

REPRESENTATION OF HOMELAND IN CONTEMPORARY SAUDI POETRY

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Abstract

This study concentrates on the Saudi poet Mustafa Balilah and a distinguished poem by him to shed light on some literary characteristics of contemporary Saudi Arabic poetry. It emphasizes the concept of 'homeland' as an illustration of where modern Saudi Arabic poetry is headed. One may argue that Arabic poetry is enjoying good conditions among Arab authors, critics, and poets. By manipulating the poet's lovely poem as a symbol of his devotion to his large realm, the Kingdom of Saudi Arabia, the researcher expects to highlight, on the one hand, the poet's knowledge. On the other hand, the researcher makes an effort to examine the poet's genius in how he used the traditional Arabic language in his poem, focusing on the conception of the homeland. The study applies a critical-analytical approach to fulfill its aim by analytically evaluating the concepts of homeland through poetry.

INTRODUCTION

Belonging comes as a companion to national poetry. It is the poets' revival and the motivation to sing songs and be proud of the homeland. The area and things a poet links with his humanity, such as his dreams, suffering, and singing of his victories, are referred to as his 'homeland.' Home is the charming word, the dewy voice, and the deep, delirious love. It is also where man has been closely associated since eternity. He always longs for it because it is his land, birthplace, and upbringing. Poets, ancient and contemporary, have embodied this love throughout the ages, despite the hardships of living sometimes in their land and the lack of attractions that cling to them. The person has been associated with their land and place of residence since their birth, and that unique sense grows with him. His small heart is attached to this place and the details surrounding it, and as he grows up, dreams grow with him, youth and details grow, so he becomes one with it, clinging to that spirit associated with the home.

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Objectives of the Study

This study aims to identify and analyze the concept of homeland Saudi Arabia poetry with reference to a specific poet.

Saudi Poetry: Outline

Several critics ([Al-Ruwaili, 2020](#); [Ministry of Education, 2005](#); [Alsanani, n.d](#)) support the notion that Saudi poetry is poetry that is attributed to the Kingdom of Saudi Arabia. According to regional social, economic, and cultural advancements, Saudi poetry has attractively grown. The press, radio, educational institutions, libraries, printing presses, and other general effects on the growth of literature were just a few factors that contributed to the renaissance of poetry. Additionally, the Holy Qur'an and Prophet Muhammad's hadiths were influential in the renaissance of poetry. Saudi poets used ancient literature to affect their perception and way of thinking. It also encompasses contemporary literature, influenced by all the ideologies, poetic currents, and movements that emerged in Arab nations following the modern renaissance. Furthermore, the influence of all these movements appeared in Arab and Saudi poetry ([Dahami, 2020](#)). In Saudi poetry, all movements' influences can be seen.

One of the most prominent features of the language of this poetry is its sober preamble. As critics declare, Poetry does not destroy ordinary language except to rebuild it at a higher level ([Al-Mahfaly, 2020](#); [Cohen, 1986, p. 49](#)). Therefore, many Saudi poets devote close attention to the language and are skilled at weaving it, displaying an interest in elegance and generosity, a characteristic of older poetry. [Nora-Addine \(2007\)](#), opines that the Arabic literary tradition of antiquity gave rise to this simple prelude. One of these poets' advantages is their linguistic proficiency; in many cases, this emulation demonstrates the poets' intellectual prowess and capability to speak Arabic, which attests to its owner's command of the language's lexicon and vocabulary.

Considerable Saudi poets are influenced by the ancient poets in visualizing and description, as well as by music and language, and their poems were repeated similes since the pre-Islamic era. Also, the language in which the ornate, intense, rich, productive and varied culture is enshrined is the Arabic language ([Dahami, 2020](#)). In addition, Since language is a phonetic, musical and social value, it has a history and a past ([As-Saafin, 1990](#)).

Moreover, the woman is the deer and the deer repelling from the antelope and the urn, and her face is the shining sun and the rising full moon, so they used metaphors, images, and descriptions as used by the ancient poets in their Arabic poems. Not forgetting that the metaphor is a relationship around which a network of realistic relationships is woven into the text, through a state of selection for the entirety of the text elements, starting from the single word to the sentence, to the complex structures, passing through the degree of cohesion, and rhythmic, through intellectual monism ([Abdulaziz, 2011](#)).

Furthermore, the poetic metaphors, images, and depictions heightening the gifts of modern Saudi poets who significantly contributed to the growth and progress of Saudi and Arabic literature in general and contemporary poetry in particular ([Dahami, 2022b](#)). Among the characteristics of Saudi poetry are the purity of poetic nature, avoiding mental toil, eloquence of expression, and resonant musical rhythm. This rhythm is intentional, and there is no type of extravagance in it, but it is a natural care for poetry because it is an extension of ancient and medieval Arabic eloquent poetry.

Music is one of the two jewels of poetry; therefore, it is an artistic, literary form of awareness and expression of it in an audio form in which rhythms, tones, and intonation are mixed with the melody of beauty produced by the poets' thoughts and touch the heart, feelings, and soul of the listener. According to ([Ash-Shehri, 2016](#)), the contemporary Saudi poet, while on a journey of searching for new literary means in the literary construction of his poem, found himself influenced by the symbolists, who believe that the poet should not exhaust everything in his conscience to pour it into the hearts of others. Rather he should inspire their souls through images and

music. That means every piece of music is necessarily a mirror of its poet and the time it was born. This aesthetic concept can be tested when approaching patriotic lyrical songs that reflect the poet's, singer's, and composer's sense of the deep meanings of the homeland and its value.

Chanting for the homeland and singing about it is a patriotic duty and an opportunity for the poets and Saudi poets to express their love for their homeland. Thus, they contribute to the consolidation of belonging and patriotism for future generations in this great country, the Kingdom of Saudi Arabia. The poet's belonging to the homeland is an "affiliation that constitutes an important emotional turning point in his experience. He shapes the homeland and citizenship in multiple directions and visions, which we see clearly in the texts in which the poet touches on the homeland" ([Al-Mohsani, 2011](#)) - the Kingdom of Saudi Arabia. The national poem was inherent to the homeland in all its occasions and celebrations, as it contributed to conveying the poets' feelings to the people, and among them, then to the whole world, as an expression of eternal unity. "It is the 'homeland,' the eternal love, and no matter how much the poet groans for it, it will remain the homeland" ([Al Hammadi, 2015](#)). Saudi poets produced a remarkable collection of patriotic poems for nearly nine decades, and they are still immortalized in the minds of the Saudis and the Arab world.

Homeland affection poetry is a natural art form of praise in Saudi poetry. According to [As-Suwaiket \(2014\)](#); [Abu Haqa \(1962\)](#); [Ad-Dahan \(n.d\)](#), praise poetry is "the art of praise, glorification, and respect," which is "an enumeration of the beautiful merits, a description of the noble merits, and a demonstration of the great appreciation that the poet has for those who have these qualities, and they are known for such merits." I can say that the Kingdom of Saudi Arabia deserves to be attributed with such qualities and merits.

In addition, it is found that contemporary Saudi poets borrowed the purpose of praise and modified it to praise the role that the Arab citizen plays for his society and nation ([Hindi, 2013](#)). When the modern age first began, poets praised their country using the same techniques as their forebears, and famous people followed suit by making donations and grants. The modern era poets took a great interest in higher meanings and noble qualities like nobleness, leniency, chastity, long-sightedness, profound experience, sagacity, and so on, in accordance with the taste of the times and acclaimed figures. As a result, Saudi poetry gained glamour and good status.

According to many critics, poets, and academics, Saudi poetry is full of thrills and excitement and can alter one's view of life by using the language's abundant and fine terms. Due to the beauty of Saudi representation and inflection, its intricate and lively movements, its persistent and unwavering reliance on phonetic connections, and the profundity of its meanings, poetry plays a significant role in Arab civilization. Poetry did not budge an inch from its significant standing that has been engaged since the epoch of pre-Islam, roughly more than sixteen hundred of years. It is still the cultural gathering lounge of literary figures ([Dahami, 2018](#)). According to modern Arab poets, Saudi poetry is thought to be essential to the emergence of cultural and social changes.

All other forms of Arabic literature are thought to have their roots in Arabic poetry. This generalization makes it logical to conclude that the modern era's development and proliferation of poetry among Arabs is a good indicator. It might be argued that Saudi poetry belongs in the category of modern Arabic literature because it is frequently recognized as a crucial, potent, and unbroken part of the Arabic literary legacy. Additionally, it is true to state that Saudi poetry is comprised among contemporary Arabic literature ([Dahami, 2022b](#)) to form a great Arabic identity.

The Saudi poets gave priority to the issue of the advancement of their society, most of their concerns. As soon as the dawn of the unity that organized the rest of the country emerged and the banner of monotheism fluttered, announcing the establishment of the young Kingdom, the Kingdom of Saudi Arabia, the poets began their call for the advancement of their society ([Sayed, 1999](#)).

Saudi poets participated in forming the pillar of its literature, laid its solid foundation, and established its pillars to be named in the establishment of a living literary silver that restored to the potentiality and the Arabs its eternal history and undying glory. One of the characteristics of the Saudi poet is that he derives the elements of his existence and strength from the Holy Qur'an; the Holy Quran has always remained an important tributary from which poets derive their images, words, and meanings ([Alhourani, 2022](#)), the literature of prophecy, and the heritage of the Arabs. The first thing that grew up in a country that sang in its glory was creative poets such as Mustafa Balilah and many others.

RESEARCH METHOD

As a literary study, this paper applies critical, analytical, and descriptive methods as its tools for measuring the events of the study. It is divided into four points. The first point deals with some crucial standpoints, views, and assessments of Saudi poetry as an outline, presenting the status of Saudi poetry as a genre of the ancient-living Arabic literature. The second point deals with a short survey of the concept of homeland in the Kingdom of Saudi Arabia and its influence as a central theme of the study. The next point deals with the poet Mustafa Balilah as a poet who admires his homeland but is not given considerable merit.

The fourth main point covers the central part of the study. The amalgamation of approaches is essential to understanding. It provides material that would have been apparent upon scrutiny of the textual structures. These are important, particularly in the case of analytical portrayal. This demonstrates the validity of a real methodological study that considers both visual metaphors and the fusion of images in the chosen verse lines. The critical-analytical method can be useful in this situation since it illustrates how the analysis will be influenced by both the anticipated social norms and the poetic aspects to fit with the current sorting procedure.

The Concept of Homeland

When we look at the homeland in Saudi poetry, we find a diversity of visions in the poems of the homeland, from religious, social, cultural, political, and sentimental. [Al-Ghannam \(2013\)](#), states that sentimental poetry in our country accompanied the establishment of the Saudi state and the formation of society. It records the credibility of art that accompanied the renaissance and revealed new horizons. Therefore, the sentimental poet - with his high transparency and spirituality - embodies the values and their idealism in society, such as love of the homeland and pride in belonging to it. This stems from the poets' love for their homeland, so you find them proud of it, participate in every forum and stand with it in every battle; believe in their message, and realize their duty towards it. They proudly wander with their devotion and describe its beauty.

According to [Dahami \(2022b\)](#), the word 'homeland' is used in the poem of Mustafa Balilah 'My beloved homeland' with verbal honesty, resting on a set of vocabulary that refers to spiritual and material components such as the stars, the hills, the sky, the terrain, and the valleys. This is expressed in verdant music derived from the poet's meadows, which convey the delight of an entity's existence. The poet accumulates his physical and spiritual resources. In the end, he adds that when it comes to patriotism, the nation is the exception and does not tolerate partnership. Also, the critic, aware of the rhythm of time, notices that the term 'homeland' is brought up from above the clouds and under the light of the sun shining throughout the country. Thus, we find that the poem is surrounded by what reinforces it and strengthens it in terms of pride, dignity, and self-indulgence by walking forward surrounded by the guardianship of Allah in exaltation.

Without a doubt, literature has a real and present-day responsibility to promote a sense of patriotism across time and in different parts of the world. It is impossible to establish the ideas of culture and patriotism separately. The exaltation of the homeland, its worship, its deification, and the singing of its greatness and state demand a real honesty coming from the human person toward his nation. The poet's deep affection for his or her native land is

what fuels the countless emotions that swell everyone else's hearts for their own homeland. Consequently, poetry in particular, which is characterized by its overflowing emotions and feelings, plays a function in literature and culture in general. Poetry allows poets to express their skills and originality through the tones and versification of poems that come from the depths of their consciousness. [Dahami \(2022b\)](#) supports this conclusion.

Mustafa Balilah: The Man and the Poet

Mostafa Balilah is the songwriter of the lyrical poem 'My beloved homeland'. There is not much information about his literary career, Balilah is a university doctor in the College of Architecture and Planning at King Saud University. He obtained his bachelor's degree in Italy. During his studies, he has been working on Italian radio. Mustafa Balilah owns an engineering consultancy office and has been involved in many projects, the most prominent of which are the Makkah Al-Mukarramah planning project and the gateway to King Khalid International Airport in Riyadh.

This poem - My Beloved Homeland - has a funny story about Abdul Razzag Muhammad Saleh Balilah, the founder of the Culture Library in Makkah Al-Mukarramah, where the writer and journalist Abdul Razzag Balilah was famous and well-known in the media circles. Due to his fame, Saudi television got confused, so they wrote the poem in his name in the song's titers instead of the actual poet, Mustafa Balilah. However, he always announced and confirmed that he did not write it and that it was among the words of Mr. Mustafa's. He always confirmed the intellectual property of its actual author to preserve and respect copyright ([Balilah, 2016](#)).

THE POEM ANALYSIS: MY BELOVED HOMELAND

One of the most famous Saudi national songs is 'My Beloved Homeland,' a lyric poem sung by artist singer Talal Maddah about the depth of man's love for his homeland. [Althobaiti \(2021\)](#) opines that many characteristics and appearances lead to the success of the national sung poem, some of which are due to the poem itself, while others are due to the poem's performance. Perhaps the most important of these features is its proximity to the language of the people. This ensures public acceptance, rapid spread, and the attention of official spheres and employment in festivals and official forums.

The poem 'My Beloved Homeland' is regarded as one of the most rooted Saudi poetic poems, not only in the minds of Saudis but also in the minds of Arabs. Despite its strong presence until today, a misstep usually occurs when mentioning the writer of the poems words, as it is often mentioned that its writer is teacher Abdul Razzag Balilah. At the same time, the correct author is Dr. Engineer (Mustafa Muhammad Balilah), the associate professor at King Saud University in the College of Architecture and Planning. The sung verses are excerpts from the complete poem of twenty-five lines by Mustafa Balilah under the same name, 'My Beloved Homeland.' However, the researcher did not find a literary source to confirm this idea of the number of verse lines of the poem.

The wonderful poem, 'My Beloved Homeland,' is regarded as an icon of delight and belonging on the occasions of national poets and their celebrations of achievements at all levels in an outstanding country such as the Kingdom of Saudi Arabia. This poem, written by Mustafa Balilah and sung by Talal Maddah, has a story told by critic Abdul Rahman Al-Nasser; according to Al-Arabiya.net: Al-Nasser says, this great song was released in the year 1381/1961, and it is still the strongest in the expression of patriotic feelings and the most pompous in its beauty and artistic perfection. It is considered the first national song in the history of the Kingdom because the radio did not broadcast it before; it was only chants and invocations.

In addition, Al-Nasser has stated that the success of the sung poem, which has become more like the national anthem, revealed some quarrels about its original writer, even though it was documented in the name of engineer Mustafa Balilah. Al-Nasser explained that Talal Maddah re-recorded it before his death. However, the new

recording did not revoke the song's fragrance and originality, as it is one of the songs that spans generations and is rooted in souls (Jarrah, 2016). Whatever the case is, the poem is considered one of the most important songs, spanning across generations and leaving an impression on souls.

وطني الحبيب وهل احب سواة وهو الذي قد عشت فوق ثراه اني احب سهوله ورياه ومثار إشعاع أضواء سنائه	روحي وما ملكت يداي فداه وطني الذي قد عشت تحت سمائه منذ الطفولة قد عشقت ربوعه وطني الحبيب وأنت موئل عزه
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"ㄥロやヲシ"よエや"モワエ"よ B らエヤや"ケレヅエ" ㄥ"ロやギ⇒⇒⇒プ"カやギ A"ろ⇒⇒⇒⇒⇒ム⇒
 ヤ⇒ヨ"ゆヨエ"ケエエケ"01

My soul and everything that I own is a redeem for it,

My beloved homeland, do I love another? (Gurashi, 2010, p. 564)

The poem 'My beloved homeland' by Mustafa Balilah says at the beginning, 'my soul and what I own is a ransom for you, my beloved Homeland. It is proof of my love in a situation where I do not love anyone else'. It is the first line, and in it, we find the poet glorifying and bragging about his homeland, the Kingdom of Saudi Arabia. However, this glorification has many beautiful visions. The first rhetorical setting of this glorification is redemption, as the poet says, 'My soul and what I own is for its ransom,' meaning that he is ready to sacrifice his soul and everything he owns for this country' my beloved Homeland.'

Then the poet completes this by saying, 'My beloved homeland,' given that the homeland is considered innately loved, valued, and of great significance to the poet. Confirmation of this in his saying, do I love anything else, meaning is there another homeland equivalent to this homeland in love? The answer, of course, is "No." Certainly, it is impossible for there to be a homeland that compares to this homeland in terms of value, worth, and love. Definitely, it is the love of home; east or west home is best (Kakarla, 2021; Manser, 2007; Apperson, 2006). What is striking about this poem is that we find the poet started it with a sincere expression, which means that what a person possesses is a sacrifice for this country.

Every expensive thing is willing to be sacrificed for the country. Nothing is more precious than the soul, as the soul is the essence of man. It is the most valuable thing a person has. In addition to that, the poets saying, 'And what his hands own,' indicates that the poet Mustafa Balilah, and through him every Saudi, is generous with everything: soul and property. This physical portrait represents the height of sacrifice and redemption for a country that deserves it. All this confirms the credibility of the poet in sacrifice and redemption. One of the finest expressions of loyalty to the homeland is 'redemption.' It is the love of the homeland that carries inside the poet abundant feelings that fill the hearts of every human being towards their homeland (Dahami, 2022a). It can be said that it is one of the most beautiful poetic, symbolic, and moral images together, which the poet used to paint us a wonderful painting expressive of great significance about the love of the homelandthe Kingdom of Saudi Arabia.

If a person is asked about his love for his homeland, the answer will certainly be yes, that this person loves their country, and the expression may be directly and clearly in one or two words. Nevertheless, if these words are expressed in this wonderful poetic form, it confirms and clarifies that few people can express what they feel in a great linguistic and poetic style. The poet Mustafa Balilah is one of those few people who enrich it. We recall, once again, what Mustafa Balilah said, 'My soul and what my hands possess are, for its sake, my beloved Homeland, and do I love anything else more?' Here, we renew this line's poetic harmony, congruence, and internal rhythm, making it intelligible, apparent, and easy for everyone who reads it. Here, we realize the ingenuity of the poet, whose goal in this poem is to make it pass to every citizen - an educated and cultivated person or an unlettered person - with the same deep understanding that is manifested with redemption and nationalism.

Hence, we also mention that the poet is able, through this poem and in this line of poetry, to reach the crux and heart of every listener and every reader; the proof is my soul and what I own is for its ransom, my beloved Homeland! Like I love another? In this poetic line, the critic and those interested in poetry and its splendor are inspired by rhythm and its balanced intonation at the level of one line. The words "my soul" (روحي), "my hand" (يدي), and "my home" (وطن) are evidence of this. In all these terms or terminologies, we find common interdependence in their intonation, which is close, and within the framework of the one poetic line, which is the first.

We are still in the first poetic line, in which we find a congruence of varied connotations in the last two words of the first hemistich of the first line and the second hemistich of the second line, which are the words "fedahu" (فداه) and "sewahu" (سواده). There is alliteration, and a variable repetition gives or indicates an attractive and wonderful harmony that many poets cannot master. Not every poet is like another, and are all poets equal? Of course not! (Ad-Dhoun, 2013) indicates that there is no doubt that the fascination with the homeland is represented in the poets' adherence and their discourse on more general issues and matters, closely related to the concepts and trends of citizenship and love of home. Some poets have different talents than others and can reach the hearts and minds of a large segment of the citizens, including Mustafa Balilah.

「ロヤゲを"ベヲプ"ろゼハ"ギホ"カグヤヤ"ヲワエ""ワもゆヨシ"ろエわ"ろゼハ"ギホ"カグヤヤ"ヴレ
ツエへ

"04

My homeland, in which I have lived under its sky,

And it is the one I have lived on its soil.

The poet Mustafa Balilah, in the second line of the poem, says: "My homeland, which I have lived under its sky, And it is the one I have lived on its soil." Through it, he carries on to portray the most creative and beautiful poetic images with significant connotations. Putting in mind that poetic images are one of the most important elements of poetry and the most distinctive in achieving the creative aesthetic. It is one of the fundamental pillars of literary work and one of its building blocks, on which the poet relies to express his thoughts and emotions (Al-Rashidi, 2013). Among the virtues of the poet is that he mentions the virtues and merits of his homeland. He refers to the place where he resided, grew up, and rose on its land. One of the beauties of this poetic line is the alliteration, as evidenced by Mustafa Balilahs telling: "I have lived under its sky," meaning that the sky with its height covers and protects the homeland. This sky is considered as if it were a curtain that enveloped the Kingdom. Here, we find a synergy of a number of terminologies.

The poet refers directly to the place "in which I lived on its soil." That is, 'I lived on this pure soil'. Thus, we realize the extent of the forces of unshakable cohesion. In the beauty of this poetic line, we find in the contrast of the words "under" (تحت) in the first part and "above" (فوق) in the second half. This renders favorable importance to the poets rhetoric in generating homogeneity and contrast together in a way that increases the poetic meter and deepens the implicit connotation of the poets meaning. As mentioned previously, we find in the first hemistich the poet's saying "I have lived" (أعيش) and in the second hemistich, a repetition and complete conformity of his saying "I have lived" () and the result can be realized through the rhythm at the level of the same poetic line. It is a similar and identical rhythm and alliteration that strengthens the meaning. Furthermore, recurrence enhances the poetic music.

On the one hand, what draws attention is the ravishing and explicit Arabic representations that are unambiguous and straightforward. The expressions and phrases are all standard Arabic, indicating the poet's mastery of the classical Arabic language, raising the status of its owner and homeland. The classical language interrogates those doubtful of its greatness and importance, confirming that if they are not sure of that, they might ask the diver

who knows from experience (Dahami, 2019). On the other hand, the wording harmonizes with the poem's theme of love of the homeland, the Kingdom of Saudi Arabia.

In this poem, the poet frequently uses intertwined or similar words, which help to create its rhythm, chant, and poetic meter that delights hearts and rejoices souls. We find in the first line the words "my home" (وطني) at the beginning of the second hemistich. Likewise, the word "home" (وطني) at the beginning of the second line, where we find full similarity. Readers and critics can find in this an internal cadence that strengthens a beautiful significance and a distinct rhythm that reminds us of the acumen and intelligence of the poet Mustafa Balilah and his poem My beloved Homeland.

⌈"ロゆよケエ"ワ⇒ヤヲキ⇒⇒⇒⇒シ"よ⇒⇒エペ"ケルま"ウハヲよケ"ろボ⇒⇒ゼ⇒ハ"ギホ"る⇒ヤ
ヲ⇒ヘ⇒トヤヤ"グレヨ"05

Since childhood, I have been infatuated with its regions.

I love its plains and its hills.

Moving on to the third line of the poem, in which the poet says: Since childhood, I have been infatuated with its regions. I love its plains and its hills. The critic/researcher finds among the poem's lines several marvelous perceptions that enter the heart and inhabit it, increasing the pride of this country, the Kingdom. The poet was able to brilliantly portray many stages of alternative times in life. The mention of childhood is one of the stages of life, which indicates that love for this homeland did not arise from a short period, a later period, or a current period, but rather the love and adoration for this homeland continued since childhood.

We can say that the poet's ingenuity comes in describing the entire country: its lands (ريوعه), meaning the different types of lands - villages; towns, and cities. Moreover, its plains (سهول) indicate every flat land and various valleys on assorted lands in this great country - the Kingdom of Saudi Arabia. The discerning reader of this poetic line should not lose sight of the two images are plains and hills. And is the homeland nothing but love in its plains and hills?

⌈"ロゆレ⇒⇒⇒⇒⇒⇒シ"ーゆッペ"ネゆ⇒⇒バ⇒⇒セま"ケゆレヨエ""リゴ⇒⇒ハ"モもヲ⇒ヨ"ろルペ
エ"よBらエヤヤ"ケレヅエヨ"06

My beloved homeland and you are the habitats of pride And the beacon of radiance that lights its heights.

The poet moves to the fourth line of this poem, My Beloved Homeland, in which he says: My beloved Homeland, and you are the habitat of pride And the beacon of radiance that lights its heights. The researcher realizes the attractiveness of portrayal and expression, and from that, the reiteration of the title develops into an effective part of the body of the poem. By repeating the title, the poet wants to portray the homeland as precious, honored, and glorious. Homeland is a symbol and beacon of the beam. The beacon is the guide and leader that guides the traveler in the seas, sky, and vast and ample land. It may be said that the poet intended by saying a beacon of the beam meant that from it emanates the luminous beam that illuminates every place on it. The term "Sanah" (سانه) means the highest place or the elevated place through which the light spreads to the rest of the lands and places.

CONCLUSION

On the occasions of national poets and their celebrations of achievements at all levels in a great country like the Kingdom of Saudi Arabia, the lovely poem 'My Beloved Homeland' serves as an icon of love, happiness, and belonging. The lyrical poem has achieved immortality since its inception, with its sincere patriotic words and beautiful melody, confirming the leadership of the creative poem that drew the identity of the Saudi song in one of its golden ages.

Examining and analyzing the symbolic and evocative portraits in the verse lines of Mustafa Balilah, the founder of contemporary Saudi Arabian sung poems for the homeland, served as the basis for this work. The study made

an effort to illuminate the relevance of Saudi poetry, demonstrating its verve and originality. Additionally, the study attempted to quickly situate poetry in the Kingdom of Saudi Arabia as the Arabic nation actively advancing and supporting learning, literature, and culture as well as contemporary poets and literary leaders. One of them is Mustafa Balilah, who diligently worked to advance contemporary Saudi poetry and raise the country. Balilah composed the poem in the vein of national admiration. The song 'My beloved homeland' is an example of his style, which includes original and meaningful expressions. After evaluating and examining the poem's selected poetic lines, it might be concluded that Balilah's skill and talent in using poetry to honor his distinguished homeland, the Kingdom of Saudi Arabia, had significant and noticeable effects.

Limitations and Study Forward

The researcher has discovered a crucial negative result of the scarcity of sources and literary references to the poet and his poetry. The lack of written or documented materials about the poetry of Mustafa Balilah is one of the researcher's biggest obstacles. Mustafa Balilah is a significant literary figure who wrote a great poems like My Beloved Homeland. It is estimated to be one of the most significant lyrical songs in Saudi Arabia. His literary works should have been gathered, published, and examined. The related authorities of the Kingdom are advised to support and promote the preservation and publication of such literary works as national treasures. It was necessary to preserve, compile, and publish Balilah's works in Arabic and English. In addition, several studies on this subject are required because it is important to examine the breadth of Saudi Arabian poetry in English, revealing an untapped well that has not yet been examined.

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