

HOME IN THE POETRY OF SAUDI ARABIA POETS: MOHAMMAD IBN 'ABBOUD AL-'AMOUDI AN EXAMPLE OF A DISTINGUISHED ARAB (3)

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Abstract. The homeland is a source of creativity, given that it is engraved in one's innermost self and exists in the depths. Everyone has an abundance of feelings for their homeland that are carried within them by the poet because of their intense affection for their homes. The poet expresses the gorgeous feelings that every person has for their homeland as a result of their affection for it. Saudi poets take pleasure in creating poetry that honors national pride. Nationalism has many different facets, including the love of one's homeland, fascination with it, working for it, supporting and upholding it, and having it run through one's soul. Using the poem "Land of Benevolence" as the third portion, the researcher hopes to emphasize Mohammad ibn 'Abboud Al-'Amoudi's skills, knowledge, and competence as well as his love for his home, the Kingdom of Saudi Arabia. In an effort to evaluate the poet's talent, the researcher tries to demonstrate how poetic imagery and symbolism are used in the poem. Following a brief introduction that sets the stage for the study, an overview of Saudi poetry is examined, and Mohammad ibn 'Abboud Al-'Amoudi, a Saudi poet, is highlighted. The primary topic of the study is a critical-analytical-descriptive analysis of the lyric "Land of Benevolence". The study then presents its findings and draws a conclusion.

Keywords: Al-'Amoudi, homeland in poetry, Land of Benevolence (بلاد الخير), Kingdom of Saudi Arabia, Mohammad ibn 'Abboud Al-'Amoudi, Saudi poetry.

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Received: 3 June 2023;

Accepted: 21 August 2023;

Published: 30 September 2023.

ادبنا العربي يحكي قصة تاريخ، والتاريخ يذكرنا بحضارتنا العربية الخالدة التي يجب علينا ان نعيد سبكها 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

It can be said that poetry is a piece of music. It is possible to compare poetry to music. Poetry speaks in a language superior to everyday speech; it is not just the speech of the tongue but also the language of the heart, mind, feeling, and passion. Metrical production, additionally, can be considered poetry because the term is so inclusive. It is typically used with caution, nevertheless, and frequently in opposition to verse. Though not always more serious, poetry is a better form of artistic expression. Poetry is a more elaborate arrangement of design, so it has a fundamental impact on developing feelings and emotions. The only form of literary expression is poetry. Every poet expresses his or her thoughts and feelings without restraint. It is a more expansive framework for creating and growing information. Knowing that poetry has an advantage over prose, poetry is the

best word in the best arrangement. Here, the superiority of poetry over prose is demonstrated through a magnificent representation and a wonderful portrait of comparison. All who hear the poetry words feel them in their hearts and bosoms faster than arrows can fly.

Poetry is significant because it captures the social and moral climate of Arab culture throughout history. Poetry undoubtedly acts as a portal through which one can envision the circumstances, whether ethical or communal, political or social, of a civilization of all ages and in all homelands. Due to his heroic defense of his country and the people's honor, the poet is an important figure in his community. The poet is a weapon to defend their honor, a way to keep their noble achievements alive, and a way to cement their fame for all time. Poetry could show detractors that Arabs have a long history of tolerance. The Arabic language and later Islam, which teaches and cultivates young people to be poets and fighters, have united the Arabs as a single nation.

Arabic is the voice of Arabic poetry and oratory as well as the speech of scholarly society. As a vehicle for oral poetry, the Arabic language seems to have been essential in Arabic society. It has gotten rid of the flaws that depicted other languages. "The Arabic tongue bears the most precious jewel. This jewel is, no doubt, poetry that poets have penned and singers have chanted the most melodious songs, descants and melodies" (Dahami, 2018). In addition to taking up a significant portion of many people's lives, this kind of poetry served as a unifying and interlanguage force for those individuals. The Arabs owed poetry their sense of unity as a people since it highlighted their creative, intellectual, and divine expression. "In ancient times, Arabs placed great value on storytellers and poets. Poetic minstrels memorized thousands of lines of poetry and traveled from place to place, reciting lengthy epics. Along with having a beautiful sound" (Keating, 2014). The pre-Islamic poet's enviable position as an influence among the members of his clan due to the strength of his extremely rhythmic rhymes is another evidence of the poetry's significance (Aviram, 1994, p. 233).

The primary form of literary expression for the Arab nation has traditionally been poetry. Since the Pre-Islamic period, listening to people's lives read aloud in verse while gathered around the poet in the poet's lodging has invited listeners to recreate the communal and communicative aspect that Arabic poetry has always possessed. Arabic poetry, among Arabs, still holds the top status among all literary genres. It is the habit of poets and fans of poetry to gather in literary places like forums; they are the cultural salon of literary innovators who assemble in their spare time and appreciate the prominence of saying, attending, and listening to poetry.

The Objectives

This third part of this study expects to determine and analyze the perception of national poetry in the Kingdom of Saudi Arabia, with certain consideration given to a distinct poet. This investigation aspires to pinpoint and analyze the idea of homeland in the poetry of Saudi Arabia with reference to a specific lyricist. It makes a determination to look at the poet's understanding through the influence of modern Saudi poetry. The researcher expects to divulge the poet's literary theme, the passion for the homeland.

Methods of the Study

The current article evaluates the study's events by employing critical, analytical, and explanatory techniques. The study makes an effort to highlight the vitality, dynamism, velocity, and uniqueness of Saudi poetry in an effort to illuminate its

significance. The essay also attempts to provide a succinct overview of the state of poetry in the Kingdom of Saudi Arabia, a rapidly modernizing Arab nation that cultivates modern poets and literary giants in addition to promoting education, literature, and culture. The study attempts to show what would have been clear from a careful examination of a poet who respects his homeland, the Kingdom of Saudi Arabia.

There are three parts to this activity. The first part offers a succinct summary of some important observations, opinions, and evaluations of Saudi poetry in an effort to show and exhibit its timeless pages. It is useful as a bolstering argument for the research and gives an overview of the significance of homeland in Saudi poets' poetry in the Kingdom of Saudi Arabia. The third and most important component of the investigation follows. He is the poet Mohammad ibn 'Abboud Al-Amoudi, whose poetry glorifies the homeland. The poet and the poem are both important, particularly in the case of an analytical portrayal that deals with the study of the poem "Land of Benevolence". The examination of a few lines from the poem shows the value of studies evaluating the use of effective metaphors and image fusion. In this situation, the critical-analytical technique is useful since it shows how the judgment will be affected by poetic elements in order to correspond with the existing classification technique.

2. Saudi Literature: A Glance on Poetry

National issues, whether their factors are internal within the purely national framework or external as a result of the Kingdom's association as an Arab country with Arab countries or as a center of Islam and its close association with Islamic countries, various life issues - social, cultural, intellectual, and others - are quickly portrayed by literature of all kinds. Among these literary types, we find poetry, which is considered the hump of all literature and the most beautiful of it all.

Many critics, reviewers, and journalists have theorized that there are numerous reasons why Saudi poetry is structured the way it is as a literary genre, some of which may be due to the circumstances, situations, demands, or conditions Saudi Arabia's professionals and scholars created for their communication tool up until it attained the position it does today. As it may continue to hold the top spot among the factors of the literary fields, Saudi poetry was and is at the front. The precept of Saudi poetry serves as the source for verses used as evidence by linguists, genealogists, and other academics. For the examination and analysis of Saudi literature as a whole, Saudi poetry serves as a crucial starting point. This is essential knowledge in order to understand the function that poetry has served and continues to serve. Poetry in Saudi Arabia is a chronicle of the grandeur and way of life of the people. It serves as a key resource for understanding one's soul, principles, and way of life.

Saudi poetry has succeeded in revealing the deep ties that bind the Saudi people to their homeland in a manifestation of pride, glory, magnanimity, sacrifice, fraternity, and pride in the homeland through many distinguished Saudi poets. "Poets focus on the homeland as a major poetic icon that represents that identity, to which the individual feels belonging when the poet sings about it, glorifies it, and highlights its beauty and points of pride" (Ash-Shams, 2021, p. 19). In addition, poetry is the literary means most capable of describing longing for the homeland (Ismail, 2021, p. 44), and singing in praise of its cities, villages, and valleys as symbols and approximate images of the great homeland, the Kingdom of Saudi Arabia, and praising its glories and boasts. "The image of the homeland motivates writing to delve into seemingly thorny questions as it attempts to

explore an image of the place, either in accord or contrary, in which poets seek their place and belonging” (Pembroke, 2023). Furthermore,

The term 'poetic image' began to appear in the late nineteenth century. It went by many names, including aesthetic image, the image in poetry, and literary image. The poetic image is a process of mutual interaction between the poet and the recipient of thoughts and senses, through the poet's ability to express this interaction in a poetic language based, for example, on metaphor, simile, and/or analogy, in order to elicit the recipient's sense and response. See more at (Ash-Sharifi, 2021; Al-Kharabsheh, 2014). Through poetic images, critics might say that the homeland is a treasure that cannot be valued (Dahami, 2022a).

The role of critics and literary scholars comes in order to contribute effectively to publishing, presenting, and studying good poetic works and dealing with them through study and analysis. Such a role aims to fathom their deep meanings that may not be understood and reasoned about their symbolic meanings except for those who endow the faculty of thought, wisdom, and the abundance of the terminology of the classical Arabic language. In addition, the role of critics, literary figures, and linguists is considered an essential complement to literary production, and this is evident by reading literary production, studying it, criticizing it, analyzing it, and then contributing to its publication in order for the honorable reader to share that knowledge about the glory of the great homeland, the Kingdom of Saudi Arabia.

Introducing writers and poets is one of the most important factors that lead to spreading the beauty, splendor, and status of Saudi Arabian poetry. It is sure that studying poets, their poems, and their literature leads to their promotion and the development of their literary and intellectual production through critics and thinkers of literature and language. All of these also lead to introducing the world to Saudi literature in general and Saudi poetry in particular, which is supposed to reach the world, as Saudi literature deserves that prestigious position. “Saudi literature has undergone a significant alteration that might be regarded as the most significant in the movement of cultural changes” (Dahami, 2023d). Furthermore,

Many Saudi and Arab authors' rhetorical, literary, and poetic works can be considered [to have been] influenced by Saudi literature. The key outcomes and drivers of the Saudi resurgence can be interpreted as history, didactics, and education. The country paid great attention to its citizens because they were the source and fountain of culture and knowledge. The rise of the Kingdom of Saudi Arabia in many areas of life led to the evolution and advancement of Saudi poetry that reflected social, economic, and cultural achievements (Dahami, 2023a).

The homeland and poetry are inseparable, as singing is linked to the homeland and its glories, immortalized in the minds of poets from ancient times. This association, as indicated by many critics and literary figures, is an instinctive association with a strong connection, with which the poet defends his homeland as one of the most prominent phenomena of life. See more at ('Anabtawi, 2016, p. 61).

When the poet describes the homeland, he describes everything that he loves and adores in this country, including the beautiful nature and the magnificence of nature, as well as the qualities that characterize this country and that lead to pride and dignity. “The poet's intense love for his or her homeland is what flares up the innumerable feelings that fill everyone else's hearts with love for their own country” (Dahami, 2023c). Furthermore,

“A main criterion for assessing the quality of literary texts ... is the love for the homeland expressed in the poem” (Günther, 2016, p. 119). For some poets, the homeland is associated with love and nostalgia, and they also deliberately, in their poems, reach an emotional connection with the homeland, as usual, by evoking aesthetic ideals that indicate pride and dignity. The presence of the national ideal within the poet’s conscience is natural, as he or she paints the portrait of the homeland with the brush of words and feelings.

Likewise, the relationship between the love of the homeland and the poet (the human being) affirms the poet’s keenness to always take from the homeland the eye through which he glimpses all the tangible or moral beauty (Hamed, 2011, p. 101). For him or her, the homeland is the entity that is able to make his or her conscience understand all the forms and meanings of pride, loyalty, dignity, and satisfaction. I might find among the poets those whose poetry is inspired by the beauty of their homeland. In his poetry, the poet draws on reality and the state of the emotional interior. Poets who interact with the homeland from different angles achieve this juxtaposition. See more at (Khashrūm, 1982, p. 38).

3. Mohammad ibn 'Abboud Al-'Amoudi: The Chanter of the Homeland

Mohammad ibn 'Abboud Al-'Amoudi devotes a lot of emphasis to the concept of "homeland" in his poetry and shows concern over its exalted and precious status. His tenderness for his native nation is a positive, sentimental turning point in the poet's career. The poet's Land of Benevolence (بلاد الخير) about the Kingdom of Saudi Arabia demonstrates the various ways and viewpoints in which he forms his identity and life. National poetry is crucial to the nation during all of its events and festivals in order to convey the poets' feelings to the people, among themselves, and ideally to the entire world as a declaration of eternal oneness.

It is the "homeland," the eternal love, and no matter how many times the poet calls out for it, it will constantly be the homeland. Saudi poets have produced a significant body of national poetry over the course of almost a century, which has had a profound influence on Saudis and other Arabs. The prominence of the Arabs with nostalgia for their homelands reached a far-reaching extent that made them live in their literature and culture. Books have been written about homesickness (Gammash, 2016). Al-'Amoudi is one of them. The innovative poet Al-'Amoudi appears to us in national poetry that goes beyond the duality of the ego and the other, following in the literary footsteps of many other Saudi poets. The intensity of his love and care will surpass the majority of his poetic words, whose courses will vary, so let the homeland shine brightly in them.

The researcher observes the kingdom taking shape in front of a revived homeland that strives for excellence. The researcher believes that the poetry of Al-'Amoudi has the confidence and beauty of the word because he is studious enough to address his poem to the mind and the limbs. He produced a poetic artwork that embodies all the objectives of poetry, including adoration, description, perspicuity, and loyalty. Consensus has it that he is one of the Arab knights of modern poetry. A well-known Saudi poet, Mohammad ibn 'Abboud Al-'Amoudi, can leave his listeners with beautiful, fantastic, and delightful poetry in their minds.

4. Land of Benevolence (بلاد الخير): Poem Analysis (3)

The poet Mohammad Al-'Amoudi praises the virtues of devotion, love, and allegiance to this upright nation, the Kingdom of Saudi Arabia, in the loveliest songs. The poet's being, soul, and heart are said to hold the kingdom. Poetry has a major role to play in encouraging nationalism throughout history and in many parts of the world. The greatness of the homeland, its loyalty, its praise, and the singing of its grandeur and state demand genuine honesty from the human being toward his country. It is the homeland of peace, love, and goodness. It is the homeland of devoted people and a land of goodness and upright principles.

Land of Benevolence: part 3 قصيدة بلاد الخير

We realize below the lines of this poem analyzed in the previous two papers. The lines, which have been examined in the first paper, are:

(Dahami, 2023e) يا بلاد الخير يا ارض النعم
O, the country of goodness, the land of blessings
يا كتاب المجد يا مهد الشيم
You are a book of glory, O cradle of grandeur
كلنا نعشق ثراك
We all adore your soil
كلنا نهوى سماك

We all cherish your heaven

The lines that have been studied in the second part are:

في حماك النور يا ارض الحرم
In your protection the light, o the land of Al-Haram
منبع الابطال في كل العصور
(You are) the source of protagonists at all times
كلمة التوحيد والسيف الغيور
(on your land) the word of monotheism and the jealous sword
شعبك الحر الاصيل
Your genuine, free people
ما لهم عنها بديل
They have no substitute for it
بيذلون ارواحهم من اجل العلم
They give their souls to its flag
يا بلاد الخير يا ارض النعم
O, the country of goodness, the land of blessings
كلنا نفديك يا دار الكرم

We all sacrifice ourselves for you, O Home of generosity

To continue the analysis, in this final paper of the poem "Land of Benevolence" we have some verse lines starting with:

في ذرى التاريخ والدينا منار

At the peaks of history and the world is a beacon

Nationalism remains one of the most elevated meanings and values, for which a person sacrifices everything precious and dear, for there is no place more beautiful and splendid than the homeland. Through this verse, the poet symbolizes the historical depth and civilizational extension of the Kingdom of Saudi Arabia. The homeland is one of the most powerful things that inspires poets through time and throughout history. It is the symbol

of life and the flame of its light, especially if it is noble and beautiful, replete with the glories of history and the splendor of the present, like a kingdom that makes history a beacon of light and a flag among the stars. Over several centuries, the Kingdom of Saudi Arabia was able to create an immortal civilization that history witnesses, and it is still making strides for progress and prosperity. “From a historical perspective, we find that the last period of the twentieth century witnessed great progress in the Saudi ... [literature]. This [does not] stop many writers, playwrights, poets, writers in general, and researchers from reaching the factors of this development, analyzing it, and studying it” (Dahami, 2023b). It is a beacon that illuminates its surroundings and guides the horizon.

وكل يوم يزيد في فخرك فخار

Every day increases your dignity

The pride of the homeland is an instinctive matter, as is the nature of Allah’s imprint on souls. Also, the creativity of the poet Mohammed Al-'Amoudi's pride and dignity in his homeland do not come without hard and diligent work. Rather, this poetic verse comes to express what has been done by the people of the kingdom, who have brought it to the pinnacle of glory. Every day, pride and loyalty to the country increase through the contributions of its citizens to its elevation. Among them are those who contribute with the weapon of the sword, and among them are those who contribute with the weapon of the pen and the word. Readers need to apprehend that pride in the homeland requires working diligently, conscientiously, and persistently in defining its values, history, literature, and our Saudi Arabian heritage, which is the eternal memory of the homeland. Together with the honorable reader, I recall what history has written for us in terms of heroism, courage, and daring over decades of time, from the date of the founding and then the unification of the homeland to the prosperous present. It is a homeland that rises among nations and remains lofty throughout the ages and times. Only peaks are suitable for it, and its position is always above the clouds. In addition, every day, the pride of the kingdom grows wider and higher.

يا بلد طه الأمين

O homeland of Taha Al-Amin (The Faithful)

As the poet Sheikh Al-'Amoudi implicitly describes saying, we are in a homeland that Allah endowed with security in the hands of loyal and trustworthy men to this homeland, the Kingdom of Saudi Arabia. In response to the call of the Messenger of Allah, Ibrahim, peace be upon him, since ancient times, security has been and still is the first factor of stability. The Prophet of Allah, Abraham, prayed to Allah to make this country safe and to provide it with fruits in order for man to perform the duty of true worship, the worship of monotheism.

The feeling of pride and dignity in belonging to the homeland of the Two Holy Mosques is very much felt. Feelings of pride and dignity varied, so sometimes they called the country of the Two Holy Mosques the pure Holy land, so that the words of holiness and purity frequently recurred in their poems. Moreover, at other times, they call it that historical fact that cannot be ignored, which is the assertion that this land is the place of revelation and the pilgrimage of the Prophet (صلى الله عليه وسلم) (Al-Omari, 2008).

It is the call of all Allah's prophets. In order to achieve security and goodness, the Messenger of Allah, Abraham, peace and blessings be upon him, was called. Abraham requested Allah saying:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ (سورة البقرة، 126).

And (remember) when Ibrahim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day" (Al-Hilali, 1997, Surat Al-Bagarah, verse 126, p. 24).

Not only hundreds of good Arab poets, but also thousands praise this homeland since it is the land of the prophet (صلى الله عليه وسلم). The reader might remember Al-Madani Abdus-Salam Hashem Hafeth, who praises both the prophet and Al-Madinah.

في (المسجد النبوي) عند الرسول أرى نور الهدى ماجيا همي وأشجاني (Hafeth, 1993, p. 592)

In (Al-Masjid Al-Nabawi) with the Messenger, I glimpse the light of guidance, wiping out my worries and griefs (Dahami, 2022b).

The poet alters the interrogation style in this line of verse. Any of the questions from the previous lines may have an answer there. He deals with his soul and spirit in this area. The poet's preoccupation in the preceding verse lines needs to be clarified and addressed. When the poet explains the remedy for his depressing nostalgia, the readers and listeners learn a significant portion of the solution at this point. It is the commemoration of the prophet's hometown, notably his Holy Masjid. What a wonderful idea to show multiple sides at once! Not just Abdus-Salam Hashem Hafeth nor the residents of Al Madinah, but also all Saudis and Arab Muslims, place great importance on the city of Al Madinah Al Monawarah. The condition of meeting and seeing the Prophet Mohammad is embodied by the poet Abdus-Salam Hafeth. The poet gains insight into this encounter through the straight path, which eliminates the pain and reduces the craving. In addition, the poem performed by the celebrated poet K'abb ibn Zohayr is among the best verses praising the prophet:

إنَّ الرَّسُولَ لَنُورٍ يُسْتَنْصَأُ بِهِ مُهَنَّدٌ مِنْ سُبُوفِ اللَّهِ مَسْئُولٌ (As-Sa'adi, 2013, p. 65)

Indeed, the Messenger is illumination with which to be enlightened, Muhanadun of the swords of Allah that is furbished.

يا ملاذ المسلمين

(O homeland), you are the Muslims sanctuary

The Kingdom of Saudi Arabia is the shelter of all Muslims. This final verse line of the poem (بلاد الخير) reminds us of the similar verse line of Ibrahim Khafaji, who chants:

مُوطِنِي عِشْتِ فَخْرَ الْمُسْلِمِينَ (Beghoura, 2019, p. 173)

My country, may you always live, The glory of all Muslims! (Zuhur, 2011, p. 290)

The poet indicates that it is time to declare his striking and shining passionate term for his home in this stanza. It is a two-part statement; the first part is a prayer to Allah asking for protection for this wonderful nation forever. As the homeland of all Muslims, the second is a means of educating others about the greatness of their own country. All Muslims serve as warriors to protect it if anyone attempts to harm it. The poem's opening phrase of Khafaji exhorts haste in order for it to assume its rightful glorious position among other nations. This line appears to represent a resolution to the poet's goal, which has mostly been accomplished. The matter is similar to this verse line of Mohammad ibn 'Abboud Al-'Amoudi.

يا بلد طه الأمين

يا ملاذ المسلمين

ya balad tah al'ameen

ya maladh almuslimeen

The musical devices in these two lines can be seen easily. We might find internal rhythm either within the same line or in different lines (Fabb, 2022, p. 158; Aðalsteinsson, 2014, p. 17). There is a recurrence of alliteration, like the segments of the two lines "ya" (يا) in the beginning of the lines. In addition we have identical rhymes in the same lines as in

the following words: “al'ameen” (الأمين) which means The Faithful, and “almuslimeen” (المسلمين), which mean the Muslims. The rhyming segment is “meen” (مين). In fact, these lines as well as the rest of the lines of the poem will be enjoyed if the readers have the chance to listen to the song of Al-'Amoudi, which is sung by Mohammad 'Abdo.

5. Discussion

The Arabic poem is a very genuine, truthful, consistent, and unbending composition. Generally, it has the same rhyme throughout the whole of the verses, however long they are, in order to show the ability, great eloquence, and wisdom of the poet. The poem understudy does not follow this pattern of completely the same rhyme. The poet, instead, uses the couplet rhyming lines in several English poems.

However, on some occasions, the poem breaks the rhyme pattern to produce a kind of variation in tunes, intonations, tone, and modulations that once again demonstrates the poet's talent and depth. The composition is also held together by a meter, which the poet must pay close attention to throughout the poem's development. As a result, poetry that is appealing and compelling can be expected from readers and listeners. The way the Saudi homeland is shown initially has a particular attractiveness, and in a similar way, as the poem progresses and the homeland is expressed in the same way with different terms and phrases that have deep connotations, it develops a certain satisfaction. This is what happens with this poem by Mohammad ibn 'Abboud Al-'Amoudi.

6. Recommendations

It is only right to accord a renowned literary character like Mohammad ibn 'Abboud Al-'Amoudi the same respect as the literary creations he has inspired among Saudis and Arabs. However, one of the researcher's adverse observations is the dearth of Arabic and English references to the poet Al-'Amoudi and his poetry. The poem Land of Benevolence by Mohammad ibn 'Abboud Al-'Amoudi must have been regarded as a part of the country's magnificent heritage. A significant adverse result is the researcher's shortage of sources and literary references to the poet and his poetry. It is believed that Al-'Amoudi, a well-known Saudi literary figure, wrote wonderful poems like "Land of Benevolence." It is regarded as one of the most important lyrical songs in the Kingdom of Saudi Arabia. It should have been possible to compile, publish, and study his literary writings, especially poetry. The translation and preservation of such literary works as national treasures are recommended to be given great attention by the Kingdom's related authorities and literary organizations. It is important to preserve and publish Al-'Amoudi's writings in both Arabic and English. Research on the depth of Saudi Arabian poetry in English is necessary since it will reveal a hitherto undiscovered resource, which necessitates several studies on the subject.

7. Conclusion

The concept of homeland is a central theme in Saudi poetry. The poetry of Al-'Amoudi has introduced and demonstrated that it carries sentiments of adoration, love, and appreciation for the homeland. Because so many poets have called for the revival of poetry while maintaining its originality, the Kingdom has been a noteworthy period in contemporary history. As a result, the poet expresses himself through his poetry, which

refers to the state of having a great homeland. On the occasions of national poets and their festivals of achievements at all stages of a great realm like the Kingdom of Saudi Arabia, the great poem Land of Benevolence becomes a sign of love, joy, and belonging.

Analyzing the symbolic and meaningful depictions in the verse lines of Al-'Amoudi, one of the contributors and founders of modern Saudi Arabian lyrical rhymes for the homeland, worked as the root for this study. The poem is written by Al-'Amoudi in a spirit of esteem for his big home. As demonstrated in the song Land of Benevolence, he employs original and meaningful vocabulary. After assessing and analyzing the poem's selected poetic lines, it is feasible to conclude that Al-'Amoudi's talent and aptitude for using poetry to honor his glorious home, the Kingdom of Saudi Arabia, had significant and noticeable effects. According to the analytical study's illumination, the poem had a logical flow and had important elements of Saudi lyrical poetry. The poem by Al-'Amoudi that is being examined is one of several Saudi poems that extol their country. The Land of Benevolence presents unmistakable guidelines, examples, and importance for the revivification and rejuvenation of contemporary Saudi poetry.

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