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وزارة التعليم العالي والبحث العلمي

كلية الآداب والعلوم الإنسانية
قسم اللغة العربية

جامعة الأمير عبد القادر
للعلوم الإسلامية-قسنطينة

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Summary

Sayhi has nine poetic collections: Colours from Algeria, Melodies From my Heart, the Shining Caves, Ourasi Songs, Crying Without Tears, From the Depth of the Wound.. Palestine, Read your book.. you Arab, We the Children. And this poetic creation is plentiful quantitatively speaking, because our poet has also written in prose too, short story, novel, plays. Along thirty six years (1953-1989), he wrote 188 poems, be it 2.5 poems per year. He also issued a very long poem which he named: Mou'alaqat Eldjaza'ir in 2006. It is to be mentioned that the poet has many poems which are still in their manuscript form, and which are waiting printing, because of the difficulty of this task, and life requirements, in the hope that he would afford that in the near future.

We find the traces of the creative experience – in its poetic side especially – of sayhi clear from the titles of his collection of poems and their profound meaning. His collections 'Colours From Algeria', 'Ourasi Songs', 'From the Depth of the Wound.. Palestine', all of them indicate his close ties to the land and its description, his consciousness of what it contains, and the duty to change it, the preceding three titles could be formulated as follows: "From the depth of the wound from the colours of Algeria Ourasi songs to Palestine'. This goes along with the aspirations of the poet to see his great Arab Nation free and glorious, so the care is one, the wound is one and the goal is one.

For the titles of his collection : 'Melodies From my Heart', 'Crying Without Tears', 'The Shining Caves', we notice the emotional side emerging strongly, to show us the sufferings of the poet, his individual hopes, that depict love experience, and his struggle against his sufferings, and his challenges to realize his hopes, so 'From the heart, melodies crying without tears, in the love oasis, then the sun shines and happiness prevail in the souls of people, so that the caves become kindled, by means of endeavor for the highest values in this world.

In his two collections 'Read Your Book.. You Arab' and 'We the Children', we notice the link of the past with the present and the expectations of the future, and the urge to auto revision in order to avoid the mistakes, and transfer the message and the flambeau from the old generations to the new ones, for the continuity of life; this shows the deep eagerness to see the Arabic land, and the Arab man in the best circumstances, and the highest ranges. The poet's attitude is quite natural.

Sayhi is considered as leading figure in the sung poetry; (poetry that is sung) in Algeria. The majority of his poems have known their way to singing in Algeria and abroad. It is known that this poetic style is full of emotions that outbursts from the human souls, so by that, he is depicting the aspirations of the human everywhere to liberty, gladness, hope and happiness.

Our poet wove his poems on the different forms that the Arabic poetry has known in the present and the past. He writes like the ancient poets, genuine poems limiting himself in the Khalil's rhythms, respects the laws of the ancient poem, and we find him writing Mouachahat, the free verse poetry in its different types; the Tafiyla poems, the poetic story, the poetic plays, and songs..., but he does better in the Khalil rhythms, than in the other types, but despite this, his ability to weave poems on the various poetic forms known in Arabic poetry, is a sign of his wide knowledge and culture, and of his being up-to-date with the cultural life in the Arab world, and his contribution to its promotion,

Sayhi has assigned a whole collection to children. He wrote chants and short poems, through which, he aimed at education, discipline and inculcating consciousness and building the generation, who will take the flambeau as to be able to realize the nation's hope. By this, he is distinctive from those who ran behind the administrative and political ambitions, because he used poetry for the preparation of the human individual and his formation in the best ways, so as to make him even with the challenges of the century.

The poet wrote on the different rhythms of the Arab verse, but we notice that he wove the majority of his poems on the

"Raml, Elkhafif, Elkamil", because they are speedy rhythms and they fit for the revolutionary purposes.

In his nine collections, (twenty poems) have been repeated, each poem, was repeated once, in addition to three poems that have been repeated twice, the total is 26 poems, making 13.63 % of his poetic creation, a number that is convenient to be a collection of poems.

The majority of the poems which have been repeated, are related to revolutionary poetry. In the collection "From the Depth of the Wound.. Palestine", which the poet was asked to prepare to support the Palestine concern. The collection 'We the Children' that he prepared for the children and the youth.

The majority of the poems' language is a direct enthusiastic discourse, because he was embracing reality on the first range, and writing direct poetry in the core of reality with the deepest and the truest human contend. So he must be clear in his attitude and aim. His language is open and respects the rules of Arabic grammar; it is a strong genuine language in contention, and it is soft and affectionate in the case of songs.

The poetic image is also clear and direct, he do not deviate to imagination or symbol, rather he is contented with the hints and significance shown by the image, through the different psychological movements and attitudes. In this regard he is not different from ancient poets in the use of comparison and metaphor to form the poetic image, but is different in his tending to be understood to the reader, through the clarity of vision. So he uses the most direct and easiest terms, to express the human expectations and hopes, either that was a man, women or a child.

Sayhi's poetry is considered a social occasional poetry. It depicts a determined social period, and tries to go along with expressing its problems, so he is near to the committed poet in the socialist concept.

Sayhi wrote a collection of stories. It is to be noticed that it has not gone far in its language from his poetry. it contained a clear and direct language. He focused on the description of the

geographical area where the events were running, and did not let any room for the reader to make his mind or imagine. So the reader do not find any difficulty in understanding what the writer meant from the first reading; something that undermines the creative work when used often.

Sayhi has tried to write the novel; it is near to biographical novel in some of its sides, because the writer presents us what shows that he is the hero in this novel, and do not add more than narrate popular and legendary events, maxims and proverbs, some puzzles told by the narrator, and some auxiliary heroes who help him during his residence in the hospital. The writer was, in general, recording the events without any controversy between the hero and antiheroes.

The general result we could arrive at from what preceded is that Sayhi tried through his creative plentiful and various works; poems and prose to prove that he possesses a great writing ability in diverse arts of literature (verse and prose), so he could sign up his presence as a poet and a writer with a diversity of talents. However, on the other hand, he could not succeed in all what he has written. Some of his works were closer to imitation of some artistic shapes rather than real and authentic creation. Despite all, Sayhi deserves all respect and admiration, not because he created new things that have never existed, but because he endeavoured and worked hard, and that is sufficient to be praised for.