

HOME IN THE POETRY OF SAUDI ARABIA POETS: GHAZI ABDUR-RAHMAN AL-GOSAIBI EXAMPLE OF A DISTINGUISHED ARAB (1)

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Abstract. The homeland is a location of grandeur, prestige, pride, fulfillment and dignity in the poets' accomplishments. The natural beauty of the country narrates the enduring tale of love for a nation; even the sounds of nature found room for admiration and praise. The researcher plans to emphasize the poet's erudition, knowledge, skill and ability while also signifying the poet's respect and admiration for his homeland, the Kingdom of Saudi Arabia, through some verse lines of the poem "Sunset Garden" by Ghazi Al-Gosaibi. On the other hand, the researcher tries to examine the poet's skill in the manner in which he used the Arabic language in his poem. Another example of the poet's genius is his beautiful use of ancient Arabic as a metaphor for his love of his huge motherland, the Kingdom of Saudi Arabia. After a brief introduction, the study looks at Saudi poetry that celebrates the beauty of the home. The main part of the study deals with the Saudi poet Ghazi Al-Gosaibi. The study applies an analytical-critical-descriptive approach to inspect selected verse lines from Ghazi Al-Gosaibi's poem "The Sunset Garden" (حديقة الغروب), giving emphasis on the concept of home as its principal interest. Then, a recommendation and a brief conclusion to the study are given.

Keywords: Ghazi Al-Gosaibi, homeland, home in poetry, Kingdom of Saudi Arabia, "The Sunset Garden", Saudi poetry.

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Received: 3 August 2023; **Accepted:** 22 November 2023; **Published:** 30 January 2024.

ادبنا العربي يحكي قصة تاريخ، والتاريخ يذكرنا بحضارتنا العربية الخالدة التي يجب علينا ان نعيد سببها بقالب جميل للأجيال (يحيى دحامي).

Our Arabic literature tells the story of history, and history reminds us of our immortal Arab civilizations, which we must recast in a beautiful mold for future generations (Yahya Dahami).

1. Introduction

The spirit of progress and modernization has been incorporated into Arabic poetry in many of its current experiences. Modern poetry, in many ways, embodied a fresh perspective that was both intellectually and artistically in tune with the time. It was unable to do away with the historical information that poets embraced, nevertheless. It enhanced creative originality by being given an expressive, evocative and semantic force through heritage sounds. Arab poets strive to utilize poetry as a means of communicating the straightforward human experience through the use of possibilities, sensory connection, dependence on symbolic structures and colors and visuals that portray the sometimes unclear internal symbol. Projecting past events onto the present is one of its most crucial phases.

Poetry, in principle, is a neutral phenomenon, just like music. The goal of poetry is not to recreate the world and the target of poetry is not to keep the world as it is. There are poets who wrote revolutionary poetry and there are other poets who sang about the status quo. There are militant poets, base poets and sincere poets. As for poetry, by itself, it does not have a tendency to go in specific directions and does not recognize false slogans. Poetry is a beautiful, magical speech where poetry talks about children, about heroes, about human beings and about others. Poetry talks about victories and defeats, tournaments and events and it remains poetry.

Poetry has a role in literature and society as a whole because of its abundance of thoughts and emotions. Poetry allows authors the ability to highlight their skills and originality via the melodies and versification of poems that are derived from the depths of their thoughts. Poetry has a major role to play in encouraging nationalism throughout history and in many parts of the world. The majesty of the homeland, its loyalty, its praise, and the singing of its grandeur and state need genuine honesty from the human being toward his nation. The poet ignites the countless emotions that fill everyone else's hearts with love for their nation because of their deep attachment to their native place.

Without a doubt, the idea of "homeland" evokes great emotions of pride and appreciation for those who possess these impulses, which, in the minds of his listeners and readers of his poetry, appear as pictures and metaphorical paintings. A poet attempts to have some sort of impact on the reader's conscience and reputation when he employs an image or a symbol. The poetic image also makes the experience the poet conveys and describes come to life for the listener, who subsequently reacts to it either favorably or negatively, depending on whether the knowledge was caused by the poet himself or by the world around them.

Methods of the Study

This study reveals the validity of a rigorous, meticulous examination that evaluates the usage of metaphors and images in the selected verse lines. This analysis uses analytical, critical and descriptive methodologies. The information discovered by this kind of investigation would have been exposed by a thorough analysis of the literary techniques. These are crucial, especially when presented analytically. It quantifies the study's occurrences as a literary analysis by using analytical and critical thinking skills. A detailed inspection of the literary techniques would have revealed the information uncovered by this type of inquiry. They are essential, particularly when presented analytically. It demonstrates the validity of a careful, methodical examination that assesses the usage of portraits and visual metaphors in the chosen poetry.

Objectives of the Study

Using the poet's desirable literary theme, the "homeland," as a gratitude of his affection for the Kingdom of Saudi Arabia, the poem's subject, the aim of this investigation is to analyze and pinpoint the poet's understanding. However, the research tries to examine the poet's intellect by examining how well he knows modern Saudi poetry.

2. Saudi Literature: National Poetry

It is thought that understanding Saudi literature in general and Saudi poetry, in particular, is crucial since Saudi Arabia's society has seen enormous and major changes and transformations that have allowed it to transition from a life in the desert to a contemporary one in a matter of decades. These enormous shifts and alterations affect not just the outwardly materialistic and economic elements but also the intellectual, cultural and social realms. "National poetry, which celebrates a country's splendor and its people's fervor, is another stunning genre that modern poets have shifted to and were encouraged to produce. The writers delighted in writing poetry only about Saudi Arabia, Arabs and the splendors of nationalism. It is poetry, which implies that it depicts the struggles, hardships and concerns of the residents" (Dahami, 2023a).

Poets fight for their nation with their writing in every battle, session, forum and occasion. The poets' love for their own country is the source of everything. As a result, critics assert that poets are content to extol their nation and bask in its grandeur whenever they choose. The Saudi poets are certain of their message and conscious of their responsibility to the country. "All over the ages, man is linked to his or her home and place of residence, which he or she continuously recalls the avenues of childhood and youth. Association and loyalty are innate sensitivity and a genetic predisposition. It may be stated that a man's affection for his homeland develops and evolves with him/her until it becomes part of his/her consciousness" (Dahami, 2022a). It is the "homeland," the everlasting love and it will always remain the homeland, no matter how many times the poet screams out for it. A wonderful collection of nationalistic verses was produced by Saudi poets over the course of nearly nine decades and it has left an enduring impression on Saudis and the rest of the Arab world. Poets have a patriotic duty to do so, much as Saudi poets have the ability to express their love for their nation by screaming for and singing about it. They foster a greater sense of belonging and patriotism in the Kingdom of Saudi Arabia's younger generations. His devotion to his nation of origin is an empowering emotional turning point in the poet's journey.

The poem reveals, according to Idlibi, B.M. (2015), the person in front of his life and all his experiences. The poet's poetic experience is open to life experience, which makes situations overlapping across the two experiences. This is because poetry is nothing but an interpretation of the existence of a being who investigates the secrets of life. The poet praises it for concluding the introductory verse or the poetic introductory verse, with two verses that form an invitation to acknowledge the impact of time and self-transformation. Hence, a call to return, like those who did and a call to rest after all this fatigue that robbed oneself of itself.

The poems the poet writes about his country, the Kingdom of Saudi Arabia, demonstrate how he molds both citizenship and domestic life in various ways and from various vantage points. Aware that there are no words or gestures that can fully communicate a person's love for their nation, the poet provides society with a poetic vision that everyone should embrace. This shows that the citizen understands the importance of being a part of and contributing to the kingdom and its significance.

3. Ghazi Al-Gosaibi: The Poet and the Man

Ghazi Al-Gosaibi (also written as Al-Qusaibi), whose poetry reflects his impact on ancient history, particularly the Arab heritage connected to the concerns of the nation, is

perhaps the most well-known Saudi poet. His sensitivity is combined with the poet's, creating elaborate undertones. The concept of place for Al-Gosaibi has added an aesthetic dimension to the poetic text, especially with regard to the homeland. This concept is demonstrated by the poet's love for his homeland and belonging to his homeland, the Kingdom of Saudi Arabia. He gave the place a fascination with its history, originality, symbols, connotations and social attitudes experienced by the poet, which made the reader more eager and enthusiastic to visit these places.

Ghazi Al-Gosaibi was born in Hofuf, Al-Ahsa region, in 1941. At that time, the kingdom did not have birth certificates or other certificates. Al-Gosaibi was born in an environment saturated with depression because his mother was not happy with their move to Al-Ahsa, nor was her mother, who accompanied her to Al-Ahsa. The society was peculiar to them, with its traditions and social manifestations. The people of the Hijaz had an openness at that time that did not exist in Al-Ahsa or other regions of the kingdom as a result of contact with several civilizations and cultures through pilgrims and visitors who came to Mecca and Medina. His mother was both uncomfortable and happy with her life in Al-Ahsa and was always nostalgic for life in the Hijaz. See more at (Abdulrahman, 2019; Al-Hindawi, 2013; Abdulgader, 2011).

The critic Saeed Ad-Dehiyah Al-Zahrani, (2010), expresses his opinion, saying that we must remember something important about the humanity of Ghazi Al-Gosaibi, just as we remember something about his career. He had a great contribution in this aspect, some of which-which is a lot-we do not know anything about. When Ghazi Al-Gosaibi entered the first cabinet formation after the martyrdom of King Faisal-may Allah have mercy on him-the first thing he thought about was his interest in poets, writers and writers who were going through difficult financial conditions. His intercession for them with the rulers was a reason for closing the door on the financial hardship they were suffering from.

Ahmed (2010), states that Al-Gosaibi lived a stormy life full of giving, progress, achievements and multiple successes. Throughout his life, Al-Gosaibi had a conscious awareness. In the sense that he is a great intellectual through giving, so culture and creativity do not distract him from influencing other areas of life through the same title. He is the diplomat and gifted literary figure; at the same time, he is the literary figure and the talented diplomat.

The poet Al-Gosaibi uses symbols as words or images to construct and develop the Arab character. Al-Gosaibi uses Arab culture as a multi-semantic code to create his figures. He uses them as a supporting symbol in the structure of the poetry text, whereby he is able to create a total distinction between past events and the present in order to emphasize their fundamental incompatibility. By using figures who have significance for the wider Arab collective consciousness, Al-Gosaibi hopes to arouse the recipient's emotions and transform them in opposition to his current circumstances.

The poet, Al-Gosaibi, is the one who can best capture happy and sorrowful experiences together. He is similar to an artist who expresses, embodies, portrays, draws and paints, as well as a musician who exposes his miseries while performing, rattling the conscience, particularly if he has a mental or physical illness. He accurately draws from his personal experience, moving the listener with all of his lexicon, pictures, dreams and melancholy rhythms. In order to benefit from the unique insights and the mythological environment, which depend on the element of diagnosis, he opens up wide possibilities.

For Al-Gosaibi, the homeland is represented in that it is a place of nostalgia and longing, a place of sorrow and pain, a haven after alienation and travel and has the features of a desert whose features are formed by his personality, which masks its soil after

absence and alienation. It symbolizes beauty, adoration and eternal love. The homeland is the beautiful identity whose descriptions fall on its cities, so that love, beauty and adoration mix and become one thing mixed with the flavor of the homeland and its beauty. The homeland is a place of majesty, prestige, pride, gratification and dignity in his achievements; the terrain of his homeland tells the eternal story of love for his homeland, and even the sounds of nature found a space for his praise and adoration for his homeland.

Belonging to homeland represents loyalty to a land where he lived his life and is in harmony with his love for his homeland. A poet's "homeland" is the location and things he or she connects to his or her humanity, such as their ideas, suffering and chants. The poet from Saudi Arabia and the idea of home are the main subjects of this inquiry. "In Saudi poetry, "homeland" is a crucial idea" (Dahami, 2023b). It continually tries to shed light on several literary characteristics of contemporary Saudi poetry, such as the topic of familial attachment. The research gives special consideration to the concept of "homeland" as a reflection of the direction that contemporary Saudi Arabian poetry is moving in. There is an argument to be made that among Arab writers, critics and poets, Saudi poetry is now booming.

In Arabic poetry in general and Saudi poetry in particular, the conception of the home is structurally considerable. The poetry of Saudi poets has been shown to be of such great prominence through their poetry. They determine that it contains an attitude of admiration and praise for the nation. When a poet chants about, idealizes and points out the attraction and self-esteem of home as a pivotal poetic manifestation, he then reveals the distinctiveness that a person thinks through belonging to that home (Dahami, 2023c).

Ghazi Al-Gosaibi is both a great poet and a famous novelist. His works include amazing poems, novels, essays and short tales. He compiled books of poetry, including "A Battle without a Flag", "Poems from the Pearl Islands", "For the Martyrs" and "The Sunset Garden." He has made several contributions to journalism, but "The Eye of the Storm", a collection of essays that appeared in *Al-Sharq Al-Awsat* during the second Gulf War, is his most well-known literary critical work. Other books and essays by Al-Gosaibi include topics including politics, development, and other subjects. The most well-known of his books is "Life in Administration". He talked about his work history and administrative background. He has authored so many novels. In addition, Al-Gosaibi wrote several lovely and interesting poems.

This man we are talking about is the writer, poet and novelist, His Excellency Dr. Ghazi ibn Abdur-Rahman Al-Gosaibi. Al-Gosaibi was the Saudi minister of labor and the former minister of industry, electricity, health and water ministries. Al-Gosaibi was the Kingdom's former ambassador to the United Kingdom and Bahrain. He was also the holder of a proven administrative record in his various positions. Al-Gosaibi owns prolific productions in the arts of literature, poetry, stories, novels and essays. See more at (Al Awadi, 2022; Al-Issa, 2010). In addition, among the most prominent contemporary Saudi poets whose literary texts are shaped by various artistic images of paradoxes is the contemporary Saudi poet Ghazi Al-Gosaibi. His poetry represents a kind of development and modernity among his generation. He was able to employ modernity in his evolving poetry with the multiple paradoxes that attract his poetic works and give them their own taste (Ash-Sharafi, 2011).

Al-Gosaibi has emerged in poetry, becoming one of the leading contemporary poets in the Arab world. He succeeded as ambassador, director and minister. Moreover, this

requires an extraordinary ability to combine two seemingly opposite things. Poetry, in which the heat of conscience runs, rushes, armed with imagination, to go beyond the ordinary and the familiar. He was a man of law and its rigor of reason, the calculations of logic and the scope of interests, the diplomatic work where the steps and words are burdened with restrictions and accurate and balanced calculations and where the codified calm and artificial smiles. The administrative work that the poet practiced-a work far from the cultural sphere-in the ministries of health, water, electricity and labor and before that in railway management, made him a creative worker in parallel with his poetic and literary creations (As-Saeed, 2019; As-Safrani, 2011).

4. The Sunset Garden: Poem Analysis

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

In the part about the homeland, the poet Ghazi Al-Gosaibi addresses his homeland, the Kingdom of Saudi Arabia and says in these verses that he made a vow of his life and volunteered to serve it. He prays to Allah that the homeland will remain strong and majestic, carefully preserved by Allah Almighty. In his address to the homeland, the poet implicitly indicates his hope to Allah that His care for the homeland will last. In addition, he converses with his homeland and tells it that the date of his departure is approaching. What a frightening feeling it is when a person feels the proximity of leaving the world and leaving his family, homeland and loved ones. His words with his homeland in this poem hint that he will leave his song among the sands of the desert of his country. The poet requests the kingdom to be his voice telling all people that if anyone asks about the poet Ghazi Al-Gosaibi, the homeland will enunciate that Al-Gosaibi did not sell his pen, did not defile his thoughts with false ideas, but was a true child of the homeland. In addition, he is the beloved of the homeland. He has spent the lifetime in love with his realm.

Dialogue in Arabic poetry in general and Ghazi Al-Gosaibi's poetry in particular, is an artistic feature and a unique stylistic phenomenon. This phenomenon enhances the structure of the poetic text and increases its ability to express the poet's visions in front of himself, reality and society. Also, the phenomenon of dialogue enhances the communication of its desires to others in a manner that gives the text a kind of suspense, movement, dynamism and persuasion, as it tends in it from the style of the direct speaker, i.e., from one voice to the expression of two opposite images. This dialogic style is possible only for a poet with outstanding talent who is able to employ language vocabulary in dialogue contexts that reveal his visions and reveal the hidden subconscious world in front of the recipient. See more at (Al-Eid, 2022).

حديقة الغروب

(Al-Gosaibi, 2007) لِعِزِّهَا! .. دُمْتُ! .. إني حان إبحاري زَهْرَتُهُ .. نَدَرْتُ الْغَمْرَ ..

O homeland, I vowed my life. Its flower (the flower of my age) for its glory (for the glory of my homeland I vowed)! Long live my homeland! It is time for my sailing.

This poem deals with different aspects of the life of the poet, writer and citizen Ghazi Al-Gosaibi, especially since it was written in the years before his departure from the homeland and his loved ones. The poem is a dialogue in which he expresses, through

conversation, his intellectual faculties and his immersion in life from its inception to the time of writing the poem. What interests the researcher is the part of the homeland and its place for the poet.

In this poetic line from the poem *Sunset Garden*, which was named after the Diwan in which it was published, poetry dialogues with the homeland and through the homeland, its message is understood that it is with every citizen. The poet explains and illustrates in this poetic line that he vowed his life for the glory of the country, especially the flower of his life, which he understands was the peak of his strength and the vigor of his youth. All his kinetic and intellectual works were aimed at the glory of his homeland, the Kingdom of Saudi Arabia.

One of the most sincere expressions of eminent poets, such as Ghazi Al-Gosaibi, is the sincerity of sayings associated with sincere feelings that do not contain fawning or exaggeration. From the expressions used by the poet Al-Gosaibi, the researcher feels the sincerity of the expressions and the beauty of choosing the vocabulary that reflects the deep meanings flowing between the poet and his countrymen, even those with whom he fought various types of rivalry and hostility.

One of the aesthetics is that we find the poetic manipulation of words, where it is permissible in poetry what is not permissible in other structural structures of the sentence. The poet in this poetic line, for his own purposes, smoothly switches between words and their places in the poetic line in order to focus on a meaning that precedes the other, although the other is supposed to be his first position.

In this poetic line, the ordinary reader finds scattered and scattered words that are difficult for him to understand its deep meaning, but the prudent reader finds the depth of the state in the meanings arranged in the homeland as an entity that has a lot of love. Among those words, we find the following: I vowed life, its flower, for its glory, I died, my sailing has come. Examining the deep meaning of these expressions, if they were composed as the famous poet wanted them; we will find that he made it clear that he felt the approach of his death and the approach of his departure after a not-so-short life. The poet spent most of his life for the glory and elevation of his homeland, the Kingdom of Saudi Arabia and also the great homeland for every Arab Muslim and it is the Arab homeland from which the Kingdom comes that is the heart of this homeland.

تَرَكْتُ بَيْنَ رَمَالِ الْبَيْدِ أُغْنِيَّتِي وَعِنْدَ شَاطِئِكَ الْمَسْحُورِ .. أَسْمَارِي

Among the desert sands, I left my song and on your enchanted shore, (spent) my nights.

In this poetic verse, the poet, Ghazi Al-Gosaibi, moves us to another beautiful curve on creativity, linking the word with symbolic images and opening the way for imagination, but all of this is linked to only two angles, which are the poet and the homeland. The poet, in his dialogue with the homeland, confirms and proves his great and clear role in singing about his homeland in all his writings. The signs that we find on the sands of the desert have two dimensions. The first dimension is the possibility that these signs are covered with sand and thus remain hidden and concealed from people. Much of Al-Gosaibi's literature is still hidden from the public and it needs someone to discover it and discover its beauty and magnificence. The obvious thing is that Al-Gosaibi's literature is literature that expresses one of the sons of the Kingdom of Saudi Arabia.

Therefore, the beauty and splendor of this literature are the same as the beauty and splendor of Saudi literature in general. On the other hand, we find the possibility that the second dimension is visible and not concealed. Nevertheless, because it is placed on the

sands of the desert, this means that it is unknown to the general public because there are not many who live and frequent the desert. Thus, this literature remains, intentionally or unintentionally and directly or indirectly hidden and it needs someone to decipher the ideograms of the marks on the sand, which cover it, to show it to people in the form of a literary template, as it deserves and in order to benefit from it as a Saudi Arab literary legacy.

In this poetic line, the poet Al-Gosaibi linked himself to the sands of the earth, which refers to the dry land and at the same time, this connection reached the farthest homeland, which he expressed as the enchanted beach. If it is permissible to say that, the poet wanted this link to be between him and the entire country. It is a clever expression through which the poet dispensed with many terms that express the homeland (الديار) with its plains, mountains, valleys, deserts, etc. and replaced all of that with the phrase "sands of the desert", as sand is found everywhere on land.

What does the poet mean by the enchanted beach? Do you mean that the beach is really enchanted? We mentioned above that, the poet in this poetic verse relied on symbolic imagery and the opening up of the field of imagination through his expressions of deep meanings. Thus, the expected meaning of the word enchanted is that it is bewitching and beautiful to an indescribable degree, as if magic is in its beauty and creations. It is well known that the beach, with all its sand, shimmers with sunrise and sunset, giving it an indescribable scenic view. Thus, the magic that the poet unleashed on the beach is white magic, one associated with the beauty of creation, in which the Creator, Allah the Almighty, excelled.

In the last word (أسماري), the poet refers to his literary conversations, which are often at a specific shore of the homeland, especially since he was born in Al-Ahsa and lived in Bahrain and these places are remarkably dominated by beaches. It is also known that Ghazi Al-Gosaibi is a poet, novelist, writer and literary critic. He combined all his literary skills in two words: the song, which is symbolic of poetry and the browns, which symbolize various types of literature. This is the poet who summed up his skills in two words and linked them to the homeland from one end to the other.

إِنْ سَاءَ لَوْكَ فَقَوْلِي: لَمْ أَبِغْ قَلَمِي وَلَمْ أُدَيِّسْ بِسُوقِ الزَّيْفِ أَفْكَارِي

If they ask you (my homeland), tell them I have not sold my pen, nor have I defiled my thoughts in the market of falsehood.

In this poetic line, the poet Al-Gosaibi still uses the style and technique of poetic dialogue between him and his homeland, the Kingdom of Saudi Arabia. In addition to the method of dialogue, we find an additional method used by the poet in this poem, which is the means of personification. Personification is a creative technique in Arab and international poetry and it has many goals. Furthermore, "belonging comes as a companion to national poetry. It is the poets' revival and the motivation to sing songs and be proud of the homeland" (Dahami, 2022b). It is also one of the most important poetic means that the poet uses to achieve his goals, including sending a message or messages through a non-human entity. Personification is the giving of a human characteristic to something that is not human. Here, Al-Gosaibi considered the homeland a person with whom he could dialogue and the homeland would be like the messenger who delivers the poet's messages to the people. The homeland in this context is the mediator or messenger. We understand from this that the poet asks the homeland to be the voice defending him if he is ever asked about the poet, his achievements, his loyalty and his love for his country.

If someone accuses the poet of his opinions and thoughts, then the homeland is the lawyer and protector who responds and defends the poet, but after the poet makes it clear that he has been loyal and faithful to this country all his life and that he did not sell the homeland through his writings, literary contributions and others. Rather, his writings about the homeland indicate his love, loyalty and pride in the homeland, the Kingdom of Saudi Arabia.

This poetic verse shows that the poet, in the course of defending himself, confirms that there are many agents and traitors who defile their false ideas, but that is not the nature of the poet. On the contrary, his thoughts are pure and honest. It is true that the poet's thoughts and writings are bold, but they are honest and clear in their meanings. The highest defense a person can have is to defend his homeland. The nation's defense of the human being comes from what this or that person has accomplished. Ghazi Abd Ar-Rahman Al-Gosaibi is that person who himself expressed the sincerity of his love and loyalty to his country, made poetry his sincere pen and made the country defend it with a voice louder than any voice and above every voice.

وَإِنْ مَضَيْتُ .. فَقَوْلِي: لَمْ يَكُنْ بَطْلًا وَكَانَ طِفْلِي .. وَمَحْبُوبِي .. وَقِيثَارِي

And if I have gone then tell them: he was not a hero; he was my child, my beloved and my guitar.

In the last line of the group of verses that deal with the homeland "the sunset garden" poem, the poet deals, through dialogue, with revealing some of the connotations he feels that refer to innocence, humility and narcissism. We cannot overlook the distinguished intellectual and literary talents of the poet when he concludes his poetic verses between himself and the homeland. In this last poetic line, we find a hint and a statement about a group of starting points that the poet lived through and through which he was associated with the homeland according to his own perception and this perception is logical and acceptable.

The poet declares the approach of his end and his departure from this world by saying, "وَإِنْ مَضَيْتُ". Thus, he hopes that the homeland will speak to about the poet and that the homeland will be the poet's voice. One of the hints of humility is the poet's admission that he was "not a hero (لَمْ يَكُنْ بَطْلًا)". The heroism here is metaphorical, as the poet, in his literary debates, seemed to be fighting with the pen against many ideas and opinions that he was not convinced of and he saw that their owners were hiding behind false covers and masks.

Innocence is most evident in childhood and one of the poet's creations is that he connects between himself and the homeland the bond of fatherhood and filiation, as he made himself a child filled with innocence and the homeland was the caring father or mother. In addition, there is a strong and solemn bond between parents and their child, which is a bond of love that cannot be described, no matter how much the speakers said and the talkers talked. It is the innate love and instinctive affection between a son and his parents. The parents here are the homeland in the finest symbolic image drawn by the poet Al-Gosaibi.

The poet concludes this poetic line with a comprehensive word that symbolizes literature and its adherence to literature before and after his departure. He used the term "guitar (وَقِيثَارِي)" to express literature and art in their many genres and forms, but with expressive symbolism. The harp is a musical instrument known worldwide for its melodies that shake the entity and the conscience. In addition, the melody is not complete without the sung word, that is, the harp is a singing instrument. Moreover, the most beautiful singing is considered one of the most beautiful poems. Poetry, thus, is the hump

of literature. Poetry, unlike the rest of the types of literature, is like the crown on top of literature. It is elegantly expressed by the poet Ghazi Al-Gosaibi through one of the most important elements of literature and art.

5. Recommendations

The poetry of Al-Gosaibi has a wide variety of literary phenomena that are bursting with emotions and experiences. Additionally, poetry demonstrates and affirms the poet's affiliation with his great homeland, the Arab and Islamic countries, as well as his country, the Kingdom of Saudi Arabia. His poetry is currently awaiting the studies of critics and experts in order to do more research on the numerous phenomena it contains.

Rhythm is a key element in the construction of poetry; without musical rhythm, the poem departs from the principles of poetry. What distinguishes poetry from prose is that poetry is orderly and has a special meter. These elements are present in this poem. The poem "The Sunset Garden" (حديقة الغروب) is committed to the sphere of Arab poetry. It should be noted that rhythm is not only in the poetic weight but also in the structure of words, as the use of words with similar letters leads to an internal musical rhythm. The poem includes a downcast theme and needs quiet voices characterized by whispering. See more at (Al-Khuzaei, 2011; Issa, 1996).

6. Conclusion

Al-Gosaibi will continue to be associated with luxury in terms of appearance, conduct and literary taste, as well as a distinctive aspect of Saudi and Arab culture and literature in general. We can understand him by looking at what we have discovered, developed and innovated, as well as by the quality of his work. He is able to create a distinct poetic language that does not go beyond reasonable performance in capturing the reflections of his experiences and he is able to design a clear method for himself to engage with the word, letter and meaning. In addition, he made contributions to the expression of his ideas based on his own psychological research and intellectual standing, which gave his experiences a great deal of aesthetic beauty. Few modern poets possess such a talent.

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