**Home in the Poetry of Saudi Arabia Poets: Abdus-Salam Hafeth**

**an Example of a Distinguished Arab (3)**

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Abstract:With particular reference to the Saudi poet Abdus-Salam Hashem Hafeth, this study tries to shed light on some literary characteristics of modern Saudi Arabic poetry. It specifically focuses on the concept of homeland as an illustration of the status of modern Saudi Arabic poetry. One may argue that Arabic poetry is in a good place right now among Arab authors, critics, and poets. By using the poet's magnificent city as a representation of his affection for his big country, the Kingdom of Saudi Arabia, the researcher attempts to demonstrate the poet's intelligence by showing his gorgeous city as a symbol of his love.

An introduction starts the study, then, it analyzes the subtitle Arabic Poetry: The Tongue of the Arabs. Afterward, a brief analysis of Glimpse at Eternal Saudi Poetry and the Conception of Home in Saudi Poetry. The study's primary section employs a critical-analytical method to evaluate Abdus-Salam Hafeth's poem Nostalgia, Oh My Home. The examination of the poem concentrates on the idea of home as its central theme and covers verse lines nine through eleven. Finally, the research comes to a brief conclusion with some remarks.

**Keywords**: Abdus-Salam Hashem Hafeth, Arabic literature, Arabic poetry, home in poetry, Saudi poetry

**INTRODUCTION**

Arabic poetry has a rich cultural heritage. Unquestionably, poetry is a genre that has flourished in a variety of forms throughout the history of Arab literature, with some of the earliest writings of typical and standard Arabic literature. Poets, who write in the classical language can argue about any subject, brag about themselves, participate in competitive wit, or generally try to outdo one another in terms of their depth and breadth of knowledge, intelligence, or capacity to make things up. Although there is a far less thorough historical record of Arabic poetry, historians do have proof that poetry is an old and varied art form in great literature.

Critics affirm an opinion about the Arabic poet, claiming that the concept of poetry as a literary form emerged later. The poet is his tribe's revelation and spokesperson, their peace advisor as well as their defender and promoter of conflict. Traditionally, the entire tribe has been content to reveal the arrival of a poet, defender of its treaties, and singer of its grandeur and majesty.

Typically, Arabic poetry has always represented the Arabic nation's core literary saying. Since the Pre-Islamic period, the custom of gathering in the nighttime on the canvas around the poet, paying attention to people's lives reproduced in verse, has invited listeners to reproduce the common and unconstrained quality that Arabic poetry has been obsessed with since its inception. Benevolence and hospitality have traditionally played an essential role in Arab tribal ideals, and are an integral component of manliness, or what is known in Arabic as murü'a [muruwwa].

Arabic poetry has been used as an official measure to preserve the majestic, fantastic, great, and splendid achievements of the Arabs. Champions and clannish lineages emphasize moral values such as hospitality, charity, fortitude, valor, and benevolence. The lives of the people are reflected in Arabic poetry. Long before Muhammad (صلى الله عليه وسلم) bonded the numerous contending factions into a singular entity inspired, at least temporarily, by a similar purpose, this advertently shaped their minds, set their nature, and made them morally and spiritually a country.

As much as it has argued for circumstances, ideas, ideologies, views, and thoughts, both nationally and internationally, Arabic poetry has articulated Arab integrity, conscience, and morality. The standard method for documenting the beauty, perfection, splendor, exceptional, and superb deeds of Arabs has been and is Arabic poetry. The main characters and clannish genealogies applaud generosity, open-handedness, boldness, daring, and hospitality with a standing ovation of moral reverence. All of that is beautifully described by Arab poets. Arab values have historically emphasized hospitality, making it a crucial aspect of manliness. Arabic poetry writing is a part of a much larger literary tradition.

**Arabic Poetry: The Tongue of the Arabs**

Like poetry from other languages and cultures, Arabic poetry typically identifies the primary literary expression and mode of communication for the Arabic people. Arabic poetry plays a significant role with its constant reliance on sound, undertone, and connotation, as well as with its appealing tones, rhyme, rhythm, and cadence. Without any prior understanding or training in poetry, the ancient Arab poet used to constitute his poem according to its rhythms and feet. It was more of an Arab disposition. The ears reject and alienate them the moment the speaker strays from these poetic weights. The ancient poet chose his poems specifically because they rhyme, making them easier to remember and more beautiful when recited.

The Arabic poet discovered that due to its wide range of synonyms and diversity of idioms, it is a wonderful shelter for him to turn to. Al-Muhalhal ibn Abi Rabi'ah is credited with being the first to prolong poetry and introduce more units into Arabic poetry, which had previously only allowed for one line of poetry and two hemistiches. See more at (Al-Batalusi, 2021, p. 100; Abdul-Mateen, 2019, p. 196). Furthermore, “Arabic poetry raised a distinctive voice that reverberated across the desert, village, and town. Among its functions at religious feasts and commercial fairs was its influence in confirming a common macro culture across the varying micro-cultures of Arabia” (Dahāmi, 2020a; Allen, 2006: 78). Poetry may have a primary approach to the shifts occurring in cultures and civilizations, as the best contemporary Arab poets have frequently argued.

In Arabia, Arabic poetry and the language before it are known for their precision, exactness, and accuracy in terms of expressions and arrangements. Proverbs, perspicacity, sagacity, and wisdom abound in the Arabic language. However, they are Arabs themselves. Those who support Arab traditions, rituals, and ways of life in order to make the best use of the Arabic language in varied contexts are Arabs even if their origin is not. A select number of the jurists, philosophers, historians, poets, and storytellers who made Arabic their tongue and helped to make Arabic literature one of the most prolific in the world could claim to have Arabic ancestry.

The Arabic language taught poets to speak courteously when expressing their thoughts, which is one of the inventive features of Arab poets in using language. They never spoke anything other than poetry, whether it was praise, satire, or elegy for a relative, friend, adversary, or another person. The elegance of the Arabic language can be seen in a variety of literary genres, including prose, rhetoric, novels, folktales, grammar, morphology, and derivation. Poetry is regarded as a literary genre in which many poets succeed in all types of poetry, including passion, praise, irony, and lamentation. Poetry is, nevertheless, the most significant and best literary genre that has an impact on the language. The Arab poets were all gifted with great diction and intention, the ability to employ rhyme and rhythm, and unique enhancements that add a lovely touch that pleases the ears. They have all excelled and innovated in the use of rhetoric. See more on (Al-Yousifi, 2006, pp. 101, 225; Yacoub, 2006, p. 305; Al-Yousefi, 2005, p. 52).

Because of the literary forms written in the Arabic language, poetry continues to hold the top spot. From the position it had held since almost sixteen centuries ago, throughout the pre-Islamic era, it did not budge back an inch. It continues to be Diwan Al –Arab - the Arabs' Diwan. This implies that poetry serves as the literary figures' cultural hangout or salon. “Arabic poetry has always been regarded as Diwan al-Arab (the repository of Arabs), a resort in times of sorrow and happiness, of defeat and victory, an expression of the Arab people's cultural ideals and great aspirations” (Dahami, 2018b; Allen, 2000, pp. 65-66).

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. “The Arabic language, in contrast to many other languages, has a large vocabulary and can convey new ideas through the use of sophisticated grammar structures like derivation and molding” (Basha, 2020, p. 22; Durad, 2016, p. 6). However, understanding and appreciating an expression's enunciation and connotation help critics, scholars, and poets learn and gather evidence. The Arabic language is known for its precision, exactness, and accuracy in terms of phrases and their arrangements.

Arabic poetry is a legitimate method for recording the bright, amazing, and marvelous deeds of Arabs. It spreads from mouth to mouth and has an infinite number. The fact that all listeners admired it whatever they were, high or low, wealthy or poor because it is very alluring. Furthermore, "Arab poets' attitude towards their past poetic legacy and tradition 'could be regarded as a reliable indicator of their degree of modernism. As is to be expected, different stages in the development of modern Arabic poetry were accompanied by related changes in the attitude to the past indigenous tradition'" (Dahami, 2021; Al-Musawi, 2006, p. 10). Arabic poetry is replete with melodies and beautiful intonations. Values like generosity, hospitality, daring, bravery, and tolerance are valued by the clannish genealogies with the thankfulness of morals.

Arabic poetry has typically defined the prevailing literary maxim for the Arabic world, in addition to global poetry. Poets, philosophers, thinkers, historians, and storytellers are a few of the people who influence Arab traditions and help spread the use of Arabic poetic speech. For a common purpose, the lives of the people subconsciously molded their minds set their characters, and morally and spiritually formed them into a country. They elevated Arabic literature to a position among the most active and inventive literary languages worldwide. One of the main impacts on the Arabic culture is poetry, so poets take pleasure in the Arabic blood, especially the poetry of the past, with its rich legacy.

Furthermore, Arabic is the language that preserves this elaborate, intense, wealthy, productive, and diverse culture resulting from poetry. Without significant dialectical alterations, the Arabic language has maintained its identity in Arabia. It is said, “In Arabia, the Arabic language has retained its originality without very much dialectical alteration” (Dahāmi, 2019a; Arbuthnot, 1890, p. 23). The Arabic poetic language is substantial and deep. It is not a sea but resembles a deep ocean, the more dives you take, the harder it is to get to the bottom. The Arabic language has been compared to the sea by certain critics because it is a living renewed language. Arabic can be thought of metaphorically as a bottomless, deep-sea where diamonds, valuable stones, amethysts, and pearls can be found.

The poet compared the magnificence of the Arabic language in its diversity and riches to the grandeur of the vast sea, a wonderful description of both form and content. Despite being old, the language has been revived. The Arab poet Hafith Ibraheem is posing a question in the poem. Its goal is to put the scales back in their proper place; pride. Through it, the poet uses priceless pearls to depict the language's creation and meanings. See more at (As-Sahrawii, 2014, p. 86; As-Sadi, 2012, p. 45). The Arabic language has been made available to the public, just like other well-known tongues, and it has changed and flourished in a variety of settings, resulting in the modification of its glossaries and poetry through sculpture, substitution, and diminution.

Some analysts provide a favorable picture of the Arabic language, claiming that it is an expression of history. History is a nation's status, but Allah changes it in terms of how it relates to that nation's history and how that nation relates to it. It will be discovered to be the unchanging quality that only disappears with the loss of national identity and the separation of the nation from its past. Like many other languages still in use today, Arabic is a reflection of how people behave. One of the things that ties a person to a group is language. It is also seen to be a social phenomenon and a way to affect human behavior. See more on Al-Gaisi, 2019, p. 340; Ar-Rafi'I, 2009, p. 39).

**A Glimpse at Eternal Saudi Poetry**

The influence of Saudi literature can be seen in the rhetorical, literary, and poetic works of numerous Saudi literary figures and authors. History, didactics, and education can be understood as the main consequences and motivations of the Saudi revival. As the wellspring and fountain of knowledge and culture, the leaders of the nation paid close attention to their constituents. Saudi Arabian poetry evolved and advanced in accordance with social, economic, and cultural advancements as a result of the Kingdom of Saudi Arabia's development in all spheres of life. The media, the press, radio, educational institutions, libraries, printing press, and other general effects on the development of literature were just a few of the influences that contributed to the revival of poetry. The Holy Qur'an, Prophet Muhammad's hadiths, and classical literature were also significant inspirations for the poetry revival. “It was left to the Qur’an as the Holy Scripture revealed to the Arabs in their own language to provide the impetus for the development of an Arabic literary language” (Beeston, 1983, p. 214). Saudi poets borrowed perception, imagination, thought, and symbolism from classical poetry.

National poetry, which honors the accomplishments of the country and the fervor of its citizens, is another amazing genre of poetry that encouraged and inspired modern poets to create it. The poets enjoyed composing poems about Saudi Arabia, the man, and the land, and they liked creating lyrics about the splendor of nationalism. It is poetry, which implies that it depicts the struggles, hardships, and concerns of the populace. Their goals, aspirations, and analyses of these challenges are solid, convincing, and appealing.

According to various reviews, a remarkable category of poetry affected and inspired a number of well-known Saudi poets. Because it captures the beauty, magnificence, and grandeur of the nation, as well as the fervor of its citizens, it is referred to as national poetry. The Kingdom of Saudi Arabia has been providing and affording free public education, learning, and education with all of their procedures, in addition to paying university students and researchers, which is how a powerful nation seizes the possessions of advancement. As the foundation and source of civilization, education, and wisdom, the Kingdom took excellent care of its citizens.

One of poetry's allegedly new driving forces is national poetry. Modern poets have written widely about social issues and emphasized their desire to purify society by discussing issues such as poverty and its origins, as well as the rise of deceit and treachery. On the other side, when they discussed loyalty, honesty, and fidelity, they emphasized their concerns about appearing content in some unpolluted social circumstances. They also showed reverence for misconceptions and their power over some members of society. In addition, the poets used to compose poetry about women's education and developing social ties.

**The Conception of Home in Saudi Poetry**

Poets and rulers alike, as well as ordinary people who value beauty and loyalty, are avid readers of poetry. It can be used to support the language in a number of situations, such as praise and national pride, as well as in times of peace and conflict. It is claimed that the poet portrays the identity that a person senses via belonging when the poet sings about home, appreciates it, and emphasizes its exquisiteness and pride. Undoubtedly, the status of the homeland in contemporary Saudi Arabian poetry expresses the sentiment of belonging to the land and identity. It is a symbol of the memories of the past, the civilization of the present, and the vision of the future. The homeland means the presence and entity associated with the poet’s humanity in his hopes and pains and the singing of his glories. Hence, this meaning must have clear and unambiguous repercussions on the poetic text of many Saudi poets. The Saudi poets' awareness and consciousness of their love and affection for the homeland have manifested themselves in many rich and overflowing forms of feelings and affection. The homeland is inspiring and dwells in the depths, which are rooted in the interior of the self.

The poet carries within him the wealth of emotions that every person feels for his country because of his or her wide-ranging affection for home. Numerous analysts, observers, and reviewers claim that nationalism is a universal human feeling. The Arab poets have preserved a large body of original works that reflect their love of their native countries, like the Saudis. It is a representation of an Arab and his homeland as a locality and loyalty. However, only a talented poet can capture this devotion, transferring what is in the heart to the written records of the past.

When critics examine the homeland as it appears in the poetry of Saudi poets, they discover a variety of visions and patterns. They come across poetry that extols the virtues of the land, yet these visions are often political, social, cultural, or romantic in nature. Everything is a result of the poets' devotion to their native country. As a result, poets are proud of extolling their country and taking part in its splendor on every occasion, as said by critics. At the sword of the pen in every conflict, poets stand with the nation. The Saudi poets are aware of their obligation to their country and are confident in their message to it. These skills and features belong to Abdus-Salam Hafeth, who uses them to show his devotion to his beloved large home, the Kingdom of Saudi Arabia. Hafeth wrote a lot of fervent poems, showing his wide range of writing, particularly in poetry.

The national movement, the national interests, and the love of the homeland, according to poet Abdus-Salam Hafeth, take up a significant amount of space alongside multiple intellectual currents until his end. At the age of 68, Hafeth passed away in Al-Madinah. “Several papers opened their gates to intellectuals and writers to contribute to the literary movement's progress. Many writers, critics, and literary figures availed such an excellent opportunity to bring inert notions into the public” (Dahāmi, 2020c). One of them is Abdus-Salam Hafeth. Such a poet gives thought to his love for his native country and speaks of its grandeur with the highest meanings and the most lovely, truthful pictures. A notable Saudi poet is, no doubt, Abdus-Salam Hashem Hafeth.

**Al Madinah Al Monawarah in Literature**

One of the fundamental disciplines that has received a lot of attention is literature as a means of human knowledge. Throughout the millennia, literature has had a noticeable and tactile impact on cultures in different countries and on different continents. The contributions and influences of Arabic and Islamic civilization on Western culture cannot be disputed. This influence started with the rise of Islam, which started in Makkah (Mecca) and subsequently expanded to Yathrib (يثرب), afterward known as Al-Madinah Al Monawarah, where Abdus-Salam Hafeth belonged and wrote the finest examples of his graceful Arabic poetry in longing for his city and country.

Indeed, the Middle Ages were a really valuable period. It underwent substantial advancement in a number of scientific disciplines. The Arabs played a crucial part in assimilating much of the Greek knowledge and sciences. They took what they had learned and translated it into Arabic formulations that made sense to people. The Arab Muslims put a lot of effort into the translating process. The Arab-Muslims led a rational life of learning, culture, erudition, and knowledge in the Arab-Islamic world from the Middle Ages until the Renaissance period and possibly after, with the witnesses, evidence, verifications, and justifications of Holy Makkah and Al-Madinah Al Monawarah.

Since the middle ages until the renaissance period and perchance after, with witnesses, evidence, verifications, and justifications of Holy Mecca [Makkah] and Al-Medina El Monawara, Andalusia, Al Quaraouiyine Masjid of Morocco, Constantinople, Great Masjid of Kirwan in Tunisia, Baghdad of Iraq, Al Azhar of Cairo, Umayyad Masjid in Damascus, and many other shining examples and beacons of education, culture, erudition, and knowledge in the Arabic-Islamic world, Arab-Muslims led a real human civilization. (Dahami, 2020b).

The Arab tribes in Arabia once held a position of power that was consolidated in the important country of Arabia, particularly in Tihamah, Al Hejaz, Najd, and the regions of Makkah and Al Medinah. The city of Al Madinah was a significant center in Arabia, and the time after the emergence and ascent of Islam was characterized by a vibrant cultural life. Poets, philosophers, thinkers, historians, and storytellers are frequently the ones who shape Arab traditions and the way the Arabic language is used today. They elevated Arabic literature to a position among the most prolific and inventive in the world. They take pride in having Arab blood.

In the city of the prophet, no one forgets the remembrance of his Holy Masjid (المسجد النبوي الشريف). The simultaneous presentation of several dimensions is a marvel of the imagination. Not only Abdus-Salam Hashem Hafeth and the people of Al Madinah but all Saudis and Arab Muslims, place a high value on Al Madinah Al Monawarah.

**Abdus-Salam Hafeth and his Poem *Nostalgia, Oh My Home***

Abdus-Salam Hafeth is a poet who lived during the early years of Saudi Arabia's modern literary renaissance. Although his birth date is uncertain, and according to some documents, Hafeth was born in the shade of the city of the Prophet in 1929. As was common in many regions of Arabia, he was raised and schooled in the regular school known at that time as Al-Kuttab. Early on, he was able to memorize verses from the Holy Qur'an. He paid visits to a number of sheikhs of Al-Hadith and teachers. When Abdus-Salam Hafeth questioned academicians and researchers, his intelligence was clear to be seen.

 From the beginning, Abdus-Salam benefited from the expertise of his teachers in a wide range of vital sciences for the community, which had a positive and significant impact on the community's fabric, language, and literary unity. His frequent readings and his historical and literary works in the sectors of education and literature were extremely helpful to him. Born, schooled, and reared in one of the holiest and purest places on earth, Abdus-Salam Hafeth is a talented poet and author. He was inspired by the holy atmosphere of this dignified, graceful, and calm city, Al Madinah Al Monawarah. He is “believed one of the principal modern thoughtful pioneers in the country. “He is one of the pillars of the literary movement in the Kingdom, who is hoped to bear its literary and cultural fruits, which is closely linked to one of the important entities that is the Arabic language” (Dahami, 2022).

It is believed that the poet portrays the identity that a person perceives via belonging when the poet sings about home, appreciates it, and emphasizes its beauty and pride. These skills belong to Abdus-Salam Hafeth, who uses them to show his devotion to his beloved large home, the Kingdom of Saudi Arabia. Hafeth wrote a lot of fervent poems, showing his wide range of writing, particularly in poetry. Nationalism and the love of the homeland, according to the poet, take up a noteworthy amount of space together with multiple intellectual currents until the end of life.

Among the creations and inventions of intellect and the mind, poetry is the most complex, profound, and moving in terms of language. Only poetry has the capacity to reach the highest levels of fluency, coherence, and eloquence. The most alluring decoration for tales and languages is poetry. It is said that poetry is the literary form that best reveals a person's mind; it is supposed that poetry can control itself the easiest of all expressions; therefore, it is ‘Nostalgia, Oh My Home’.

Humans are connected to their homes and places of residence because they are constantly reminded of their early years and childhood there. There are certain kinds of relationships that exhibit reverence, respect, and love, and there are others that exhibit suffering, longing, and want. Numerous Arabic poems, like the one under discussion, reflect this connection in all of its various and varied manifestations, suggesting a longing for the country, the Kingdom of Saudi Arabia, represented by Al Madinah Al Monawarah.

Dahami (2022), states that the poem of Abdus-Salam Hafeth “carries feelings of love, pride, and admiration for his homeland. The poem begins with the word (دَارِي وَسِرُّ الهَوَى البَاقِي وَأَوْطَانِي), which bears his thoughts, and it is a reference to the status of Al-Madinah and its remarkable history”. In the poem entitled ‘The Nostalgia, Oh my Home’, the author experiences love and nostalgia for his native country whenever he is away from it for a period of time. It causes feelings of detachment, then nostalgia, then affection. Abdus-Salam Hafeth initiated his poem by saying:

1. دَارِي وَسِرُّ الهَوَى البَاقِي وَأَوْطَانِي يَا طَيْبَةَ النُّورِ يَا رُوحِي وَوِجْدَانِي (Dahami, 2022a;dahami, 2022b; Hafeth, 1993, p. 592)

1. My home and the secret of the lasting fondness and my homeland

Oh Teebah of light, oh my soul and my sentiment

9. زَوْجِي تَقُولُ وَفِي أَضْلاعِهَا لَهَبٌ مَتَى نَعُودُ لِجَوِّ العِزَّةِ الهَانِي

My spouse speaks, with a flame in her ribs,

When shall we return to the delightful surroundings of honor?

Prudent readers might remember the previous lines of the poem 'Nostalgia, Oh my Home,' (الشوق يا وطني) about the homeland and longing. This is the ninth verse line of the poem, but the first in the analysis of this paper. In this investigation, the researcher continues in his endeavor to attempt probing the depth of the potentiality of the poet Abdus-Salam Hafeth with regard to the conception of the homeland and the ability in employing the classical Arabic language as a reference to its magnificence. “It is an acceptable language owing to its flexibility in hearing and understanding especially to the chanting verse as well as the rhythmical utterance. The Arabic language has the ability to meet various terminological needs” (Dahami, 2019b). One of the crucial factors in poetry is the deep meaning or the usage of connotations such as metaphor, simile, allegory, and several others.

What attracts to poetry is the symbolical metaphors. The poet allegorically says ‘with a flame in her ribs’ (وَفِي أَضْلاعِهَا لَهَبٌ) using a metaphor that tells about the flame as a concrete idea, but the intent is not concrete; there is no real flame. It is a connotative indication in which the wife metaphorically says that the flame is abstract. It is a reference to an inner feeling. The sadness of being away from home is like a flame in the body. It is a comparison between the flame and foreignness. The foreignness of the homeland is similar to the flame that burns the soul, not the body.

Affection and hankering about the homeland is a means of affiliation, pledge, and loyalty. The poet returns to the interrogation pattern, but it is not he who delivers the question. In this line, the poet increases the process of participating in the issue of affection for the homeland. He is not alone in his longing. His wife has the same reaction to the theme of nostalgia for home. The poet allows his spouse to be the mouthpiece of this line as an indication of the importance and value of the homeland, particularly if the person is traveling away from his home. Homesickness is a natural factor among people but not all can well express their feelings, moods, thoughts, sentiments, attitudes, and affections towards their homeland or native land.

The poet says that he is having a conversation with his wife, who enquires about when they are unable to return to the delightful home of honor. The wife tells her husband about her longing not only for inner feelings but also for physical pain. This sort of pain is distressing, as if it is the flame in the body. The flame is painful in a particular part of the body, which is the ribs. The measure of longing can be felt even if the person is comfortable in his being away from home.

10. قُرْبَ النَّبِيِّ نُصَلِّي فِي مَسَاجِدِهِ وَالرُّوحُ تَصْفُو بِمَا قَدْ كَانَ أَسْقَانِي

Close to the Prophet, we pray in his Masjid

While the soul becomes calm after what has been of illness

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

This situation reminds us of the saying (Hadith) of the Prophet who says, addressing Bilal ibn Rabah, “Let's rest via prayer, Bilal” – ارحنا بها يا بلال – (Zaghloul, 2021, p. 420; Ash-Shatibi, 2018, p. 89; Az-Zamakhshari, 1998, p. 263). The sense of Al-Hadith of the Messenger, may Allah's prayers and peace be upon him, is that raising the call to prayer and doing the prayer makes the Muslim relax psychologically, passionately, and emotionally, despite the fact that prayer is an obligation. Whoever refuses to perform it, Allah will punish him/her. It is as if doing it is a relief from the troubles of this world, and in doing the prayer, the Muslim finds intimacy with Allah - the Mighty and Sublime - from all worries and anguish. As the books of Al-Hadith and the biography tell us, the Messenger, may Allah bless him and grant him peace, used to pray whenever grief or affliction fell upon him. Comfort and relief in prayer are for the humble and the one who submissively loves doing it.

11. أَقُولُ: بَلْ كُلُّنَا شَوْقٌ أَلَسْتُ أَرَى حَتَّى الصَّغِيرَيْنِ فِي آهَاتِ ظَمْآنِ

I say: Nay, we are all longing. Do I not even see

The two little ones in groans of thirst?

In this verse line, it is the turn of the poet Abdus-Salam Hafeth to reply. The question of the spouse of the poet in the previous two lines is supported by an answer and a question at the same time. Abdus-Salam Hafeth says, addressing his wife, ‘we are all longing for our home’. ‘It is not only you who long for the homeland; it is not also I who long for the homeland, but also the two children share the matter’. The circle of participation in home affection and longing is enlarged by the two offspring. The two little ones are thirsty but not for water or milk but they are strongly thirsty for their homeland.

It is the ingenuity and originality of the poet that gradually broadens the sphere of yearning. In the first eight verse lines, the ideas created are the notions of the poet alone. In the following two verse lines – the ninth and the tenth – the poet allowed the voice of his second self to express her passion for the love of homeland. The wife of the poet and the mother of the children has as the same amount of admiration and affection for the homeland as the poet himself. This sort of affection is both physical and spiritual. It is the admiration of the land and the same extent to the ones who lived – the Prophet – and who live right now on its grounds.

The poet Abdus-Salam Hafeth depicts an amazing picture of his two little ones with an astonishing description. The poet could create attractive portraits of deep impressions from the reactions of two less experienced kids. Naturally, the children do not have that nostalgia expected of the mature ones, but it is the deep insight of the poet to involve the two children with similar hankerings. The readers of this verse line might conceive from the Arabic phrase (حَتَّى الصَّغِيرَيْنِ فِي آهَاتِ ظَمْآنِ) many reactions to the situation. They can realize the groan, moan, and sighing but not of thirst as the direct denotation of the word (ظَمْآنِ); it is as mentioned earlier because of such hankering for home – the big home.

**Discussion**

One of the amazing potentialities of the poet is the language in which we touch that the poet is skilled at using classical Arabic (اللغة العربية الفصحى) properly. Using properly, in my perspective, does not refer to the grammar, the structure, or the syntax of the sentence but the usage of terminology in the poetic context. Poetry does not sometimes stick or commit to grammar as the meaning of the text permits.

From the very beginning, poetry is attached to pupils’ minds and hearts in different forms such as harmonious humming, singing, chanting, reciting and enjoying lyrics 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 (Dahāmi, 2018a).

Poetry has a space of freedom. The ingenuity of the poet is clear in dealing with classical Arabic. All the words in all the verse lines fall under it. We cannot find an archaic, irregular, or vernacular word.

The first verse line of this paper shows that all the terminologies are classical.

زَوْجِي تَقُولُ وَفِي أَضْلاعِهَا لَهَبٌ مَتَى نَعُودُ لِجَوِّ العِزَّةِ الهَانِي

The last verse line also confirms the perspective that all the words and phrases are classical.

أَقُولُ: بَلْ كُلُّنَا شَوْقٌ أَلَسْتُ أَرَى حَتَّى الصَّغِيرَيْنِ فِي آهَاتِ ظَمْآنِ

Two interesting dimensions in this paper can summarize the task. The first is glorifying and elevating the homeland—the Kingdom of Saudi Arabia. The second is the extraordinary and outstanding ability of the poet to raise the status of the Arabic language through the use of Standard Arabic.

Even though Abdus-Salam Hashem Hafeth is a well-known Saudi national poet, the researcher is concerned about the paucity of references to the poet and his work in Arabic as well as English. The poetry of Abdus-Salam Hafeth is revered as a priceless piece of the country's rich legacy. It is suggested that academics carefully evaluate and study the literary creations of Hafeth. The importance of understanding the mind of Abdus-Salam Hafeth as a prominent Arabic poet who serves as an example of Saudi pioneers who contributed to the evolution of Saudi Arabic poetry should encourage researchers to carry out greater research on the poet and his poetry.

**CONCLUSION**

The concept of homeland is an important theme in Arabic poetry in nature, and particularly in Saudi poetry. The poem by Abdus-Salam Hafeth is certainly one of the excellent pieces of modern Saudi poetry. It has shown the magnificent and praiseful status of Saudi literary history that remains forever. Abdus-Salam Hashem Hafeth, through his poem, demonstrates and exhibits that it carries a consciousness of satisfaction and fondness for the nation. The poetry in this study evokes and stirs feelings of desire for the realm while Abdus-Salam Hafeth is away for some time. As a result, the poet uses his poetry to convey his ideas and makes references to his love of his city and country. The author of the poem The Nostalgia, Oh My Home, expresses a sense of alienation, melancholy, and longing. Abdus-Salam Hafeth's poem, particularly the points dealing with home and nationality, has brought richness and hegemony of diction with the intensity of zeal and vision. One of the most prominent instances of Saudi poetry is thought to be the poem by Hafeth. In contemporary Saudi and Arab poetry, the poet offers fascinating modern takes on national identity and affection for home. The poem shows the praise that the city deserves. The poem by Abdus-Salam Hashem Hafeth is one of the most important contributions to Saudi poetry.

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