi literature is usually regarded as a vital, imperative, and important aspect of literature. Aside from the ongoing discussion, it can be argued that Arabic literature has established itself in the field. This has taken the form of hundreds of fiction collections published throughout the Arab world, including the Kingdom of Saudi Arabia, a rich national center for this literary genre.

A brief history of Saudi literature's growth is beneficial for a better knowledge of the genre. The structure and degree of activity in Saudi literature have changed as a result of three crucial stages. Some critics assert that literature reflects society since literary works typically reflect activities in some way. Every moral criticism affects society in some way. This approach essentially favors the literary aesthetics of the work and instead concentrates on specific characteristics of modern Saudi literature. Because literary works frequently reflect engagements in some way, some literary critics contend that literature reflects society, history, as well as modernity. Literature is regarded as a form of expression or a product that can be examined analytically just like any other material possession in society. In this approach, literature serves as a study object since it simultaneously reflects and develops from reality. The literary growth in the Arab world as a whole, and Saudi Arabia in particular, has seen the rise of new genres of literature such as literature, tale, and theater. It has now evolved and is no longer restricted to the old crafts of poetry and limited prose. Literature, short stories, poetry, and theater can incorporate a variety of literary forms.

It is literature that combines several literary aspects and components, including storylines, poetry, singing, various dynamic performances, and others. Nonetheless, each of these disciplines engages with society's intellectual growth. Some critics claim that the Renaissance's vitality in Arab countries was what enabled the literature to thrive and the emergence of a transient period for the study of the Renaissance and its social and political foundations. "For the Saudi pioneers, authors, and developers who helped to establish the Saudi literary renaissance" (Dahami, 2023b). The Saudi literary renaissance is also evident in the writings of numerous Saudi authors and literary figures in a variety of literary genres. Under the king's wise sustenance, many young and old people triggered their appetite for thought, modernization, and revitalization via their pens. These writers had excellent opportunities and possibilities to begin writing in a variety of literary domains, such as criticism of literature's various forms and many other types of thought, intellect, and literature.

Makkah Al Mukarramah

Islam is often regarded as having its roots in Makkah (also written as Mecca). Islam honors Makkah as the birthplace of its prophet Muhammad. Many names have been used to describe Makkah. Muslim scholars typically use this term to refer to the holy part of the city, which is the immediate vicinity of and includes the Al-Ka'bah (also written as Al-Ka'abah), although it is widely thought to be a synonym for Makkah. It is further claimed to be the earlier name for the valley that is located there. The Arabs use the word Makkah as its official transliteration because it sounds more like Arabic. "Its unique role in Islam is reflected in its full name, 'Makkah Al-Mukarramah', which stands for 'Makkah the Honored', also translated as the 'Holy City of Makkah' (Egal, 2016). According to (Dahami, 2018b; Chenery, 1869. p. 12; Hogarth, 1922. p. 17), the earliest extant Arabic literature was written when Arab tribes held a position of dominance. It was evident in the significant land of Arabia, particularly in Tihamah and Al Hejaz, to which our poet Salamah ibn (son of) Jandal belongs, the region of Makkah and Medina, as well as in Najd, or what is known as the high land of central Arabia.

There is no question that these speakers used all of the grammatical inflections when speaking. The poetry of the time serves as adequate justification. Similarly, Makkah came the closest to the modern standard of civilized life of any other settlement in peninsular Arabia, to the extent that we are able to speak about it. Likewise, Makkah "was a central midpoint in Arabia, and the tribe's life was the most distinctive feature of people and land" (Dahami, 2020b). No one can deny the contribution and influence of Arabic and Islamic civilization on the West. This influence originated with the rise of Islam that saw light in Makkah () but steadily has expanded in Yathrib (يَثْرِب), later called Al-Medina El Monawara (المدينة المنورة) (Dahami, 2020a).

The influence of literature among nations, from a country to another and from [a] continent to another, is tangible and palpable all over the ages. No one can deny the contribution and influence of Arabic and Islamic civilization on the West. It started since the middle ages until the renaissance period and likely after, with witnesses of Andalusia, Constantinople, Holy Mecca and Al

Medina El Monawara, Baghdad of Iraq, Al Quaraouiyine Masjed of Morocco, Great Masjed of Kairouan in Tunisia, Al Azhar of Cairo, Umayyad Masjed in Damascus, and many other beacons of learning and knowledge in Arabic Islamic world. Now the idea is contrary, Arabs are influenced by the West. The idea is that the contribution and influence of literature among nations is mutual (Dahami, 2017).

Hajar (هاجر) gave birth to Ishmael when Abraham returned to Palestine. Sarah was so envious of Hajar that she made Abraham send Hajar and her child to a barren valley on a low slope in the Hijaz, close to the Holy House, where they would be exposed to oncoming floods. He chose for them a location above Zamzam towards the upper side of Al-Masjid Al-Haram in Makkah where neither people nor water was available, and he left his wife and infant with a leather box containing some dates and a jug of water while returning to Palestine. Not very long, they ran out of both food and water, but thanks to Allah's favor, water sprang forth to support them for some time. Everyone is already familiar with the entirety of the Zamzam spring story. See more at (Al-Mubarakpuri, 1996, p. 18; Al-Mubarakpuri, n. d.). It was and still is a dominant feature of Arab literary unity. Trade and mercantile travelers, south and north in summer and winter, as well as literary festivals and celebrations like Souk Okath and annual pilgrimages to the Holy Ka'abah of Makkah, have all played an important and significant role in intensely making Arabia steady, stable, and forever. Prior to Islam, poetry had achieved some level of superiority and merit. "The processes of judging, evaluating and assessing of the various poems presented have been taken in annual literary councils in Souq Okath near the town of At-taif (الطائف). The councils were organized by the attendance of great poets who were esteemed as judges and referees" (Dahami, 2021). Poets gathered at Okath's annual centennial to perform communal recitations and compete for prizes. See more at (Ibrahim, 2017, p. 89; Hammour, 2006, p. 181).

With the witnesses, proof, confirmations, and justifications of Holy Makkah and Al-Madinah Al Monawarah, the Arab-Muslims lived a reasonable life of study, culture, erudition, and knowledge in the Arabic Islamic world from the Middle Ages until the Renaissance period and maybe after. In the

past, the powerful Arab tribes in Arabia, particularly in Tihamah, Al Hejaz, Najd, and the territories of Makkah and Al Medina, maintained a position of dominance that was consolidated throughout the significant nation of Arabia (Dahami, 2023a). The birthplace of the prophet (ﷺ), the location of the Qur'anic revelation, and the spot where Mohammad (ﷺ) received the prophetic role. Makkah bears immense significance in the hearts of billions and maintains its reputation as the holiest place in the world. Its position is so great that in Surah Al-Balad Allah swears by it, as does Surah Al-An'am. He (ﷺ) calls it the Mother of Cities. A place that is both a blessing and a sanctuary.

Presently, Islamic and Arab historians are predominantly, according to Faris (1946), attentive to poetry, the Holy Book of Qur'an, and lineage. They have depicted two central potentials in the history of the epoch prior to Islam: the first, the town of Makkah and its Holy place of worship and pilgrimage, Al-Ka'bah; the second is the typical open life of the travelers and nomads (Dahami, 2018a). Everyone who values beauty and loyalty, including poets and rulers, enjoys reading poetry. It can be used to support the language in a variety of contexts, including periods of peace and war as well as praise and national pride. When the poet sings about home, respects it, and highlights its beauty and pride, he or she is symbolizing the identity that a person feels through belonging. Khalid Al-Faisal is the owner of these talents, which he employs to demonstrate his love for his cherished, enormous motherland, the Kingdom of Saudi Arabia.

Al-Faisal produced a large number of ardent poems, demonstrating his versatility in writing, especially poetry. The term "homeland" is used to describe the place and things associated with a poet's compassion, such as his thoughts and chanting. This investigation focuses on Saudi Arabian poet Khalid Al-Faisal and the concept of home. It consistently strives to illuminate some literary characteristics of contemporary Saudi poetry, such as the concept of familial bonding. The topic of "homeland" is given special attention in the study as an indication of the direction that contemporary Saudi Arabian poetry is taking.

Khalid Al-Faisal: The Poet

Khaled Al-Faisal is a brilliant Arab poet who is able to link beautiful words to each other, looking for deep meanings. In his poetry, we find calmness, sweetness, majesty, and sincerity of expression. A poet of fertile imagination, sober in style, with a wonderful choice of rhymes and elaborate use of the word. Khaled Al-Faisal can use popular poetry for any of his purposes. In his poetry, we find strength, admiration, and meaning, and his fame as a knight of the word, flowing with wisdom and the right saying, is not hidden from anyone. Al-Faisal was able to instill in the memories of his listeners the sweetest, most wonderful, and most beautiful poems. He has an amazing ability to convey his poetic feelings and suffering in a beautiful way. We also find in his poetry the splendor of the statement and the smoothness of the style. Khaled Al-Faisal is an artist of words and a painter at the same time. His poems are full of transparency; the reader shakes hands with his most wonderful poems. His poetry extends beautifully, so when he writes poetry, he breaks the barrier that stands between the poet and the reader. He wanders and gets closer to the pulse and feeling through his words, which he translates like a skilled painter. At the same time, we find him a distinguished plastic painter, such as in his excellence in producing delicate poetic words that are entrenched in memory and do not leave it.

We find his poetry renewed permanently and in every situation. His poems have left their clear imprints in popular songs, so we find them no less beautiful than their predecessors. He gives generously and masters the art of the poem. His poems carry in their contents the highness and elegance of the letter, as he is keen to address his poem to the mind and the limbs. He gave poetry a poetic painting that constitutes all poetic purposes such as spinning, wisdom, loyalty, description, praise, lamentation, and many others. Everyone agrees that he is one of the Arab knights in the field of poetry in the modern era. As a result of the magnificence and beauty of the meanings of his words, singers Talal Maddah and Muhammad Abdo, and many other Saudi Arab singers, sang his poems.

Khaled Al-Faisal, a poet like a flag, was born in Makkah Al-Mukarramah

in the year 1359 AH. He was educated at Taif School, then in the United States of America, and then at Oxford University in England. He has been the main influence on the establishment of Al-Faisal Cultural and Literary Magazine. He also played a major role in establishing Al-Watan newspaper, which is published in one of the most attractive cities in the south of the Kingdom of Saudi Arabia, the city of Abha.

The patriotic poem was integral to the nation on all of its events and holidays in order to convey the poets' feelings to the people, among themselves, and ultimately to the entire world as a statement of eternal oneness. It is the "motherland," the unending love, and it will always remain the homeland, no matter how many times the poet calls 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. Poets have a patriotic duty to do so, much as Saudi poets have the ability to express their love for their nation by chanting for and singing about it. They significantly contribute to nationalism and a sense of belonging among Saudi Arabia's future generations. The poet's attachment to his nation of origin represents a positive emotional turning point in his life. The poems the poet writes about his country, the Kingdom of Saudi Arabia, demonstrate how he shapes both identity and domestic life in various ways and from various vantage points.

The poet's feelings are not more accurate and profound than the feelings of others unless he has a philosophy of his own through which he expresses those feelings and ideas. Khaled Al-Faisal's philosophy is evident in his poetry as well as in his conversations and sayings. He is a poet as well as a writer with distinguished thoughts. His philosophy stems from the guidance of the Noble Qur'an and the teachings of our Prophet; may Allah bless him and grant him peace. He says in many of his dialogues and words what they contain: Everything that is in the interest of my nation, my country, and my life, I accept it on the condition that it does not affect my faith and my Arabism. The poet Khaled Al-Faisal believes that the issue of renewal and development should not affect confidence, with its main sources represented in the Book of Allah, the Noble

Qur'an, the honorable Sunnah of the Prophet, and the consensus of Muslims. German, English, French, Spanish, Urdu, and Danish are just a few of the foreign languages into which Khalid Al-Faisal's poetry has been translated. "Letter and Color (حرف ولون)," his collection of poems, has been translated into Chinese and Russian. "Words (كلمات)" is a book written by Khalid Al-Faisal that was released in 2011. The book "From and to Al-Ka'abah: Building Man and Developing the Place" was then released three years later in 2014; a new book named "The Weight of Speech (وزن الكلام)" was then released in 2015. The release date for a new book titled "Verses" was set for five years later. A year later, publications continued with the release of Khalid Al-Faisal's "Poetry Collection," which was released and then displayed at the Riyadh International Book Fair in 2022. Khalid Al-Faisal gave the concept of "homeland" a great deal of thought in his poetry and voiced worry over its lofty and valuable position. It is important to notice that the significance of the homeland in modern poetry resembles that of the old Arab poem, which has dedicated itself to the site since its ancient history. Without a doubt, the idea of "homeland" evokes great emotions of pride and appreciation for individuals who possess these impulses, which, in the minds of his listeners and readers of his poetry, appear as images and metaphorical images.

Umm Al-Gura: Poem Analysis

When discussing poetry, especially when arguing the homeland, we are considering a full existence. The concept of the motherland holds a very special place in people's lives and hearts. The national language is poetry. The most passionate and heartfelt feelings and emotions are expressed in poetry. It is more profound to celebrate the splendor of the nation through poetry. Furthermore, because the Kingdom of Saudi Arabia is an Islamic country and its people are Muslims, it is natural for the poet to be proud to be both a Muslim and a Saudi. The two holy mosques are Makkah and Al-Madinah, which is a central issue in the discussion. They are the central stars guiding all people, Saudis, Arabs, and Muslims alike. Khaled Al-Faisal is one of the poets whose voice was raised in praise of Makkah Al-Mukarramah, Umm Al-Gura.

One of the characteristics of a distinguished and creative poet is his choice of expressions, words, and terminology that have deeper connotations for the listeners of the poem. The poet does not tell an ordinary story through a poem, but rather paints artistic paintings of different dimensions and contains multiple symbols for the listener, each according to his understanding, mental faculties, and imagination of the events of the story composed in poetry. In addition to that, there is the role of the poetic and musical tools produced by the poet to increase the beauty, splendor, and power of the poem for the listener. In this first poetic line of the poem "Umm Al-Gura", the linguistic beauty is evident in the poet's choice of terms that suit his imagination, as well as the understanding expected from the listener.

In this poetic line, we find important terms related to seeing and listening, such as the words "light", "eye", "sound", "hear" and "call", but the most significant of these words is the word (سَنَا) which refers to brilliant luminous. The poet is skillful at choosing this expression that expresses the poet's wide talent and knowledge of the Arabic language and its magnificence. In addition to that, the poet has a deep understanding of the Holy Qur'an. It is likely that Khalid Al-Faisal borrowed this term from the Book of Allah, which we find in the saying of Allah Almighty, >رِطَابًا صَوَّيْكَادُ سَنَا بَرَلْقَهُو يَذَلْهَبُ ب؟
"The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsir At-Tabari] (Al-Hilali, 1997, p. 474, verse 43 of Surat An-Nur). The Arabic word (سَنَا) "sana" means a bright, luminous thing, but to a degree so intense and powerful that the one who sees it imagines that the power of the luminosity catches the eye. The poet uses a formula of exaggeration accepted in poetry. It is natural that when a person is born, he does not perceive anything around him because his perceptions and sensations are still incomplete. It is natural that a person feels his mother for the first time after his birth only as a result of the instinct that Allah bestows on the mother and the newborn. The poet's construction descends into a metaphorical dimension, aiming to illustrate the depth of loyalty, love, and adoration for the homeland that transcends everything.

There is no doubt that this poetic line clarifies a stronger meaning than the general understanding of the superficial meaning that is understood

through the direct meaning of words. The poet's infatuation with his city, Makkah Al-Mukarramah, or Umm Al-Gura, suggests that the poet is born every day, or, in other words, that every new day he awakens; he does not possess his faculties and ideas except Makkah Al-Mukarramah unless he is in it or outside it. It is an instinctive love that grows with man, especially if this place has a special sanctity, such as Umm Al-Gura, which is symbolic of the broader and deeper love of the Kingdom of Saudi Arabia.

وأول ماوطتُ رجلي تراها وأول شربةٍ من حلوا ماها

And the first drink of the sweetness of its water, and the first time I set my feet on its soil.

Continuing with the previous poetic line, the poet goes on to describe his love and adoration for the homeland, represented by Makkah Al-Mukarramah. Having depicted the symbols of the eye, sight, listening, and listening, the poet completes the tangible factors that make the homeland at the forefront of many things. The credit goes back to the homeland this time, as the poet tasted the first drink from the most beautiful water of Makkah. Every Muslim knows and understands that the sweet water of Makkah lies in the holy water, which has been preserved by Allah's care since the date of the birth of the Prophet of Allah, Ismail. Prophet Ismail is the son of the Prophet of Allah, Ibrahim, when the virtuous "Hajar", mother of Ismail, was searching for water between the corners of As-Safa and Al-Marwah at a time when Makkah was uncultivated. It is the water of Zamzam. See more at (Yusef Effendi Zadeh, 2021, p. 437; SPA, 2020; Amara, 2011, p. 141; Al-Mallah, 2011, p. 20)

Another symbolic expression that links the relationship between the poet and Makkah is that the poet's birth was in the land of Makkah and on its soil, which every Saudi, Arab, and Muslim cherishes. Here comes the poet's pride in saying, "The first thing I set my feet on was its soil."

ترى اول ما دخل صدري هواها ولو شطت بي الأيام عنها

And if days took me away from it thus, its air is the first that entered my chest

No matter how times change, Makkah is always in the heart and conscience of the poet, constant and rooted. Moreover, no matter how much preoccupation

may lead him away from Makkah on distant days, Makkah is with him, and in his heart, he keeps it. It is as close as the air he breathes. Al-Faisal confirms, and he is truthful, that his first breath of air was the air of holy Makkah. It is worth noting that Makkah Al-Mukarramah is only a miniature symbol of the great homeland that embraces Makkah Al-Mukarramah like the heart of the body. It is also known that when a person expresses his love for and belonging to the homeland, he sometimes symbolizes the great homeland through a small part of this homeland. Thus, if one may say so, the description of the poet and his love for Makkah is a rooting for his great love for the Kingdom of Saudi Arabia, in which every inch is as important as its cities and villages, its valley, and rural and urban areas.

In this poetic verse, the poet uses two terms that express vernacular, namely (شطت) "Shatat" meaning "far away" and the other (ترى) "Tara" meaning the conforming "thus".

ولد فيها نبيّ الله طه وانا لي الشرف صرت ابن مكه

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

It is an honor and a source of pride for a person to belong to Makkah Al-Mukarramah, the place of revelation and the destination of Muslims, including our poet, who played the melody of his love with a timeless poem. One of the privileges of the poet Khaled Al-Faisal is that he is one of those who saw the light and saw life on the soil of Makkah Al-Mukarramah. If we wanted to talk about the praises and glories of Makkah, we would need books and then more books, and that would not be enough to describe its status and place among the cities. 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.

وروحى تقطع بززم ظماها يظللني من الكعبه كرامه

I am shaded by the dignity of Al-Kaaba and my soul quenches its thirst with Zamzam

The glorification of the homeland continues through Makkah Al-Mukarramah in particular, with characteristics whose dignity is reflected in the person who adores it. In this poetic line, the poet extends the shadow of glory, whose rope does not break with Makkah. In the previous poetic verse, the poet mentioned that Makkah is the pure place in which the pure Prophet Muhammad, may God bless him and grant him peace, was born. In this line, he moves to another of the glories of Makkah, which is represented by the presence of the honorable Kaaba, whose dignity is sheltered by every Muslim, including the poet Prince Khaled Al-Faisal, who was able to describe the spiritual experiences he experienced in the holy place, Makkah Al-Mukarramah. Ba Salloum (2003), states that Al-Ka'bah is the first house set up for people and the first house erected on earth for worship. It is the house that was built by our father Ibrahim, peace be upon him, by the order of Allah. Al- Al-Ka'bah was built with the help of Ismail; peace be upon them both (p. 27).

Zamzam is not just water for hydration only, but for what it is drunk for. Therefore, whoever intends to drink for pleasure, then it is like that, and whoever intends to treat and heal is entitled to that if the intention is good. For the benefits of Zamzam water, see more at (Al-Mawsili, 2019, p. 104). Here, in this poetic line, the poet combined two of the honors of Makkah: the first is the honorable Kaaba, which remains with its spirituality, and the other is the water of Zamzam, which is the watering of the pilgrims from the days of Ismail - peace be upon him. See more at (Al-Makki, 1998, p. 74).

Discussion

With certainty and commitment, Khalid Al-Faisal begins his recording of the poem "Umm Al-Gura," as well as his impressions and beliefs about his homeland. The poem best exemplifies his approach, which makes use of notable and significant words. He continues to offer fleeting flashes of hope mixed with need and want. The belief of this essay was a study and assessment of the symbolic and emotive portraits in a poem by Khalid Al-Faisal, a contemporary Saudi Arabian poet who wrote about home. "Umm Al-Gura" is thought to be one of the important poems in the Kingdom of Saudi Arabia that needs more

research and analysis in Arabic and English as well as across a variety of literary genres to fully expose the range of modern Saudi poetry. "Umm Al-Gura," a poem by Khalid Al-Faisal, was written with a sense of pride for the nation Makkah symbolizes. It is possible to draw the conclusion that Khalid Al-Faisal's talent and aptitude for utilizing poetry to glorify his grand homeland, the Kingdom of Saudi Arabia, has important and noticeable implications after examining and evaluating the poem's chosen poetic lines. The study set out to demonstrate the significance of Saudi poetry by displaying the creativity of one of its pioneers. In addition, the analysis tried to immediately place poetry in the Kingdom of Saudi Arabia, a rapidly expanding Arab country that also promotes literature, education, and culture in addition to modern poets and literary luminaries. Khalid Al-Faisal, who devoted his life to elevating Saudi Arabia and creating modern Saudi poetry, is one of them.

Conclusion

In order to understand the lineage and legacy of Arabic poetry, it is important to examine Khalid Al-Faisal's poetry and pay particular attention to his originality. The voice of the nation's love is Khalid Al-Faisal. In court, he speaks for his home. As Saudi Arabia enters a new phase of its growth, Khalid Al-Faisal offers critics and readers the chance to get to know a unique, committed, and innovative Saudi poet. The poets of Saudi Arabia have left behind a considerable quantity of original works that show their love for their own countries. It represents Saudi Arabia metaphorically. This dedication can only be captured by a skilled poet who has the ability to transfer what is in the heart into the written records of the poet's brain. According to the poet Khalid Al-Faisal, until one dies, one's love for one's country and country takes up a lot of room to the detriment of other intellectual movements. Turning points in the contemporary literary movement include the Kingdom of Saudi Arabia's literary renaissance, renewal, and creativity. Poetry and other literary works by the poet are meant to inspire readers toward a better existence while also reviving and addressing the kingdom's problems. Without a doubt, this beautiful statement expresses a deeper meaning than the common perception of the obvious meaning conveyed by the words' literal meanings. The poet's obsession with Makkah Al-Mukarramah, also known

as Umm Al-Gura, suggests that the poet is born every day, or, to put it another way, that he awakens every new day with no other place possessing his faculties and ideas, whether he is inside or outside of it. It is an innate love that develops with a person, particularly if the location has a specific sanctity, like Umm Al-Gura, which represents the wider and more profound love of the Kingdom of Saudi Arabia. It is the greatness of the poet Khalid Al-Faisal to draw several brilliant illustrations of the greatness of the homeland through a representative city, the holy city of Makkah.

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