

Home in the Poetry of Saudi Arabia Poets: Mohammad ibn 'Abboud Al-'Amoudi an Example of a Distinguished Arab (2)

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Abstract

The poet communicates the graceful emotions that rise in the hearts of every person toward their homeland because of their love for it. Saudi poets enjoy writing poetry that celebrates the dignity of nationalism. The love of one's homeland, obsession with it, laboring for it, defending and preserving it, and having it run in one's soul are all aspects of nationalism. The researcher aspires to highlight Mohammad ibn 'Abboud Al-'Amoudi's expertise, knowledge, and competence while also highlighting his love for his homeland, the Kingdom of Saudi Arabia, through the poem "Land of Benevolence" as the second part. The researcher tries to present the uses of poetic imagery and symbols in the poem in an effort to assess the talent of the poet. A brief introduction sets the stage for the research, which is then followed by an examination of Saudi poetry analysis and a look at the Saudi poet Mohammad ibn 'Abboud Al-'Amoudi. The critical-analytical-descriptive analysis of the poem "Land of Benevolence" serves as the study's main focus. The study after that uses a critical-analytical approach, with the idea of homeland serving as its focus. It concludes with findings and a conclusion.

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

Abstrak

Penyair menyampaikan emosi anggun yang muncul di hati setiap orang terhadap tanah airnya karena kecintaannya terhadap tanah air. Penyair Saudi senang menulis puisi yang merayakan martabat nasionalisme. Kecintaan terhadap tanah air, obsesi terhadap tanah air, bekerja keras, mempertahankan dan melestarikannya, serta menanamkannya dalam jiwa merupakan aspek-aspek nasionalisme. Peneliti bercita-cita untuk menyoroti keahlian, pengetahuan, dan kompetensi Mohammad ibn 'Abboud Al-'Amoudi sekaligus menonjolkan kecintaannya pada tanah airnya, Kerajaan Arab Saudi, melalui puisi "Tanah Kebajikan" sebagai bagian kedua. Peneliti mencoba memaparkan penggunaan gambaran dan simbol puisi dalam puisi sebagai upaya menilai bakat penyair. Pengenalan singkat menjadi landasan penelitian, yang kemudian dilanjutkan dengan pemeriksaan analisis puisi Saudi dan tinjauan terhadap penyair Saudi Mohammad ibn 'Abboud Al-'Amoudi. Analisis kritis-analitis-deskriptif puisi "Tanah Kebajikan" menjadi fokus utama kajian. Kajian selanjutnya menggunakan pendekatan analitis kritis dengan fokus pada gagasan tentang tanah air. Ini diakhiri dengan temuan dan kesimpulan.

Kata Kunci: Al-'Amoudi, tanah air dalam puisi, Tanah Kebajikan (بلاد الخير), Kerajaan Arab Saudi, Mohammad ibn 'Abboud Al-'Amoudi, puisi Saudi.

BACKGROUND

Poetry is the language of the soul and a sign of hidden or occult truths. It has a musical melody. It uses terms, terminologies, and connotations to convey the allure of nature. Poetry has a strong draw for both listeners and connoisseurs since it captivates and pleases everyone who hears it. Numerous critics, poets, and academics agree that poetry written in the tongue is full of joy and pleasure and that it has the power to shock the conscience thanks to the many beautiful terms of the Arabic language. Society needs

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poetry, so it is important. Such is the beauty of expression and inflection, with their complex and exquisite movements, their constant and unwavering reliance on phonetic correlations, and the profundity of their meanings.

Every nation has poetry as a part of its cultural history and as one of the voices of its resurgent social conscience. More than any other literary genre, poetry best characterizes Arabs in literature. The Arabs' primary literary genre is poetry. It requires manufacturers to be craftsmen. Poetry is a throbbing idea, a turbulent feeling, and a spirit that exists in things, reviving movement and life while eradicating the root reasons for their stagnation and transforming them into yet another new creation. If cognition and emotion are fed by the soul, there is a trace of both. It might be argued that the Arabic language is passionate and inspired by a desire for poetic composition, invention, and makeup.

A profound, genuine, unadulterated, and natural representation of the traditional Arab "uprightness," which relates to kindness and prowess, is found in poetry. Despite believing that politeness is one of the laws of its transcendent existence and one of the secrets to its survival, the country is still forging a path and amassing the skills of politeness for itself. In addition, poetry unquestionably advances knowledge and enhances its value. With the same availability of poets, there are theoretically unlimited definitions and taxonomies of the concept of poetry. Poetry spreads from one place to another and is limitless, unfettered, and infinite in number.

Nationalism has traditionally been primarily expressed through poetry. Listeners have been invited to replicate the communal and communicative quality that poetry has always possessed since its inception by gathering in the evening in the tent around the poet and paying attention to people's lives read in rhyme. Of all the literary genres, poetry has the highest status. It was plentiful and copious, and it not only held a special position in the lives of the many tribes, but it also served as a link between languages and a common bond among them. The Arabs owe their sense of identity as a nation to poetry. Poetry gives weight to its creative, intelligent, and wonderful expression.

The usual hangout for literary thinkers is poetry, where they gather during their downtime. They value the significance of speaking, watching, and attending poetry in their gatherings. Poetry is a potent form of expression that can significantly influence how the components of identity are manifested. Because of this, Saudi poetry has attained its highest level. Such a pen is the intellect that considers raising its level, laying out its course, and making an effort to go toward advancement, growth, and success. Its poets have produced some wonderful and priceless masterpieces. Poetry and other literary works that aim to resurrect and address different problems while also enlightening readers about a better way of life.

In contrast to what is often thought of as the clear meaning offered by the literal meanings of the words, poetry offers a deeper meaning. Through the splendor of the saying and the splendor of poetic meter, poetry, which is distinguished by the moving feelings that move permanently in the heart and mind, what is generated from action and reaction, and the multiple sensations, stands tall and resists any attack that lessens its value and its lofty status among the listeners. Simply put, one of the reasons for his fluidity and adaptability in the Arabic language is the inclusion of the qualities of harmonic rhythm in poetry, together with the quantity of meaning and the depth of its observations. Poetry draws passages from life that are aroused and revealed through a voyage or journeys, inspired by the national cultural heritage. Such viewpoints compel readers and critics to consider how much they admire poetry in the ancient and contemporary Arab world. In Arabic poetry, as well as Saudi poetry, the place has always been among the most crucial components. The poems were filled with places and their diverse characteristics, not only as subjects but also as inspirations for the poetry and a significant component in the poetic text's structure.

This second study of three parts of research wishes to define and examine the perception of national poetry in the Kingdom of Saudi Arabia, with special reference to a particular poet. The study makes a determination to look at the poet's insights through the influence of modern Saudi poetry. The researcher wishes to disclose the poet's literary theme, adoration of the homeland.

The present piece assesses the study's events using explanatory, analytical, and critical methods. In order to shed light on Saudi poetry's significance, the study tries to emphasize its liveliness, dynamism, momentum, and originality. The analysis also makes an effort to give a brief summary of the status of poetry in the Kingdom of Saudi Arabia, a quickly developing Arab country that fosters contemporary poets and literary luminaries in addition to supporting education, literature, and culture. The study makes an effort to demonstrate what would have been obvious from a thorough analysis of a poet who appreciates his homeland, the Kingdom of Saudi Arabia.

This task consists of three components. The first point is a concise review of some significant remarks, points of view, and assessments of Saudi poetry, trying to demonstrate and illustrate its everlasting pages. In addition to being valuable as a supporting argument for the study, it provides a summary of the importance of home in poetry by Saudi poets in the Kingdom of Saudi Arabia. The study then moves on to the third crucial section. It is about Mohammad ibn 'Abboud Al-'Amoudi, a chanter of the homeland, which depicts a singer of the homeland and one of the poems of Al-'Amoudi. Both the poet and the poem are crucial, especially in the case of an analytical portrayal, which deals with the analysis of the poem "Land of Benevolence" (بلاد الخير). The analysis of the selected lines of the poem illustrates the validity of research that assesses the employment of striking metaphors and picture fusion. The critical-analytical approach helps in this case since it illustrates how the judgment will be impacted by poetic features to match the current sorting method.

Saudi Poetry: Everlasting Pages

Every human being has an instinctive love of their homeland that is ingrained in their soul. Additionally, taking pride in one's homeland includes guarding its sanctuaries and interests, working hard to defend its achievements, and being on the lookout for anything that can damage its reputation or image. The interest in Arabic poetry falls within the interests of the Kingdom of Saudi Arabia in literature, culture, and various arts. This interest aspires to consolidate authentic values and connect the Saudi Arabian person to his roots. One of the most important of these concerns is the quest for Saudi Arabic literature in general and poetry, in particular, to rise to the international status it deserves.

Saudi Arabia is a significant and vital part of the Arabic world, where Arabic literature, particularly poetry, is the most popular literary genre. In line with this notion, it is possible that the development and success of poetry in modern Arabic literature is a positive development. "Saudi Arabian poetry developed and progressed according to social, economic, and cultural developments" (Dahami, 2021b). The same might be said of current Saudi literature in that reasoning, since it is unavoidably regarded as a fundamental, preeminent, and essential component of Saudi literature today. Poems can be categorized into categories such as love, lament, irony, sarcasm, religion, praise, heroic poetry, and many others in Saudi Arabia (Dahami, 2023a).

Arabic literature is known for its ancient cultural and creative stock, especially with regard to promoting belonging, pride, and the glorification of the homeland. The fact is that Saudi literature is an essential part of Arabic literature, as it, in turn, engages in promoting pride in human and spatial belonging to the Kingdom through the creativity of distinguished poets to sing of the homeland. The homeland is mentioned in general or through an interrogation of the regions and places in which the poets lived and is

a symbol of the great homeland, the Kingdom of Saudi Arabia. The role of the Arabian Peninsula, which was the scene of many stories and epics written down by Arab poetry throughout the ages, and the diversity of places, cannot be ignored. Saudi poetry has always, as is the case with Arabic poetry, dealt with issues that aim to formulate the concept of man and his relationship to the place and existence around him.

Due to the Kingdom of Saudi Arabia's advancement in a number of areas of life, including social, economic, and cultural achievements, Saudi poetry has changed and advanced. The resurgence of poetry is influenced by several things, including the press, radio, educational institutions, libraries, printing presses, and other broad influences on the evolution of literature. Poetry is "Arabia's principal form of literary expression" (Wynbrandt, 2021, p. 21; Wynbrandt, 2004, p. 38). Furthermore, Saudi "writers have found a vehicle for literary expression in the press, which devotes space to poetry and essays; and literary-political clubs are appearing in the large towns (Walpole, 1966, p. 85). Many Saudi and Arab authors' rhetorical, literary, and poetic works can be considered to have been influenced by Saudi literature. The fact that so many poets have called for the revival of poetry while keeping in mind its originality is another reason why The Kingdom is a significant period in contemporary history. Through his poetry, the poet expresses his ideas and makes a reference to the status of a homeland.

The key outcomes and drivers of the Saudi revival can be interpreted as history, didactics, and education. The country has devoted great attention to its citizens, who are the source and fountain of knowledge and culture. As a result of scientific and literary conferences organized in numerous Saudi colleges, which have enriched literary and critical studies relevant to Saudi literature, it has grown to be one of the enormous structures at the level of the Arab world in the literary, cultural, and monetary realms. Numerous books, articles, and studies—including those focusing on literature in general—were consequently created. Governmental organizations, academics, and critics were then interested in the origins of Saudi literature.

These studies include those that demonstrate or explain how other people view this literature, such as how Saudi literature is viewed by Arab scholars or how other people view our literature. Others study a specific phenomenon, like symbolism in Saudi poetry, or go into a subgenre within it, like an autobiography in Saudi literary writing. Some people look into the legacy of one or more Saudi writers, while others are introduced to a specific phenomenon, like the symbolism in Saudi poetry. Additionally, poetry continues to remain at the forefront of all artistic endeavors due to the long tradition of Arab poets, particularly those from Saudi Arabia and Arabia in general.

Poetry is a mirror that portrays society and the happenings and factors that have an impact on it; therefore, this is not surprising. As a result, the poetry that was used to celebrate the founding of the Saudi state by King Abdul Aziz served as its introduction. It was a representation of the homeland's state and a speaking image of the overall weather. The poets concentrated on portraying the sharp difference between the island's condition prior to King Abdulaziz and the terror and dispersion that enveloped it at this point. Then security took the place of fear, and the disparity gave way to brotherhood and intimacy.

People in positions of authority, poets, and regular people who admire beauty all place a high value on poetry. It can assist the language in a number of circumstances, such as glory and national pride in both peaceful and turbulent periods. "The appeal of their poetry lies in the fact that it faithfully depicts in a rich language a nomadic existence that was heroic, chivalrous, and free. In addition to the knights and chiefs, each tribe had a host of poets" (Haykel, 2015, p. 243). The poets continued to proudly recite in their poems the conquests that led to the hope of a national territory teeming with fervor and strong emotions. Since the country's founding, the pure Islamic faith has served as the nation's and its people's central theme for most of the poets' works.

Poetry is the song of sparrows, and home is where they build their nests. We discover that poetry and the homeland are interconnected. To demonstrate the originality and ingenuity of a patriotic poet and one of poetry's pioneers. The motherland is emphasized by poets as a key literary symbol, representing the sense of identity one feels via belonging. When the poet sings about his house, he exalts and underlines its beauty and sense of pride. One of the most significant positive occurrences in contemporary Arabic literature is the concept of belonging. A patriotic obligation and a way for poets and Saudi poets to show their devotion is to chant and sing in support of the nation that they love.

A major and sizable portion of the Arabic world can be found in the Kingdom of Saudi Arabia. This frame of view sees the development of literature and its conclusion in the modern age as positive steps. It goes without saying that modern literature considers contemporary Saudi literature to be a basic, significant, and required element. Many authors serve as shining examples of the significance and wealth of Saudi literature. Their critical articles are brilliant beacons with their lovely and enticing vocabulary that begins to ascend above the ranks of great literature. Their writings are the result of emotion and feeling; they evoke sentiments of love and a sensitive awareness of societal concerns. Many authors, including poets, novelists, and playwrights, have contributed to Saudi literature and the Saudi people by evoking love and enhancing their country via their writing, especially poetry. Hence, "the Saudi poets' awareness of their love and concern for the country has taken the form of numerous lovely and lavish demonstrations of feelings and devotion. The depths that are planted in the middle of the kingdom are inspiring (Dahami, 2023b). Therefore, Saudi poets discuss, in their poems on the homeland, a wide range of ideals while seeking to convey the reformation's image in their writings.

Mohammad ibn 'Abboud Al-'Amoudi: A Great Saudi Lyrical Poet

Mohammad ibn 'Abboud Al-'Amoudi is a prominent Saudi poet who has the ability to leave his listeners with enjoyable, amazing, and exquisite poetry in their heads. He has a tremendous gift for artfully conveying his feelings of hurt and emotion. Additionally, his poetry displays the grandeur of his argument and the grace of his style. Al-'Amoudi is a poet in addition to a painter. His poetry is so obvious that it reaches out and shakes the reader's hand. Al-'Amoudi's poetry so gracefully extends outward that it tears down the barrier between the poet and the reader. He wanders and gets closer to the heartbeat and feelings through his words, which he translates like a gifted painter. His ability to create beautifully poetic passages that linger in the mind and refuse to dissipate is evidence that he is also a renowned painter.

Al-'Amoudi devotes a lot of emphasis to the concept of homeland in his poems and expresses anxiety over its glorified and appreciated status. It is crucial to highlight that classical Arab poetry, which has committed itself to home since its ancient creation, replicates the concept of the homeland in current poetry. The idea of homeland unquestionably elicits powerful emotions of pride and admiration in people who have these impulses, which, in the imaginations of his listeners and readers of his poems, emerge as models and metaphorical symbols.

Land of Benevolence (بلاد الخير): Poem Analysis (2)

في حماك النور يا ارض الحرم

In your protection the light, o the land of Al-Haram

The Kingdom of Saudi Arabia remains in our hearts as a richness, in our minds as an idea, and in our eyes as a look. The homeland is the residence of goodness, the source of peace and Islam, and the role model for the whole world. Every person should be proud of the great services that the state provides in Makkah Al-Mukarramah and Al-Madinah Al-Monawarah for Muslims. It is enough for the Kingdom of

Saudi Arabia to be proud that it includes among its sides the best parts, the best lands, and the holiest places. It is Makkah Al-Mukarramah, Al-Madinah Al-Monawarah, and the holy sites that Allah made in the hearts of all Muslims.

منبع الابطال في كل العصور

(You are) the source of protagonists at all times

This verse line is related to its predecessor in terms of meaning and also in terms of musical rhythm. The poet, Al-'Amoudi says that the sanctuary land is the source of heroes at all times. The poet still practices the method of dialogue and discourse with the homeland, which he is addressing, the kingdom is personified as a living entity that hears and feels what the poet says. It is also mentioned that this poetic line is related to the previous one, so the dialogue between the poet and the homeland can be understood through the phrase "O land of the sanctuary (يا ارض الحرم)." In the line above, we find another indication of the method of communication with the homeland. We find that the subject of the sentence "you" is omitted for poetic purposes. In poetry, the poet might play with words for creating images and symbols. The poet has the possibility to use connotative indications for sending messages to his listeners and audiences. The poet Mohammad ibn Abboud Al-'Amoudi is that poet who makes use of all such devices in his poetry, particularly his poem "Land of Benevolence (بلاد الخير)". Here. We find the creativity and ingenuity of the poet in dealing with vocabulary, along with the inventiveness and skill of an empowered poet.

In his allusion to the term "heroes (الابطال)", and as a result of the Arabic language abounding with many similar connotations and vocabulary, we can realize the multi-meaning of the poet in this term, which indicates the many dimensions he wanted. Heroism for the Arabs is not only one behavior; it goes beyond that to other meanings such as good leadership, magnanimity, altruism, generosity, benevolence, and many other meanings and synonyms. As long as the light of Allah protects this kingdom, there is no need for other people. Moreover, we have evidence of the attempts of the aggressors who wanted evil in the Sacred House of Allah – Al Kabah, so Allah destroyed them all with His power.

كلمة التوحيد والسيف الغيور

(on your land) the word of monotheism and the jealous sword

As the same as the previous verse two lines, this one is well related. The poet combined between two crucial weapons a person can use. The first is the weapon of the word, which is sometimes, as it is mentioned earlier, sharper than the metal weapon. The poet uses the term "word (كلمة)" for two purposes. In addition, he uses the term "the sword (السيف)" for two purposes. The first term can be used as a weapon for defending, and at the same time, it can be used for knowledge, learning, and education calling for worshipping Allah, the only One. In a similar way, the second term is used as a weapon for defending and also, in times of peace, is used as a means of decoration and a tool in ceremonies and anniversaries This line reminds us of the famous Arabic verse line by Al-Mutanabi, who says:

الْخَيْلُ وَاللَّيْلُ وَالنَّبِيْدَاءُ تَعْرِفُنِي
(Azzam, 2022, p. 326) وَالسَّيْفُ وَالرَّمْحُ وَالْقُرْطَاسُ وَالْقَلَمُ

The horse, the night, and the desert know me, (as well)

The sword, the spear, the paper, and the pen (Anṣārī, 2009, p. 186).

The sword and the spear testify to my skill in striking with them, and the papers testify to my comprehension of what is in them, and the pen knows my creativity in what I write and record. This verse line of Al-Mutanabi comes from his pride in himself, exaggerating his ego when nature unites with him. He has qualities that do not meet in one person, except for the distinguished poet and the brave knight. See more at (Sayid, 2016, p. 92).

It is enough honor for the Kingdom of Saudi Arabia to be the cradle of prophecy, the fortified fortress of Islam, the starting point of the message, and the beacon of monotheism until the Hour. The homeland will forever remain the cradle of Islam, its impregnable fortress, its pasture, and its refuge after Allah Almighty until the Day of Judgment. The word is sometimes sharper than the sword in its effect. The truthful word is a means of defending and fending the homeland and aims to protect the homeland and defend it.

منبع الأبطال في كل العصور
كلمة التوحيد والسيف الغيور

manba'a alabdal fi kull al'osoor
kalimat attawheed wa assayif alghayoor

Poetry cannot be called poetry without rhythm, cadence, intonation, singing rhyme, and other musical devices. Such poetic devices are rich in this poem, with various variations in their usage because they are controlled by the syllables and sounds of Arabic articulation. In addition, the skillfulness of the poet plays a crucial role in selecting the proper harmonious words and sounds.

In the above two lines, we easily discover internal rhythms reiterated and alliterated. The "l sound is alliterated several times in each hemistich. The consonance is also seen in the second line with the "t sound". In the second Arabic line, we have four letters of "l (ل)", however, two letters are seen in the translation because, in some cases, it is pronounced and in some other cases, the letter is not articulated. In both lines, the Arabic and their translation, we find a clear rhyme with the sellable "oor (ور)".

شعبك الحر الأصيل

Your genuine, free people

In the above line, the poet shifts, in his address with the homeland, to deal with a very interesting component in the formation of homelands; they are the people or the nation of the country. Mohammad Al-'Amoudi confirms that the Saudi Arabian nation is a free, genuine, honest, and sincere nation.

ما لهم عنها بديل

They have no substitute for it

After the poet describes the people of the homeland with true qualities that mean genuineness and freedom, he did not go beyond the truth, as all the peoples of the earth are proud of this privacy, and this is the origin of its style. He moves on to confirm, in this poetic line, that the people of the kingdom will not abandon their homeland, and they will not have another homeland to replace it with. Thus, we realize the acumen of the poet, who probably refers to the instinct of belief in patriotism, as patriotism is part of faith and belief. In addition, in this metaphorical situation, we find the finest expressions of love, loyalty, and belonging, despite the simplicity, clarity, and directness of the word used in this poetic line.

شعبك الحر الأصيل

ما لهم عنها بديل

sha'abuka alhuru al asiel
ma lahum 'anha badiel

يبدلون ارواحهم من اجل العلم

They give their souls to its flag

In this poetic line, the poet moves his readers to another page of glory between man and his homeland. The poet Al-Amoudi points out that the sacrifices of the righteous sons of the homeland express the depth of the patriotic spirit that circulates in the arteries of all the sons of the homeland. It also embodies the approach of positive values that characterize these people who are loyal to their homeland with all that is dear and cheap: leadership and people. These sacrifices embodied a set of noble values and concepts, written by the poet to make it clear that sacrifices will continue to teach current and future generations the values of loyalty, belonging, sacrifice, redemption, and defense of the dear homeland. They

give up cheap lives for the sake of science, and the flag is the symbol of the homeland that must continue to fly high over time.

يا بلاد الخير يا ارض النعم

O, the country of goodness, the land of blessings

Like the beginning and the middle, the poet ends this patriotic piece of literature with the same verse line. This repeated line has great importance in terms of meaning as well as musical rhythm, as is evident from the first line. The poet begins his national poetry in an intriguing form that many poets use, namely the conversational style. In a conversation, the poet speaks with his homeland, but this sort of speech demonstrates the poet's pride in his feelings. It is esteem that embellishes the poet's statements with words that do not just emerge from the tongue; these expressions might be said to come from the heart. The poet emphasizes that it is the homeland of goodness in this poetic passage. This word has profound meaning not only for the poet but also for every individual. Everyone desires and wishes for good because it is one of the pillars of stability for both people and their countries. An essential poetic technique the poet employs in this line is personification, in which Al Amoudi grants the kingdom the ability to converse (both speaking and listening) by conversing with his nation.

كلنا نفديك يا دار الكرم

We all sacrifice ourselves for you, O Home of generosity

As is the approach of many Arab poets all over the ages, the poet Al-Amoudi does not ignore referring to the great kingdom with a small symbol "the home (الدار)". Like many other notable ancient poets who lived before Islam, the poet uses the term "addar"—which means "house," "home," or "dwelling place"—as the opening word of the verse. The residences and homes of their beloved and dear ones used to be mentioned in the introductory lines of the great poets of antiquity, especially the poets of Al-Mua'llagat. Among the instances is Mua'llagat A'mru ibn Kolthoum, who mentions in the eighth verse line:

(Al-Qurashi, 2016, p. 117) وَأُخْرَى فِي دِمَشْقٍ وَقَاصِرِينَا وَكَأْسٍ قَدْ شَرِبْتُ بِبَعْلَبَكِ

Several times, we drank, in Baalbek, others in Damascus and Cacerin.

Confirming his being a rational man and brave, the poet says that he is accustomed to the drink because he has drunk it several times in different cities and places, such as Baalbek and Damascus (Dahami, 2019b).

One of the most significant poets of the pre-Islamic period is Zohayr ibn Abi Solma. He serves as a clear example by mentioning his home in the first poetic line of Al-Mua'llagah. "Al-Mua'llagah of Zohayr starts with the following line" (Dahami, 2021a).

(Az-Zawzani, 2011, p.72) أَمِنْ أُمِّ أَوْفَى دِمْنَةُ لَمْ تَكَلِّمْ بِحَوْمَانَةَ الدَّرَاجِ فَالْمُنْتَلِمِ

These ash-covered ruins, that did not talk to me, in Hawmanat Al-Darraj and Al-Mutathallami, where they ever the dwelling place of Um Awfa (Maso'd, 2013)

Like all pre-Islamic poets, Zohayr ibn Abi Solma begins this poem by standing on the remains of a beloved, as did all pre-Islamic poets. The poet mentions the years that have passed while asking about Umm Awfa's homes and territories. Umm Awfa no longer identifies with him or their platonic and virtual ties as a result of these years have passed.

The ancient poets immortalized the devotion of the homeland and identified it with the mountains, valleys, and steppes, and that love imbibed their children, and generations after generations began to repeat that poetry and learned the poet's homeland with its mountains and valleys in which he lived and was immortalized by his poetry (Al-Fayed, 2021).

Furthermore, "Umm Aufa, whom our poet calls at the opening of his Mua'llagah, is the first wife of the peacemaker poet. All of the children Zohayr had had from her having died either at the time of giving

birth or at a young age” (Dahami, 2019a). The second instance is Tarafah ibn Al-A'bd. He is “one of the greatest Arab poets ever” (Dahami, 2018). In his *Mua'llaqah*, he says:

(Az-Zawzani, 2004, p. 71; Ibn Al-A'bd, 2003, p. 25) لَجَوْلَةِ أَطْلَالٍ بَيْرَقَةٍ نُهَمِدِ تَلُوخُ كَبَاقِي الْوَشْمِ فِي ظَاهِرِ الْيَدِ

The remains of Khawlah's dwelling in the stony track of Thahmad that shines like a tattoo on the surface of the hand.

The remnants of tattoos seen on a girl's hands serve as a metaphor for Tarafah's beloved's demise. Readers hope to experience the same confusion, fear, and awe that the poet does when he sees the remnants of the habitations. These homes reflect the poet's innermost thoughts and feelings. Al-Atlal alludes to the ruins, artifacts, traces, or remnants of the abandoned location of the beloved.

The next example is Al-Harith ibn Hillizah who refers to (الدار) addar in the second line of his *Mua'llagah* saying:

بَعْدَ عَهْدٍ لَنَا بَيْرَقَةٍ شَمًا ءَ فَأَنْتَى يَدَيَهَا الْخُصَاءُ (Ibn Hillizah, 2020, p. 13; Az-Zawzani, 2011, p.153)

After the sweet times we spent together in Bargat Shama; her home came closer to Al-Khulsa (Dahami, 2022).

CONCLUSION

One of the problems faced by the researcher is the lack of sources and literary references about the poet and his poetry. It is a big negative. The lack of written or documented materials about the poetry of Mohammad ibn 'Abboud Al-'Amoudi is one of the researcher's biggest obstacles. According to assessments, one of the most significant lyrical songs in Saudi Arabia is Land of Benevolence by Al-'Amoudi which should have been gathered, made available, and analyzed. It is necessary to collect, compile, and publish the literary writings of Al-'Amoudi in both Arabic and English.

Significant turning points in the current literary movement can be attributed to the Kingdom of Saudi Arabia's literary revival, regeneration, and originality. This passion can only be fully expressed by a gifted poet with the ability to transform what is in the heart into literary form. To fully grasp the origins and heritage of Arabic poetry, it is essential to examine Mohammad ibn 'Abboud Al-'Amoudi's poetry and pay special attention to his originality. He speaks for his homeland. Because of his love for the kingdom, the poet seems to believe that he is born every day, or, to put it another way, that no other place can contain his mind and ideas, whether he is inside or outside. As Saudi Arabia enters a new phase of its growth, Mohammad ibn 'Abboud Al-'Amoudi offers listeners, critics, and readers the chance to get to know a distinctive, committed, and avant-garde Saudi poet. The poetry of Al-'Amoudi, represented by the poem understudy, clearly shows the splendor and dignity of the stately Kingdom of Saudi Arabia. The poet's moving poem and other literary works have been intended to inspire listeners and readers about the wonderful and power of the homeland, the Kingdom of Saudi Arabia.

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