



**TEXTUAL INFORMATIVITY BETWEEN EXPECTATION AND
SURPRISE IN NATIONAL POETIC DISCOURSE: A TEXT-LINGUISTIC
ANALYSIS OF POEMS ADDRESSED TO KING ABDULLAH BIN
ABDULAZIZ (MAY HE REST IN PEACE)**

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Abstract:

This study seeks to elucidate the mechanisms of textual informativity as manifested in the binary opposition of expectation and surprise. It draws on a selection of poems addressed to King Abdullah bin Abdulaziz from the poetic corpus entitled *The Poetic Corpus of King Abdullah bin Abdulaziz* as the field and material of analysis. The study aims to demonstrate the role of informativity in constructing poetic imagery and national meaning, as well as to examine the impact of these two contrasting patterns on enhancing the effectiveness of poetic discourse and shaping the recipient's awareness.

The study adopts a cognitive text-linguistic approach, treating the two contrasting mechanisms of informativity—expectation and surprise—as communicative devices that guide the recipient's awareness and activate their mental schemata toward secure and coherent interpretation. The study concludes that the artistry of poetic discourse lies in its ability to integrate these two parallel modes of discourse without compromising the content. It further demonstrates that informativity constitutes one of the most significant standards of textuality, as it provides a linguistic space through which the recipient can participate actively in the processes of textual construction and interpretation.

Keywords: Textual Informativity; Expectation; Surprise; King Abdullah; National Discourse.

Introduction:

The standards of textuality proposed by de Beaugrande and Dressler constitute some of the most significant linguistic mechanisms for evaluating and regulating linguistic production in accordance with the demands of the contemporary era. They provide a framework for assessing linguistic texts in light of their communicative and textual requirements, while taking into account the various linguistic phenomena and the diverse factors that influence the production and interpretation of texts.

Textual informativity is one of the most prominent standards of textuality for revealing the degree of novelty and surprise embedded in linguistic texts. It indicates the extent of novelty and unexpectedness within a text, as well as the degree to which it departs from the recipient's expectations and anticipations. Such departures stimulate the reader's engagement and arouse their interest in exploring the underlying significance of the text. In this way, textual informativity enhances the communicative value of the text, endows it with the desired aesthetic quality and analytical depth, and produces the anticipated psychological impact on the recipient.



A linguistic text derives its effectiveness from its ability to present information that extends beyond the recipient's expectations. It thus combines two dimensions of stimulation: the first involves presenting ideas and information that are anticipated by the reader, yet organizing the utterances and structuring the syntactic constructions in a manner that reinforces their understanding; the second involves presenting information and ideas that are unexpected by the reader, thereby capturing their attention, arousing their interest, and stimulating their interpretive engagement with the text.

Saudi national poetic discourse is among the forms of discourse that make particularly extensive use of textual informativity. This is because Saudi poets seek to combine deeply rooted national values with renewed artistic innovations, employing familiar poetic images that reflect the recipient's broad artistic horizon, alongside unconventional linguistic constructions that continually shift the recipient between two states: engagement within the horizon of expectations and confrontation with the unexpected, or even the surprising. The recipient thus moves between these two parallel states of reception. This dynamic highlights the significance of the present study, as textual informativity constitutes a textual mechanism through which national poetic discourse demonstrates its capacity to achieve a balance between the familiar and conventional on the one hand, and the innovative and unconventional on the other, within the context of national address.

The poems addressed to King Abdullah bin Abdulaziz constitute a rich poetic corpus, as well as a valuable cultural repository and a living linguistic record that reflects the linguistic conditions of Saudi society. These poems address the King's persona and national achievements from multiple perspectives, making them fertile ground for examining the manifestations of textual informativity and documenting the phenomena of surprise and expectation in their linguistic formulation and semantic structure. They also provide an opportunity to elucidate the impact of these phenomena on meaning construction and, more broadly, to highlight the effectiveness of national poetic discourse.

Study Objectives

This study seeks to analyze the semantic deviation resulting from departures from conventional patterns in the construction and progression of meaning, whereby poetic discourse acquires semantic distinctiveness and originality through its departure from the established norms of inherited poetic discourse. Accordingly, the study formulates and frames the following specific objectives:

1. To identify the manifestations of surprise and expectation in national poetic discourse.
2. To establish the theoretical foundations of textual informativity within the framework of text linguistics.
3. To highlight the role of textual informativity in constructing poetic imagery and generating meaning.
4. To examine the impact of textual informativity in demonstrating the effectiveness of poetic discourse.



Research Problem:

The central premise underlying the examination of textual informativity in national poetry revolves around the ability of poetic texts to integrate the binary of expectation and surprise. Textual informativity measures the degree of novelty introduced by a text and its capacity to arouse the recipient's interest by transcending their horizon of expectations, while maintaining the text's formal cohesion and semantic coherence. Accordingly, the present study addresses the following research question:

How is textual informativity manifested in national poetry addressed to King Abdullah bin Abdulaziz through the interplay of surprise and expectation, and what impact does it have on enhancing the effectiveness of poetic discourse and constructing its overall meaning?

Research Methodology

The study adopts an analytical cognitive-linguistic approach by tracing selected lexical fields and semantic structures in a number of poems drawn from *The Poetic Corpus of King Abdullah*. These textual features are examined from a cognitive perspective to investigate how the binary of expectation and surprise functions as a communicative device that imbues the text with vitality and reinforces its national meaning for the recipient.

The Concept of Informativity in Textual Studies:

A review of works on textual studies—particularly those of Arab scholars concerned with textuality—reveals that informativity has been addressed through various formulations. Nevertheless, these formulations largely converge on the view that this standard seeks to transform the text into a participatory event involving the text producer, its recipient, and the circumstances surrounding its production. Informativity, therefore, is not a standard concerned merely with providing an abundance of information independently of the participants in the communicative process and the circumstances of text production.

Several terms with equivalent or closely related meanings have been used by Arab scholars to denote the English term *Informativity*. Among the most prominent are *al-i'lāmiyya* (Ilham Abu Ghazal, n.d.), *al-ikhbāriyya* (Bahiri, 1997), and *al-iblāghiyya* (Wolfgang, 2004). However, *al-i'lāmiyya* and *al-ikhbāriyya* are the terms most commonly used by Arab scholars of textuality, owing to their association with the extent to which the information conveyed in a text is expected or unexpected. Accordingly, both terms converge in denoting the communication of information that the recipient either anticipates and already knows or does not anticipate.

For scholars of textuality, informativity is an indispensable mechanism from which no text can be entirely devoid. Its presence in a text is therefore inevitable, although the degree to which it is manifested may vary. Regardless of its length, every text must convey a message to its recipient, whether that message conforms to the recipient's expectations or departs from them. Saad Maslough points to this principle, stating: "Informativity presupposes, from the outset, that discourse has content to be communicated to the recipient through the text" (Saad Maslough, 2004).

Informativity has also been defined as "the degree of expectation associated with the textual events presented, as opposed to unexpectedness, or the known as opposed to the unknown" (Ilham Abu



Ghazal, n.d.). Similarly, Bahiri states: “Informativity concerns determining the novelty of the text, that is, whether the information contained in the text is expected or unexpected” (Bahiri, 1997).

A review of the definitions of informativity proposed by scholars of textuality reveals that they place particular emphasis on the recipient, as it is the recipient who determines whether a text possesses informativity, based on their linguistic and communicative competence. Saad Maslouh states: “Informativity is concerned with receiving discourse as a text with content, as well as with the recipient’s assessment of the novelty of the manner in which that content is presented and the extent to which its mode of presentation is anticipated.”

In other words, informativity begins with the text itself by addressing the following questions: Does the text contain content intended to be communicated, or does it lack such content? Or does it contain content that nevertheless fails to convey meaningful information to the recipient—for instance, because it does not take into account the recipient’s cultural, social, or cognitive circumstances? Failure to consider the recipient’s circumstances undoubtedly results in a lower degree of informativity in the text, or may even deprive the text of its informative value altogether.

Accordingly, textual informativity is founded on three fundamental pillars:

1. A well-structured discourse.
2. A text producer with adequate linguistic and communicative competence.
3. A competent recipient capable of eliciting meaning from the text, identifying its points of informativity, and discerning the varying degrees of informativity manifested within it, whether high or low.

For a linguistic product to achieve informativity, the text producer must therefore take into account the recipient’s cognitive capacity and level of comprehension. The text should not contain information that exceeds the recipient’s cognitive abilities; rather, it should consider their social, cultural, and epistemic circumstances. Accordingly, the linguistic product should not reflect circumstances that are remote from the recipient’s social environment or cultural context, as doing so would diminish the degree of informativity or even undermine its realization altogether (Nai Hanan Mustafa & Muhammad Ikhwan, 2018).

The Concept of Novelty:

With regard to the concept of novelty, the two researchers, Nai Hanan Mustafa and Muhammad Ikhwan (2018), citing de Beaugrande, point out that the theory of informativity revolves around the notions of conventionality and unconventionality. Conventionality facilitates textual processing and comprehension, whereas unconventionality makes the comprehension and analysis of the content and the text more difficult and demanding (Beaugrande, Robert-Alain de & Dressler, 1981).

This raises the question of whether the term *novelty* in Saad Maslouh’s statement—“It is also concerned with the recipient’s assessment of the novelty of the manner in which the content is presented and the extent to which its mode of presentation is anticipated” (Saad Maslouh, 2004)—refers simply to what is *new and unfamiliar*, as suggested by its lexical meaning. According to Ilham Abu Ghazal’s definition, novelty concerns whether information is expected or unexpected



(Saad Maslouh, 2004). These two dimensions—expectation and unexpectedness, or conventionality and unconventionality—constitute determinants of novelty in a text, but they do not, in themselves, fully reveal its essence.

Accordingly, *novelty* should be understood here in terms of the extent to which the information presented in the text corresponds to the recipient's cultural and social circumstances and to the communicative context, regardless of whether that information conforms to or diverges from the recipient's expectations. In this regard, de Beaugrande states: "This term may be viewed not in terms of the information that constitutes the content of communication, but rather in terms of the degree of novelty or variation that characterizes information in particular situations" (Bahiri, 1997).

On the basis of the foregoing, a text derives its novelty in two ways:

1. The novelty and originality of the information itself.
2. The manner in which the information is presented.

Surprise in Textual Studies:

For scholars of textuality, surprise occurs when a text departs from what the recipient had anticipated, thereby increasing the degree of informativity within the text (de Beaugrande, Robert, 1998).

It may also be understood as a deviation or departure in syntactic structure or in the trajectory of meaning, whereby the text moves beyond what the recipient had anticipated. This enhances the text's degree of informativity by generating a meaning or introducing an element that is unexpected by the recipient. In this regard, Abdullah Khidr Ahmad, in summarizing the concept of deviation, states: "It may be concluded from the foregoing that deviation is an expression that departs from conventional patterns in the arrangement of structures and the formulation of images. It constitutes an intentional creative departure that seeks to construct through deconstruction, and to create surprise and attract attention through innovation and departure from the familiar" (Abdullah Khidr Ahmad, 1438 AH).

Sources of Surprise:

Surprise arises from the novelty of the information presented in the text and from the manner in which that information is presented. A review of the Arabic linguistic and rhetorical heritage reveals that the informativity of a text, as achieved through the manner of presenting information, varies according to the circumstances of discourse. Examples include departing from the apparent requirements of the communicative context, artistic representation, the use of concision and elaboration in accordance with contextual demands, foregrounding and backgrounding, ellipsis, shifts in perspective, and other rhetorical devices that demonstrate the authority of context over linguistic discourse (Ibn al-Athir, 1420 AH).

Expectation:

Expectation refers to the capacity of a text to enable the recipient to anticipate the events presented in the text on the basis of the textual community and its surrounding context, as well as the recipient's prior knowledge (de Beaugrande & Dressler, 1999).



Sources of Expectation

Expectation arises when discourse conforms to the communicative requirements of the recipient and the situation. Thus, when the context calls for praise, the discourse is formulated in accordance with that communicative purpose; likewise, a serious context is appropriately expressed through serious discourse. Any departure from what the context requires may diminish the informativity of the text or reduce its degree. Accordingly, a serious context would not ordinarily call for humorous discourse, and the same principle applies to other communicative contexts.

Manifestations of Expectation in Poems Addressed to King Abdullah bin Abdulaziz:

The phenomenon of textual expectation in the poems addressed to the King was not merely a device for repeating meanings or linguistic forms. Rather, it served to reinforce national values, reaffirm national loyalty, and express affection for the wise leadership. As a result, recipients became attentive to such recurring elements and were able to anticipate them before their occurrence in the text. Moreover, the communicative context, the type of discourse, the occasions on which the poems were composed, the persona of the addressee, and the poetic conventions rooted in the national cultural environment all contributed to a high degree of informativity in these poems.

Textual informativity manifested through expectation in the poems addressed to the King through several devices, including:

Lexical Expectation

Lexical expectation refers to the recipient's anticipation of the occurrence of words and lexical expressions that are appropriate to the communicative context and that take into account the recipient's formal and national circumstances.

The sequencing of lexical fields and the arrangement of linguistic structures constitute some of the most prominent manifestations of informativity in linguistic texts and poetic discourse (de Beaugrande, Robert, 1998).

Among the most prominent lexical fields are:

- **Lexical expressions of love and loyalty:**

In his poem praising King Abdullah bin Abdulaziz on the occasion of the anniversary of the pledge of allegiance, Abdulrahman Zaidan employs a number of lexical expressions whose occurrence the recipient would anticipate on the basis of the prevailing social and cultural context (The Poetic Corpus of King Abdullah bin Abdulaziz, 2018).

The poem contains several lexical expressions denoting love and affection for the King. Such expressions are by no means unfamiliar in reference to the King; rather, the communicative context suggests that their occurrence is precisely what the recipient would expect. Among these is the expression "the aspiration of our souls" (*hilm nufūsinā*), which signifies the heart's attachment to him and the subjects' aspiration to devote themselves to the King out of love and reverence.

The same applies to the expressions "with its love," "rejoices," and "my love" (*bi-ḥubbihā, tuḥanni', maḥabbatī*). Through these expressions, the poet explicitly employs a lexical field



associated with love and affection, thereby establishing an anticipated relationship of mutual affection and solidarity between the King and his subjects. It is not a coercive or purely authoritarian relationship; rather, it is represented as a relationship founded on reciprocal love and shared emotion.

Undoubtedly, the use of words such as **“love,” “joy,” “rejoices,”** and **“weaves”** raises the level of expectation, as these expressions belong to an inherited lexical repertoire that derives its linguistic legitimacy from classical and deeply rooted Arabic usage. Their deployment serves to reinforce the status of the praised figure and to celebrate the affection he inspires among his subjects.

As for lexical expressions of loyalty, they are represented by the explicit use of the word **“loyalty”**, as in the expressions **“came to rejoice in the splendor of loyalty”** (*jāʿat li-tasʿada bi-al-walāʾ sufūran*) and **“with wisdom, you purchase eras of loyalty”** (*bi-al-raʾy tushrī li-al-walāʾ ʿuṣūran*). Loyalty may also be expressed through one of its associated implications, as in the line **“You have given us a spirit that renews our covenant”** (*a ʿtaytanā rūḥan yujaddidu ʾahdanā*). The renewal of the preceding covenant serves as an indication of fidelity and loyalty to the covenant between the ruler and his subjects, as well as an affirmation of adherence to the pledge of allegiance through obedience in both adversity and prosperity.

Undoubtedly, the context of the occasion calls for the use of such lexical expressions. The recipient expects the poet or addressee to employ lexical fields of this kind because they are appropriate to the context of national praise and provide the recipient with a space in which to anticipate the semantic implications and subsequent associations of the lexical choices employed.

Lexical Surprise

Lexical surprise refers to a departure from conventional usage through the introduction of lexical items whose meanings contrast with those ordinarily anticipated by the recipient. The use of such lexical items generates a heightened form of mental attention and semantic intensification, or produces novel and unconventional figurative images. This phenomenon encompasses metaphor, metonymic or indirect expressions, and other non-explicit rhetorical devices (de Beaugrande, Robert, 1998).

Among these lexical patterns are contrasting and antonymous expressions. When the poet states, **“He went on weaving joy and delight”** (*rāḥa yaghzilu bahjatan wa-ḥubūran*), he employs words characterized by gentle and harmonious connotations. Textual expectation would therefore lead the recipient to anticipate a continuation of similar expressions associated with peace and affection. However, the poet surprises the recipient by introducing words with **thermal and dynamic connotations**, thereby producing an emotional shock. This is evident in his use of expressions such as **“ignited”** (*alhaba*) and **“flared up”** (*taʿajjaja*).

Through this lexical choice, the poet signals a qualitative shift in the trajectory of meaning. These expressions, embedded within the poem, suggest that **love and loyalty** are not merely forms of obedience situated within an emotional context; rather, they are characterized by intensity, fervor, and dynamic force. Herein lies the lexical surprise and the disruption of lexical expectation: love and loyalty shift from being merely an intense emotion expressed within a tranquil affective



context to becoming a dynamic force marked by fervor and passionate intensity. This shift serves to underscore the depth of the people's love for the King and the extent of their devotion to him.

The following table presents examples of contrasting lexical expressions that signify textual surprise in the poem (Table 1).

Expected Lexical Expressions	Surprising Lexical Expressions	Analysis of Surprise
Night / darkness	Joy / unfolds	The surprise lies in transforming “ night ,” traditionally a symbol of depression and distress, into a symbol of creating joy and delight, represented by “ joy .”..
Comes with its love / reveals a fragrance	Pushed / set in motion	The surprise arises from juxtaposing dynamic and impulsive lexical expressions with stative and stabilizing verbs.
The people / the masses	Predatory birds / limbs	Describing the people in terms of loyalty and fidelity would conventionally call for lexical expressions denoting submission, compliance, and obedience. Departing from this pattern creates an element of sudden transformation. Instead of employing expressions associated with submission and stillness, the poet draws upon lexical fields that inherently denote strength and assertiveness, represented by terms such as “ warriors, eagles, and falcons .” These expressions evoke creatures characterized by strength and forcefulness.

Semantic Expectation

Among the forms of expectation found in the poems addressed to the King is **semantic expectation**. It refers to the recipient's anticipation of words or structures that convey particular, familiar meanings, as well as the anticipation of collocational or contrastive lexical items, whereby the presence of one element entails or conventionally evokes its counterpart or semantic associate. Such association or contrast may also operate at the level of the meanings conveyed by syntactic structures. Any departure or deviation from these expected semantic relations constitutes a disruption of the recipient's expectations and a departure from established convention.

For example, when the King or the leadership is mentioned in a context of praise or allegiance, the recipient anticipates discourse concerning loyalty, fidelity, and love. Likewise, when the homeland is mentioned, the recipient expects references to development and civilization, as well as to the people's devotion to their homeland and their dedication to serving it.

An example of semantic expectation in lexical collocations can be found in the aforementioned poem by Ramadan Zaidan, composed in praise of the King on the occasion of the anniversary of the pledge of allegiance. In one verse, the word “**righteousness**” (*al-ṣalāh*) occurs in association with the word “**purity**” (*tuhūran*): “*You seek righteousness, [and] it overflows in purity.*” In the



religious and political context, *righteousness* conventionally entails purity and integrity. Describing a person as righteous therefore evokes the idea of moral purity and freedom from anything that could tarnish their honor or undermine their religious, political, or ethical reputation. Accordingly, the word “*purity*” is both expected and semantically entailed by this elevated religious and human quality, and its meaning is readily anticipated and activated by the reader on the basis of this semantic association.

An example of semantic expectation in syntactic collocations is found in the expression: “**O jewel of the Secure Land ... to stir a host of loyalty.**” The phrase “**the Secure Land**” (*al-balad al-amīn*) evokes the sense of security, protection, and safety experienced by Muslims and Arabs when they visit this blessed place. Such security naturally inspires citizens, residents, and visitors to demonstrate fidelity and loyalty toward those who safeguard it and consolidate its foundations throughout the country. Accordingly, upon encountering the expression “**the Secure Land,**” the reader anticipates a subsequent expression denoting loyalty and allegiance, thereby completing and reinforcing the semantic implications of the preceding phrase, as realized in “**to stir a host of loyalty.**”

Semantic expectation constitutes one of the mechanisms of cultural documentation and value reinforcement in poems addressed to the King. A particularly illustrative example is the poem by Ṣāliḥ ibn Muḥsin ibn Mannā al-Juhanī, composed in praise of the King on the occasion of the issuance of royal decrees (*The Poetic Corpus of King Abdullah bin Abdulaziz*, 2018).

Examples of semantic expectation in the poem include the use of lexical items that evoke particular meanings on the basis of inherited cultural knowledge. The poet employs a lexical field associated with instruments and actions of warfare, including “**sword,**” “**thrusting,**” and “**striking.**” The sword is a familiar weapon, while thrusting, in a military context, denotes an action performed with a weapon, whether a spear, an arrow, or even a sword. Likewise, striking an enemy or a hostile opponent in the context of warfare signifies overpowering and subduing them.

The collocation of the **sword** with **necks** opens up a semantic space in the reader’s mind that points to the effect produced by the sword upon the necks—namely, **severing**—which the poet expresses through the word “**decisive**” (*māḍīn*), indicating the sword’s cutting power. This meaning is anticipated by the recipient because it is already situated within their horizon of expectation. Similarly, the association of **thrusting** and **striking** with hostility and enmity activates a semantic scene in the reader’s mind associated with the humiliation and defeat of the opponent. Thus, the use of “**striking**” in a context of warfare evokes a semantic field associated with enemies and adversaries, making its occurrence readily anticipated by the reader.

Examples of semantic expectation in the poem include:

- **Semantic expectation associated with development and prosperity:**
Development → Construction
- **Expectation associated with addressing financial corruption:**
Evasion → Rising prices
- **Semantic expectation associated with positive rewards resulting from righteous conduct:** Adherence to religious principles → Prosperity



These lexical binaries follow established collocational patterns familiar to both the poet and the recipient. They therefore do not appear unfamiliar to the recipient, as they conform to what they conventionally anticipate and expect, and are readily recognized within their linguistic and cultural repertoire.

Semantic Surprise

Semantic surprise refers to a departure from conventional semantic patterns through a disruption of the established horizon of semantic expectation within the textual structure. It involves shifting from a familiar mode of signification to a more compelling one that challenges the reader's awareness and stimulates their interest in the text ('Abd al-Khāliq, Rashīq, 2013).

Semantic surprise in linguistic texts and poetic discourse is based on several factors, including:

- **Contextual collision or contextual shock:** This occurs when a text disrupts the contextual trajectory anticipated by the reader or departs from the established contextual pattern, thereby compelling the mind to search for appropriate ways of processing and interpreting the text.
- **Filling gaps and bridging semantic discontinuities:** A text, or certain parts of it, may serve to fill semantic gaps left by preceding textual segments or structures, sometimes without the text producer being consciously aware of these gaps. (Mohamed Sarhan & Emad Imam, 2025).
- **Shifts in the semantic functions of words:** Semantic surprise occurs in a text through altering the functions of words and objects by suspending their conventional meanings and assigning them secondary, unconventional meanings. This generates a semantic shock for the reader.

An example of semantic surprise in the corpus is found in the poem by Ṣālīḥ ibn Muḥsin ibn Mannā al-Juhanī, composed in praise of the King on the occasion of the issuance of royal decrees. The poem contains a network of semantic surprises and disruptions of established semantic expectations, demonstrating the vitality and dynamism of national poetic discourse.

A close examination of the opening of the poem reveals a calm and gradual progression, accompanied by an increasingly developing emotional trajectory. It begins with praise of God Almighty, proceeds to supplication for the leader (the King), and then praises him by highlighting his virtues and achievements. It ultimately turns to the people's fidelity and loyalty to him, their obedience to him in both adversity and prosperity, and their own commendation.

The poem thus begins with this calm semantic progression, structured through a series of developing and distinctive lexical fields, including "our God," "morning," "evening," "the exalted heights," "the glorious Throne," "glorifies Him," "may God protect you," "love," "loyalty," "the noble people," "the people's beloved," and "a rampart for the people and the land," among others.

As the verses unfold, however, the poet repeatedly surprises and catches the reader off guard with abruptly confrontational constructions, introduced without preparation or transition. He initiates



this series of jarring constructions with expressions such as: **“a shield from the fortresses of God; a repulsion of the foolish and the afflicted; a sword against the necks of treachery; a blow against the spiteful and the hostile; a thrust into the chests of the rumormongers; the envious dissolved into annihilation; and an opening among God’s victories—triumph.”**

One manifestation of semantic surprise in the poem is the juxtaposition, within a single verse, of lexical fields denoting stability and permanence with those denoting violence and force. The poet combines expressions such as **“reconstruction,” “development,”** and **“growth,”** which signify architectural, social, and economic development, with the lexical field of **“breaking”**—as in breaking through evasion and rising prices—which signifies forceful confrontation, the dismantling of material and moral corruption, and its eradication in the pursuit of development.

The transition from lexical fields associated with stability to a lexical field associated with breaking and force creates a semantic surprise, or semantic gap, in the reader’s awareness. This semantic gap, however, is deliberate on the poet’s part. It suggests that genuine development can be achieved only through combating corruption in its various forms. Development during the King’s reign is therefore presented as more than a set of numerical indicators; rather, it is portrayed as the outcome of arduous struggles against corruption.

Based on the preceding analysis, the levels of expectation disruption, or semantic surprise, manifested in the poem can be summarized in the following schema:

- **The abrupt transition from gentleness** (*fidelity, purity, praise*) **to a combative register** (*sword, thrusting, repulsion, etc.*).
Effect of the surprise: It signifies that the leadership’s compassion toward citizens is accompanied by firmness and strength in confronting adversaries.
- **Architectural, social, and economic development versus material confrontation** (*reconstruction, development, growth + breaking through evasion and rising prices*).
Effect of the surprise: It suggests that genuine development can be achieved only through combating corruption in its various forms.

The Effect of Semantic Surprise on Achieving the Organic Structure or Organic Unity of the National Poem

- **Breaking the monotony of the poem’s organic progression:** Linking the constituent parts of the poem through disruptions of the recipient’s expectations gives each verse a sustained vitality and contributes to a cohesive organic unity.
- **Creating alternating and complementary lexical fields:** Semantic surprise transforms the poem into an internally interconnected semantic network, allowing its meanings to unfold successively and guiding them along a tightly woven semantic thread.

The Effect of Semantic Surprise on the Construction of National Meaning in National Poetry

The impact of semantic surprise on the construction of national meaning in national poetry can be manifested in the following points:



- **Reconceptualizing genuine patriotism among the leadership:** Semantic surprise indicates that genuine patriotism on the part of the leadership is an active form of patriotism that combines tranquil emotion with dynamic and assertive energy. The underlying conception of patriotism in the poem is thus associated with construction, development, and continuous confrontation, rather than with a passive form of patriotism characterized by weakness and indifference.
- **Reconstructing national meaning in the consciousness of the people:** Semantic surprise contributes to reshaping the concept of national belonging in the collective consciousness and transforming it into a force that protects citizenship and reinforces a conception of patriotism founded on loyalty, fidelity, and sacrifice. Citizenship is therefore not reduced to a merely political or legal status manifested through formalities; rather, it is represented as a strong spiritual bond grounded in reciprocal love.
- **Presenting the leader's presence as a source of protection for the people:** The poet employs semantic surprise as a deterrent mechanism, as illustrated by expressions such as “the envious dissolved into annihilation” and “a repulsion of the foolish.” The leader's presence is represented as instilling in citizens a sense of strength and protection. In this sense, the poem conveys a forceful message that the homeland and its citizens are safeguarded by a leadership possessing the deterrent strength and adequate protective capacity to confront those who threaten them.

Figure (1). A schematic map of the types of textual expectation identified in the poems addressed to King Abdullah bin Abdulaziz (may he rest in peace).

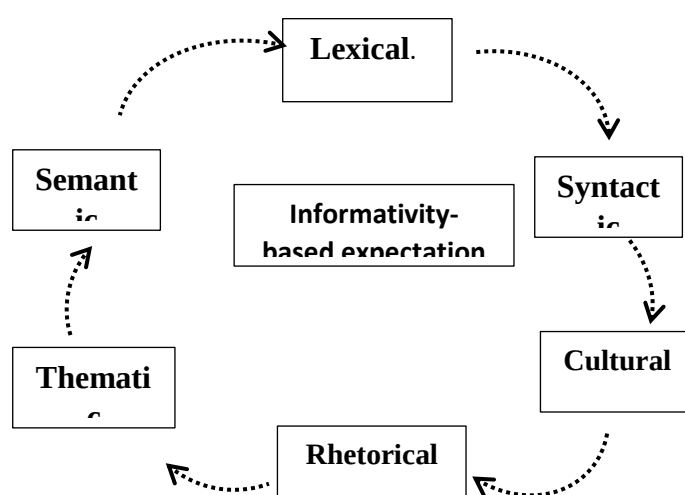


Figure (1) illustrates the types of informativity-based expectation identified across the poems in the corpus as a whole. This demonstrates the corpus's richness in manifestations of informativity as conceptualized in textual linguistics, thereby underscoring the universality and vitality of these poems, as well as their role in reinforcing cultural and religious reference frameworks. They draw citizens into a secure linguistic space that consolidates established national values grounded in the interconnection between religious principles and social and political values. At the same time, they give citizens a sense of participation in the production of the text, thereby endowing it with a form



of national legitimacy that facilitates the transmission of its political message with greater ease and flexibility.

Figure (2). Mechanisms of informativity-based surprise in poems addressed to King Abdullah bin Abdulaziz.

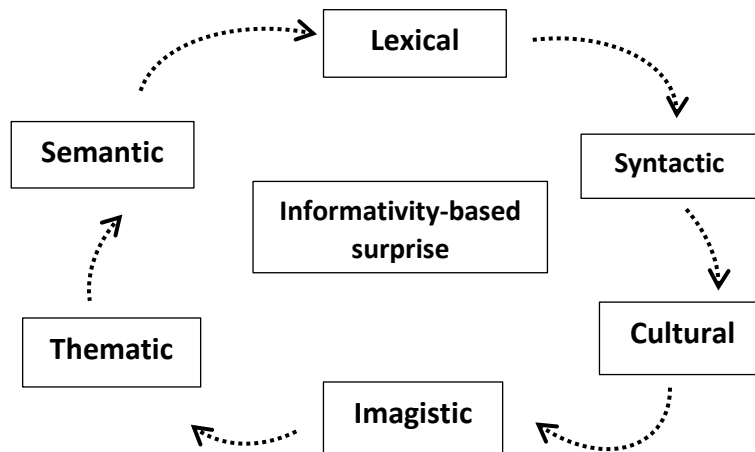


Figure (2) illustrates the mechanisms of informativity-based surprise found in the corpus. The study focuses on only two of these mechanisms, as shown in Figure 1, because each performs a well-defined pragmatic function: conveying the message that the national leader is not an ordinary individual but an exceptional one. Accordingly, addressing such a leader requires more than conventional language; it calls for the creation of a distinctive, sophisticated, and unexpected mode of expression capable of transforming national discourse from a routine and monotonous linguistic protocol into a dynamic instrument of communication.

Conclusion of the Study:

Through combining a procedural analysis of selected poems from the corpus with an examination of some of their manifestations of informativity, which demonstrate the vitality of the poetic discourse in the corpus, given its engagement with the social, political, and developmental realities of Saudi society, the study reached several findings, the most important of which are as follows:

- **The national poetic discourse constitutes a fertile ground for applying textual mechanisms or textual standards**, as these reveal the effectiveness of poetic discourse and demonstrate its capacity to accommodate beneficial innovations. They also provide an effective means of examining its communicative and pragmatic performance and highlighting its aesthetic qualities.
- **The ability of these poems to combine the duality of expectation and surprise reflects their novelty and their capacity to engage the recipient's attention.**
- **The distinctiveness of national poetic discourse lies in its ability to balance and combine two contrasting modes of discourse.**
- **Informativity plays a central role in shaping and constructing the national poem**, as it engages the recipient in the processes of constructing and interpreting the text. This transforms the discourse into an interactive, participatory, and dynamic form of communication.



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