

## HOME IN THE POETRY OF SAUDI ARABIA POETS: Taher Zamakhshari an Example of A Distinguished Arab

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**Abstract:** Poets always glorify and praise the homeland. The homeland is an absolutely crucial matter among Saudi poets, Arab poets, and, I can say, among every thoughtful human being. Several Saudi poets dealt with the same issue, presenting us with gorgeous lyrical poetic pieces praising their homeland, the Kingdom of Saudi Arabia. Through the poem “My Homeland (وطني)” by Taher Zamakhshari, the study intends to underline the poet’s capability, awareness, and proficiency while similarly proving the poet’s sentiment and loyalty for the glorious homeland. It attempts to make a tangible effort to value, assess, and appraise the poet’s faculty and aptitude through drawing on poetic metaphors, pictures, and symbols in his poem understudy. The analysis commences with a short introduction to poetry and its significance, followed by a glance at Saudi Poetry: The Beating Heart of All Genres of Literature, and then another glance at the career of the Saudi poet Taher Zamakhshari. The chief issue of the research is the critical-analytical-descriptive approach to the poem “My Homeland”. The paper employs such a technique, paying great attention to the conception of homeland since it is the primary theme. The paper, after that, ends with a discussion and a conclusion.

**Keywords:** *homeland in poetry, Kingdom of Saudi Arabia, My Homeland (وطني), Saudi literature, Saudi poetry, Zamakhshari*

## Introduction

In our Arabic language, it is clear that poetry is derived from feeling; that is; it is what makes you feel. Poetry was the main device that the ancient Arabs used to preserve and record their human and literary heritage. Among the poets, critics, and those interested in poetry are those who affirm that poetry is the thoughts of conscience, tolerable feelings, and sentiments. All of these elements refer to pure feeling and subjective feeling, and there are those who indicate that poetry is the rhythmic speech that is linked to melodies and produces deep, expressive meanings.

Honorable poetry is the address of righteous souls. Poetry may be very useful, but it is not useful for what is said on the tongue but rather for what circulates in the soul and what moves feelings. Poetry is something that relates to man as a living being. It has both positive and negative sides. What is beneficial is what it expresses, so it expresses an aspirational soul, a lively feeling, and pleasant taste.

Poetry has always been attached to human consideration, indulgence, and gratification in their totality. It is rooted in the minds, sentiments, and moods of the poets and their fans and listeners in a range of ways, including singing, intoning, reciting, and valuing the lyrics with their charming cadence, rhythm, consistency, tone, and intonation. Poetry conveys and reveals emotions through various rhythmic speech patterns, utilizing sound, ideas, and connotations to provoke an emotional response that offers a creative interpretation of experience. Poetry is the creation of competent and proficient versifiers who sing about all aspects of Arab life, such as desert life, contests, and expressions of grief over the deserted lands. It also boasts through poets about their tribe, besides abusing their antagonists.

The majority of the ancient Arabic writings and scripts, which were preserved by Arabs up until this point unaltered by outside inspiration, are poems. Poetry is evidence of the best and happiest minds acting at the right times. We need to concentrate on the fact that poetry renews listeners with happiness and contentment. Poets offer insightful and moving explanations of what poetry

is. Critics claim that poetry is celestial and the origin of all knowledge. In poetry, all information is understood. It serves as the framework for all philosophies.

In a world devoid of other forms of art, poetry was the only notable creation. Nevertheless, it depicts nature with a lot of imagination, concepts, and symbolism. It relates to man's relationship with learning, skill, and happiness in particular. Poems are a superior means of creative expression; however, they are not always more serious. Poems may entertain, enlighten, and teach people in addition to instructing, illuminating, and training them. They can also provide a certain amount of pleasure. By providing active, philosophical, and connotative information, poetry allows readers to embark on distinct imaginative excursions. Arabic poetry is one of the major arts that Arabs consider dominant or sovereign. Painting, music, and poetry are just a few examples of the fine arts. All of these powerful art forms reference the beauty of nature; engravings enhance this beauty, while paintings employ geometrically straightforward shapes, lines, and hues. Poetry makes use of language to express awe and fulfillment for the natural world. Like music, poetry is a symbol of concealed information or the expression of ardor, soul, and compassion. Through the use of words, meanings, sounds, and melodies, it conveys the fascination of nature.

This paper intends to portray and present the vision of modern Saudi poetry in association with a certain Saudi poet. On the one hand, employing the poet's attractive literary theme, "the homeland," as an assertion of his adoration for his big home, Saudi Arabia, is to divulge and comment on the poet's insight, prudence, and sagacity in dealing with such a topic. On the other hand, this task makes an endeavor to look at Taher Zamakhshari's views through the inspiration of contemporary poetry in the Kingdom of Saudi Arabia.

## **Method**

The study of this paper is an endeavor to evaluate some poetic events using suitable techniques such as critical, analytical, and descriptive. The paper intends to emphasize the strength and innovation of Saudi poetry in order to elucidate its worth. The investigation also makes an effort to properly locate poetry in the Kingdom of Saudi Arabia as an emergent Arab nation that sustains

contemporary poets and literary figures as well as edification, literature, and values. The study formulates a determination to illustrate what would have been unblemished through an inclusive measurement, judgment, and assessment of a poet who appreciates, respects, and esteems his homeland. The study consists of three parts. After the introduction, the first point starts, which deals with a concise summary of some key points of view, comments, and appraisals of Saudi Literature: A Glance at Poetry. It exhibits the standing of Saudi poetry as a selection of alive and flourishing literature. It is a neat outline of the significance of home in the Kingdom of Saudi Arabia, along with its worth as an opinion for the study. The second point is about one of the pioneers of Saudi poetry, Taher Zamakhshari, the Lover of the Homeland. In addition, the third point deals with the central issue of the study. It is an analysis of the poem "My Homeland (وطني)".

## **Result and Discussions**

### **Saudi Poetry: The Beating Heart of All Genres of Literature**

It is a natural phenomenon to say that poetry serves as a mirror that reflects society; poetry deals with the events and forces that affect the lives of people in society. Therefore, Saudi poetry is evident in the rhetorical, literary, and lyrical works of several Saudi and Arab authors. "Poetry is a powerful expression that can have a significant impact on how the elements of identity are embodied. As a result, Saudi poetry has reached its pinnacle" (Dahami, 2023a). Due to the vast number of poets who pushed for the restoration of poetry while keeping its originality, the kingdom also has an important status in modern literary history. From the start of reunification and under the founder king's wise nourishment, a number of young and old individuals awakened their thirst for contemplation, renovation, and renewal via their pens. These writers had excellent opportunities and possibilities to begin writing in a variety of literary subjects, such as criticism of literature in all of its forms, as well as many other sorts of thinking, intellect, and literature, notably classical Arabic poetry.

The researcher/critic Abdullah Aal Hammad (2015), states, in his paper entitled 'Homeland among the Renewal Poets in the Kingdom of Saudi Arabia,' that talking about educational and literary rejuvenation as well as renewal and

innovation in the Kingdom of Saudi Arabia cannot be impartial and unbiased without referring to Muhammad Hasan Awwad (Dahami, 2020; Aal Hammad, 2015).

In addition, Awwad is followed by a group of poets such as “Hussein Sarhan, Hamzah Shehatah, Hussein Arab, Muhammad Hassan Faqi, Ibrahim Al-Felali, Ahmed Gandeel, and Taher Zamakhshari. What distinguishes the poetry of these poets from that of their predecessors is the manifestation of subjectivity, dreaminess, and sadness in fleeing from reality. In their poetry, they are looking forward to the ideal in the evaluation of society and reform. All such phenomena have poured from the heart of the poet’s breaths of self, full of pain and a sense of loss and alienation, as well as a sense of despair and pessimism. However, it has remained a prominent place in their poetry for the traditional contents, issues of reform, and singing about the homeland. In addition, we find in their poetry that they follow up on the issues of the great Arab world in terms of liberation and unity and in its battles with colonialism (Al-Me’aigail, n.d., p. 179; Abdulaziz, 2011).

Saudi literature’s impact is apparent in [the] rhetoric, writing, poetry, and literary works by various Saudi and Arab writers, along with literary figures. The foremost effects and inspirations of Saudi resurgence or revitalization can be comprehended as historical, didactic, and educational. The country paid great attention to these constituents as the source and fountain of knowledge and civilization (Dahami, 2023d; Dahami, 2021a). These renaissance or revival’s primary motivators and impacts may be categorized as educational, historical, and illuminating. Newspapers and periodicals, which were widely distributed in the majority of the kingdom’s major cities, were one of the most important contributors to this renaissance.

History, didactics, and education can be understood as the main consequences and motivations of the Saudi revival. As the wellspring and fountain of knowledge and culture, the nation paid close attention to its constituents. It has become one of the enormous structures at the level of the Arab world in the literary, cultural, and monetary spheres as a result of scientific and literary conferences held in several Saudi universities, which have enriched literary and critical studies pertaining to Saudi literature (Dahami, 2023b).

Through ancient poetry, a number of Saudi poets have fueled vision, thoughts, thinking, and depiction. Saudi poetry evolved and matured alongside the country's economic and societal development. The periodicals and newspapers that demonstrated how to read works from overseas encouraged Saudi philosophers, intellectuals, authors, and critics. A number of elements, such as printing presses, media, television, libraries, and literary clubs, as well as other typical motivations for the advancement of literature, spurred the resurrection of poetry as a result of the development, elaboration, and improvement of the Kingdom of Saudi Arabia in all stages and facets of life. For such outcomes, poetry in Saudi Arabia has progressed, matured, and been cultivated. Progress and cultivation of poetry continue with the creativity of new generations. The press, radio, colleges and universities, libraries, and printing presses, along with other general effects on the development of poetry, were some of the factors that contributed to the resurrection of Saudi poetry.

"Loyalty in the poetry of the homeland had wonderful images and several manifestations of love, loyalty, pride, and belonging, from sacrifice and redemption to a call to struggle to a call to spread the light of science" (Al-Ju'aid, 2001, p. 67). Loyalty in the poetry of the homeland has wonderful images and many manifestations of love, loyalty, pride, and belonging. Among the images of loyalty, we also observe sacrifice, redemption, and mobilization of determination to a call to spread the light of knowledge. All of this is due to the recognition of the rights of such a country. Being proud of one's country entails upholding its values and sanctities, working diligently to defend its accomplishments, and being on the lookout for anything that can damage its reputation or image. There is "no doubt that the homeland has a sort of attraction represented in the talks of poets on issues and matters deeply associated with the concepts and indications of nationalism" (Adduhoon, 2013).

Additionally, every typical human being has an instinctive love of their country that is ingrained in their spirit. This enormous Arab entity is in the heart of the Arabian Peninsula, the source of the Arabic language, and the landing site of the true religion. It has been the true home of the authentic Arab since the beginning of history. Saudi Arabian poetry is the literary genre

in which poets excel. He is the expression of the nation's conscience and the interpreter of its pulse, reality, and ambition. Saudi Arabian poetry is a history that records whiffs of love and whispers of loyalty and devotion to this country. "As for devotion, it comes as an intellectual framework surrounding citizenship; in the sense that devotion is an intellectual process, while citizenship is a practice, and the individual may be a citizen, but he may not be a loyalist" (Adduhoon, 2013; Ash-Shraideh, 2006, p. 5). It is the homeland of benevolence and generosity, and it brings it to amateurs of fine literature and wonderful poetry.

"Saudi Arabian poetry evolved and advanced in tandem with the Kingdom of Saudi Arabia's social, economic, and cultural advancements in all areas of life" (Dahami, 2022b). When critics examine the homeland as it appears in the poetry of Saudi poets, they discover a variety of perspectives and patterns. They come across poetry that extols the virtues of the homeland, yet these views are often political, social, cultural, or romantic in nature. Everything is a result of the poets' devotion to their native country. As a result, poets are proud of extolling their country and taking part in its splendor on every occasion, according to critics. At the sword of the pen in every conflict, they stand with the nation. The Saudi poets are aware of their obligation to their country and are confident in their message to it.

When discussing poetry, especially when arguing about the homeland, we are considering a full existence. The concept of the motherland holds a very special place in people's lives and hearts. The national language is poetry. The most passionate and heartfelt feelings and emotions are expressed in poetry. It is more profound to celebrate the splendor of the nation through poetry. Furthermore, because the Kingdom of Saudi Arabia is an Islamic country and its people are Muslims, it is natural for the poet to be proud to be both a Muslim and a Saudi (Dahami, 2023a).

The Saudi poets devoted bright pages in their poems to the image of loyalty and love for this spring. It is the fountain of the homeland, from which the lights of science and civilization gushed forth on this pure land. It is the kingdom from whose hills and mountains and from whose mountains and plains, flows the rain of literature and poetry. It is the kingdom in which,

from its villages, cities, deserts, and wilderness, the voice of the true religion is heard. Islam is the religion of peace. Islam, which humanity heard, through which the senses were awakened, and the spirit of life emanated from it.

The core of all Arabic writing, across all genres, is poetry. It might be right to say that the modernization of poetry among Arabs is a good sign in line with this generality. Since modern Saudi literature is often seen as a central, authoritative, and undivided element of Arabic poetry, the same focus would be placed on it in that argument, assuring the enormous home, the Kingdom of Saudi Arabia (Dahami, 2023c).

Moreover, it was evident in Saudi poetry what the poets of this country, the Kingdom of Saudi Arabia, carried in their folds of profound loyalty that their hearts and feelings chanted. "It is believed that studying Saudi literature, in general, and Saudi poetry, in particular, is very important since the society in Saudi Arabia has witnessed massive and significant changes and transformations, which enabled it to move from a desert life to a modern life within a few decades" (Almefih, 2004, p. 1). Poets have dedicated their pens and consciences before their pens to contributing to laying the foundations of the literary renaissance in the homeland. Through this, they affirm their primacy in poetic giving, heralding that the cradle of Saudi Arabian poetry has resumed its participation in enriching souls and entertaining minds and hearts.

### **Taher Zamakhshari: The Lover of the Homeland**

The poet Taher (also can be written as Tahir) Zamakhshari is considered one of the most famous poets because he perfumed his poems with sincere patriotic flavors. Zamakhshari is one of the poets who opened a way for their brothers, the poets of the kingdom, to honor the homeland. In a few years, he was able to be among the first generation of prestigious and acclaimed poets in the Kingdom of Saudi Arabia through his poems of devotion.

He is an emotional poet, abundant with linguistic material in his poetry, and his poetry evolves with time in its circumstances and conditions. Zamakhshari was born in Makkah Al-Mukarramah in 1332 AH, and he studied at Al-Falah School and graduated from it. Taher Zamakhshari was one of the first students



to finish his high school diploma. Taher Zamakhshari, the poet, flows through his poetic expression, as is evident in his poetry, the characteristics of romance, especially with regard to the homeland, longing for it, and longing for it. He always makes homesickness his approach, especially if he is in exile. In addition, longing for home is one of his emotional faculties, which he showed in a poetic crucible characterized by the love of his country. The love of the country, according to Zamakhshari, was like the water that quenches thirst and like the blood that flows in his veins. This poet sang about his homeland, the Kingdom of Saudi Arabia, in several poems, highlighting the most wonderful images of loyalty, love, nostalgia, and sincerity.

Taher Zamakhshari moved to Al-Madinah to work as a teacher in the school for orphans there and to be close to his mother, who was afflicted with an illness that affected her mental faculties. During that period, Makkah and Al-Madinah were full of cultural and literary activity. Furthermore, "Before Ibn Khamis issued *Al-Jazirah* magazine in Riyadh in 1960, Tāhir Zamakhshari issued the first magazine for children" (Almefih, 2004, p. 20). Zamakhshari participated in the center of Al-Misfalah sessions in Makkah. He also participated in Thursday's cultural nights in Al-Madinah, and through such literary activities, he learned about many aspects of Saudi thought and culture.

Taher Zamakhshari returned to Makkah to work in the Secretariat of the Holy Capital as a secretary to its director, Sheikh 'Abbas Gaddan. Gaddan was the person who nurtured him and accompanied him during his missions to establish the municipalities of Riyadh, Al-Kharj, and Al-Leith. Then he took him with him to Cairo, and there he met some of its writers, and he worked on printing his first Diwan. His collection of songs, "The Spring Songs (ÇÛÇÑİ ÇãÑÈiÚ)," is the first collection of Arabic poetry by a poet from the Kingdom of Saudi Arabia. See more at (ÇáÔÎÑi, Al-Shehri, 2022).

Zamakhshari has tended to literature and poetry since his childhood, influenced by Sheikh Ahmed ibn Ibrahim Al-Ghazawi. His first poetic attempts were in the seventh grade when he was fifteen years old. Zamakhshari gained a reputation in his small surroundings, so he attracted the attention of a number of personalities in his society who contributed to shaping his world and drawing

the poles of his horizon. Among those was an educated lady who used to live next to him in the neighborhood, called “Lady Sukar (ÇáÓÊ ÓßÑ).” She chose him to read biographies and tournaments to her. This opportunity allowed him to fly his imagination into the world of popular literature, including myths and dreams.

Also, Sheikh ‘Urabi Sajini had the merit of guiding him to read outside the school curricula when he frequently accompanied him on the tasks of resolving inheritance issues that he worked with during his life, which opened up a broader field for science and knowledge. His first poetic production was a poem lamenting the director of Al-Falah School, Sheikh Abdullah ibn Ibrahim ibn Hamdouh Al-Sinari. Then he began to imitate Al-Rafi’i in the literary work called “The Leaves of Flowers”. He wrote a group of psychological, emotional, and sentimental thoughts, which he called “The Leaves of Eid”, each of which imitates that of Al-Rafi’i. See more at (Syed, 2002, p. 20; ‘Abd al-Maqcûd, 1991, p. 44; Mucmafá, 1986, p. 63).

#### Analysis of the Poem “My Homeland” (æØäi)

In poetry, poets praise the virtues of their own homelands with love and reverence. “The concept of ‘home’ is essential in Saudi poetry” (Dahami, 2022a). People have extremely specific feelings and places for the concept of the homeland in their lives. The poets enjoyed writing poetry about Saudi Arabia, the country and its people, as well as about the beauty of nationalism. Through graceful poetry that conveys lofty and magnificent thoughts that transcend high mountains, people come together with their leadership. The poet Taher Zamakhshari praises this upright nation, the Kingdom of Saudi Arabia, with love and allegiance. The poet’s being, soul, and heart are said to hold the kingdom. This affection and devotion are reproduced in the citizen, who esteems its lofty positions in championing the truth in all places. The poet Taher Zamakhshari chants:

My Homeland	قصيدة وطني
<p>وطني يفديك ظني واليقين (Zamakhshari, 1982, p. 102)</p> <p>طال إغفاؤك فاهتاج الأنين</p>	<p>والتفاني فيك إيمان ودين</p> <p>فمتى تصحو وتصغي للحزين؟</p>

وفيافي البید قبر الأمنیات	الجمال الشم كهف الذکریات
فمتی تنفخ فی الصور الحیاة	کل من حولی أشلاء رفات
ام خمول کیف نرجو ان نسود؟	أ نیام ام رفات فی لحود
هی ما زالت منار للهداة	وطنی مبعث هدی وعظات
ماله یحی غریقاً فی السبات؟	مهبط الفرقان مهد المکرمات

By sensing the poet's faculties, we find the poet Zamakhshari indicating in this poem that the kingdom is a nation that wants the tops of the clouds to rise above. God has prepared it for these reasons, as it is the nation of Islam in the country of guidance.

والتفاني فيك إيمان ود      وطني يفديك ظني واليقين

My homeland! My improbability and certainty are ransom for you    the devotion to you is faith and belief.

Many poets glorify and sing of the homeland, for that is intuition and instinct. It is self-evident that the love of the homeland, like the love of parents for their children and the love of children for their parents are entities that cannot be separated or dissolved. In addition, the love of the homeland cannot be described with the exact depiction that makes the picture complete in the intimate relationship between the homeland and those who belong to it because it is implicit and sensual rather than tangible. Here, in this poetic line, the poet Taher Zamakhshari begins his poem about the homeland, the Kingdom of Saudi Arabia, with the most precious expression a person can sacrifice, which is redemption.

The poet confirms his complete willingness to sacrifice himself for the sake of his country: "The structures that carried these words are strong, with their emotional concerns, reflecting the extent to which the poet reached his infatuation and attachment to his homeland, and remembering the glories of his nation" (Al-Mutairi, 2012, p. 119). Nevertheless, there is a beautiful and expressive point at which the poet connects this kind of redemption by making it absolutely limitless. Sacrifice for the sake of the homeland, as expressed by

Zamakhshari, is not only an internal feeling of suspicion; certainty is the basis of sacrifice and redemption. One of the beautiful vocabularies that the poet chooses is the term devotion, as we find that sacrifice for the sake of the homeland is also linked to dedication, meaning that sacrifice is not just a passing matter, but it includes negligence and insistence that the poet sacrifice himself for his homeland and dedicate himself to that. Why is this dedication necessary?

In the opinion of the poet, and similarly, in the opinion of the researcher, he finds that devotion to the homeland is faith and religion. Clarifying this is that sacrifice, redemption, and devotion for the sake of the homeland falls under the great entity represented by religion and faith. Hana, we find the poet linking important elements that link man and the homeland, and this link is also due to religious guidance and the human relationship with what he loves and loves about the homeland.

فمَتَى تَصْحُو وتَصْغِي للحزين؟      طَال إغْفَاؤُكَ فَاهْتِاجِ الْآنِيْنِ

Your slumbering has gone long, the deep sorrow has gone strong;  
When will you wake up and pay attention to (me) the sad

After the poet, Zamakhshari, revealed about himself and about the high position of the homeland and pride in the homeland, which is the place that protects the human being, at the same time, man must protect the homeland in order to keep the homeland strong, high and dear among the nations. These tones are sensed in the concerns of the poet Taher Zamakhshari, who absorbed from the fountain of literature for a time, then reversed and developed them after mixing them with his knowledge, experience, and acumen.

In this second line of poetry, we find the poet addressing the homeland with a literary pun, which is intended to address the citizen. However, what citizen does the poet mean? Taher Zamakhshari points out that there is a category of people in this country, according to the poet, who have been inattentive for a long time. They cause moaning like the moaning of the patient and deep sadness when there is a person sleeping at a time when he should not sleep, or when we discover an inattentive person in a place that should be discernible and discreet. The poet paints for the readers more than one literary picture or

a painting about the relationship between the homeland and those who live on such homeland.

One of the most beautiful and aesthetic images that the poet evokes is the dialogue between him and the homeland. Another image that we are aware of is the image of literary personification, where the poet gives the nature of a human being to an entity or object other than man. This feature is what we call the characteristic of personification in literature. In this line of poetry, the homeland makes the poet able to understand and communicate with men, especially with the poet. The critic Almahfali (2020), comments that “dialogue in a poetic text is often a dramatic element. It works to highlight objectivity by presenting content through characters behind whom the poet’s self hides. Thus, it also works on the effectiveness of narration within the poetic work”.

It is the poet’s discernment and his sense of some of the thoughts that wander in his imagination. The poet, in the style of a pun, replaced direct dialogue with some citizens with dialogue with the great entity; it is the homeland that spreads its warmth to all who live on its vast and immense land. The poet addresses those who are sleeping through the homeland, wondering asking them when the time will come for them to wake up. It is also realized that the awakening that the poet means is connotative, not denotative. The poet goes on in his interrogative dialogue, hoping to find someone to listen to his depressed requests. Depression here has profound connotations, indicating that his grief is not for himself but for the country.

وفيا في البید قبر الأمنیات      الجبال الشم كهف الذکریات

I have dealt with a good number of studies dealing with the concept of homeland. All the selected poets are unanimous in praising the homeland, showing its status among nations, and glorifying its nobility, loftiness, and highness. However, Taher Zamakhshari is considered an exception, as he went to a different destination than many of the poets who sang the glories of their homeland, the Kingdom of Saudi Arabia. This poetic line is related to its previous one in terms of the emotional state that the poet Taher Zamakhshari indicates about the homeland and about a group of those who live on this homeland. According to the poet, some residents are considered a burden on the homeland.

Taher Zamakhshari, in this poetic line, evokes in the minds of his listeners a state of sadness or sorrow when he says that the majestic mountains of the homeland become a cave of memories. Of course, here we discover two images, one concrete and the other implicit. The concrete is about those majestic mountains, in fact, that extend into large parts of the land of the kingdom. The poet here praises the loftiness of the homeland, which is considered in its status as a lofty mountain. The second image is implicit, where the poet turns the caves into a mere concealed place of memory. The poet goes on to say that, the vast and sprawling desert becomes like a grave—not an actual grave, but rather a metaphorical image by which the poet means the wishes and ambitions that, in the poet's opinion, are considered dead. We realize from this point that the poet mastered puns in poetry, which had a tangible space in their real and implicit forms.

The place has had a prominent status in Arabic poetry, ancient and modern, throughout the ages. Many poems make the place a symbol and an image that the poet depicts and borrows in order to convey his or her supreme message about the place and the importance and value of this place in the poet's mind. The place may be a story, the place may be a preface, and the place may be a witness cited by the poet as evidence to prove his argument or the significance of his statement.

The poet, like many of the great ancient poets of the period before Islam, makes the first word of the line to mention (الدار) *addar* referring to the house, the home, or the dwelling place. The ancient great poets, particularly the poets of Al-Mua'llagat used to mention, in the introductory lines, the houses and homes of their beloved and dear ones. Zohayr ibn Abi Solma is one of the most important poets of the pre-Islam age. He is an obvious example who mentioned the place of dwelling in his first line of Al-Mua'llagah. "Al-Mua'llagah of Zohayr starts with the following line" (Dahami, 2022c; Dahami, 2021b).

أَمِنْ أَوْفَى دِمْنَةٍ لَمْ تَكَلِّمْ بِحَوْمَانَةِ الدَّرَجِ فَالْمُنْتَلَمِ  
(Az-Zawzani, 2011, p. 72; Ibn Abi Solma, 1964, p. 62)

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 (Dahami, 2022c; Maso'd, 2013)

To go over the main points, we find that the Saudi poet Taher Zamakhshari has excelled and is prominent in dealing with the concept of homeland and his pride in it. The poet did not neglect to explain that there are people in this country who have negative traits towards their homeland, and they are considered oblivious to carrying out their positive duty in serving the country and raising its status. It is the glorious homeland, the Kingdom of Saudi Arabia.

According to Bahashwan (2008), in her findings for her thesis, she mentioned that the poems of Taher Zamakhshari are distinguished from the other poems by being clear and independent. The intellect and artistry of the poet have been reflected in his conversations with places with flexibility, irrespective of their differences (p. 104). The amount of Saudi poetry in English necessitates being thoroughly examined in view of the fact that it could exhibit an underutilized reserve, which calls for various investigations, reviews, and analyses on the topic. A noteworthy disadvantage is the deficiency of literary references about the poet Taher Zamakhshari and his literary works, particularly in English, that the researcher has found.

One of the central encounters for the researcher is the rarity of written or documented materials about Taher Zamakhshari's poetry in English. Zamakhshari is a well-known poet and writer who has fashioned superb poetry. The poem "My Homeland" is one of the most imperative verses in the heritage of Saudi Arabia. The writings of Taher Zamakhshari ought to have been given extra attention. It is advised to be collected, made obtainable, and studied in both Arabic and English. As with the majority of Saudi literary figures and writers, the literary writings of Taher Zamakhshari are of immense significance.

## **Conclusion**

In this poem, Zamakhshari has expressed his devotion to the love of his country, stemming from his deep belief in loyalty to the homeland and his clear sincerity. As can be seen, the poet Taher Zamakhshari was able to arouse, through the poem, the aspirations that he hopes to see spreading throughout the country.

There is little doubt that this charming statement conveys something more profound than what most people would conclude from the words' plain meaning. The poet's moving poem and other literary works are intended to inspire readers to live better lives while also speaking to and speaking to the commanding in the kingdom. This desire can only be fully expressed by a gifted poet with the ability to transform what is in the soul into literary form. According to the poet Taher Zamakhshari, other movements of thought suffer because an affection for one's country takes up all available space until one dies. Significant turning points in the present literary movement may be attributed to the Kingdom of Saudi Arabia's literary revival, regeneration, and originality. It is a natural reverence that develops with one, especially if the rank has a specific sanctity, and it represents Saudi Arabia's more profound and all-encompassing devotion.

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