



Women's Grief and Social Criticism in the Poem *Balqis* by Nizar Qabbani: A Sociological Perspective

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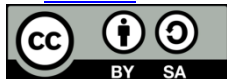
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ABSTRACT

Nizar Qabbani's poem *Balqis* emerged from the poet's personal experience of losing his wife, Balqis al-Rawi, who was a victim of the bombing tragedy in Beirut in 1981. The poem expresses personal grief while addressing issues concerning women and the social conditions of Arab society. Previous studies have examined women's representation, patriarchal culture, and socio-political issues in Qabbani's poetry; however, studies connecting Balqis's death, social criticism, and the social reality of Arab society within a literary sociology framework remain limited. This study aims to analyze women's grief, social criticism, and reflections of Arab social reality in *Balqis*. Using content analysis, a descriptive approach, and library research, the study analyzes stanzas related to these three aspects. The findings reveal women's grief through loss and emotional suffering, social criticism through violence and injustice, and reflections of Arab social reality through conflict, violence, and social suffering. The study demonstrates that Qabbani's personal grief develops into a broader critique of the social and humanitarian conditions of Arab society. Its contribution lies in revealing the interconnectedness of individual loss, women's position, and the socio-political reality of Arab society in *Balqis* through literary sociology.

1. INTRODUCTION

Literary works not only serve as expressions of authors' experiences but can also reflect and critique the social realities underlying their creation. In the development of modern Arabic literature, poetry has become an important medium for expressing the various social, political, and humanitarian issues faced by Arab society. One poet who has consistently addressed these issues is Nizar Qabbani, whose poetry frequently explores women's issues, social injustice, violence, and the political conditions of the Arab world. One of his works that demonstrates the connection between personal experience and social issues is the poem *Balqis*, which emerged from Qabbani's experience of losing his wife, Balqis al-Rawi, in the bombing tragedy in Beirut in 1981. The poem not only expresses personal grief over the loss of his beloved but also addresses issues concerning women and the social reality of Arab society amid conflict and violence (Oktavia & Nety, 2025).

These findings show that Arabic literary works have a strong social dimension, making it relevant to study them from a literary sociology perspective. Therefore, literature cannot be separated from the conditions of society which form the background to the birth of the work. This close relationship between literature and society is the focus in the study of the sociology of literature. According (Wellek & Warren 1956), literary works are born from the social dynamics of the author and the cultural environment that influences the creative process. In its development, poetry has become a form of literary work that is widely used to voice social and humanitarian criticism (Oktavia, 2022).

Arab poets not only use poetry as a medium of expression, but also as a means of conveying the social and political anxieties of Arab society. One of the modern Arab poets who is known to strongly present social criticism through his poetry is Nizar Qabbani. Qabbani is known as a poet who consistently raises the themes of women, love, freedom and criticism of the socio-political conditions of the Arab world (Nur & Saskia, 2023). His works not only show a romantic side but, also represent the suffering of Arab society due to war, political conflict, and the patriarchal culture that is still strong in social life.

The literary sociology approach is used in this research because it is able to explain the relationship between literary works, authors, and the social reality behind the birth of a work. Literary sociology views that literary works are not just the result of the author's imagination, but are a reflection of the social, cultural, political and humanitarian conditions that develop in society (Ratna, 2015). In this perspective, literary works are closely related to the author's social experiences so that the problems that arise in literary works often represent the reality of society's life at that time. The sociological approach to literature not only examines the relationship between literary works and the social environment that gave birth to them but also examines how literary texts actively construct social meaning through the experiences and representations they present (Váña, 2025). Therefore, the poem *Balqis* by Nizar

Qabbani can be understood not only as an emotional expression of the poet, but also as a representation of the socio-political conditions of the modern Arab world which are hit by conflict and violence (Haeriyah et al., 2024).

According to (Wellek & Warren, 1956), the study of literary sociology includes three main aspects, namely the sociology of authors, the sociology of literary works, and the sociology of readers. In the context of this research, the main focus lies in the sociology of literary works which places literary works as a reflection of the social reality of society. Balqis' poetry shows how the author's personal experience of losing his wife developed into a critique of the inhumane Arab socio-political situation.

The figure of Balqis in the poem is not only present as an individual, but is also a symbol of women who are in a situation of helplessness due to war and social conflict. Apart from that, the sociological approach to literature in this research is also used to look at the social function of literature as a medium for criticism of the reality of society. Literature has a social function because it is able to convey ideas, criticism and the author's views on people's lives through emotional language (Damono, 2020). In Balqis' poetry, social criticism is seen through depictions of moral destruction, violence and the loss of human values in the Arab world.

Qabbani used women's mourning as a way to convey social protest against war and political situations that gave rise to human suffering. Therefore, the sociological approach to literature is relevant to use in this research because it can reveal the relationship between literary texts and the social conditions behind the birth of the poem Balqis by Nizar Qabbani (Pradopo, 2018).

As a form of literature imbued with symbolic and emotional meaning, poetry is often used to represent various social issues that arise in society (Fuadah & Sofa, 2025). Literary works, including poetry, are closely related to social life because they arise from the author's experiences, which are inseparable from their social environment. Through poetry, various issues such as injustice, conflict, war, poverty, and humanitarian issues can be expressed in a more profound and touching manner (Juwati, 2017).

Based on this, Nizar Qabbani's poem, Balqis, was chosen as the object of study because it not only expresses the poet's personal grief but also represents the socio-political conditions of Arab society plagued by conflict and violence. Therefore, this poem has strong relevance for analysis through a sociological perspective of literature to uncover the relationship between the literary text, the author's experiences, and the underlying social realities.

One of Qabbani's most well-known poems is Balqis, a poem written after the death of his wife, Balqis al-Rawi, as a result of the bombing of the Iraqi Embassy in Beirut in 1981. This poem not only contains an expression of the poet's personal sadness over the loss of a figure he loved, but also develops into a social critique of political and humanitarian realities in the Arab world (Umroh & Ni'mah, 2024) . Through

emotional and symbolic language, Qabbani describes the suffering of women while criticizing Arab society which is deemed to have failed to maintain human values and peace (Qadeer, 2012).

Studies of Nizar Qabbani's poetry have been carried out by many previous researchers using various approaches. Research by Azizah, et al. (2023) examines Qabbani's poetry through Sigmund Freud's psychoanalytic approach and shows that Qabbani's poetry is integrated with the author's emotional expression and inner conflict. Rizqi's research (2023) uses Michael Riffaterre's semiotic approach in analyzing symbols and meaning in Qabbani's poetry. In addition, (Amboy & Basid, 2024) highlights the representation of Arab women and resistance to patriarchal culture in modern Arabic literary works. Another study conducted by (Suryaningsih et al., 2023) emphasizes that modern Arabic literature has a close relationship with the social reality of Arab society, especially in depicting humanitarian issues and social injustice.

However, research that specifically examines Balqis' poetry from a literary sociology perspective with a focus on the representation of women's grief and social criticism is still relatively limited. Most previous research focused more on aspects of semiotics, literary psychology, and feminist themes in general. In fact, Balqis's poetry has a strong social dimension because it not only displays the poet's personal experience but, also represents the conditions of Arab society hit by war and violence. This study expands existing scholarship on the poem *Balqis* by demonstrating that the poet's personal experience does not stand alone but serves as a point of connection between individual experience and broader social issues.

Based on this background, this research focuses on the representation of women's grief and social criticism in the poem *Balqis* by Nizar Qabbani from a literary sociology perspective. This research aims to explain how Balqis' poetry reflects the social conditions of Arab society and depicts women as symbols of suffering, love, and criticism of the socio-political realities of war at that time. Apart from that, this research also aims to show how literary works can function as a medium for social criticism and representation of humanity.

2. METHODS

Research Design

This research uses the content analysis method of poetry texts. This method was chosen because this research focuses on understanding meaning, social representation, and interpretation of literary texts, especially the poem *Balqis* by Nizar Qabbani (Sellami & Boutchiche, 2024). In literary studies, this approach allows researchers to analyze the relationship between literary texts and the social reality behind the birth of the work in depth. This research uses a literary sociology perspective to reveal the representation of women's grief and social criticism in Balqis' poetry. The sociology of literature approach was chosen because it is relevant to see literary works as a reflection of the social conditions of Arab society,

especially those related to humanitarian conflict, war, and the position of women in Arab socio-political reality (Bariyaz & Saad, 2024; Alkhatib, 2025).

The data consisted of primary and secondary sources. The primary data were obtained from the Arabic text of *Balqis* by Nizar Qabbani, while the secondary data were collected from scholarly sources, including journal articles, books, conference proceedings, and previous studies related to the sociology of literature, Arabic literature, social criticism, and the representation of women in literary works. The selection of *Balqis* was based on its strong social and humanitarian content, its portrayal of both personal experience and social criticism, and its relevance to sociological literary analysis. As this study was entirely text-based, it did not involve human participants.

Data Collection

Data were collected through reading and note-taking techniques. The researcher first examined the poem *Balqis* and identified textual passages containing representations of women's grief and social criticism. Relevant supporting literature was then gathered and reviewed systematically. The data collection process involved reading, note-taking, classifying, and documenting quotations related to the research objectives. To ensure data validity, source triangulation was employed by comparing information from various scholarly references relevant to the research topic.

Data Analysis

The data were analyzed using content analysis within the framework of the sociology of literature proposed by Rene Wellek and Austin Warren (Wellek, 1956; Sevia & Satria, 2024; Dunivin, 2025; Marine et al., 2026). The analysis was conducted through several stages: reading and comprehending the entire poem, identifying representations of women's grief and social criticism, classifying the data according to emerging social themes, and interpreting the findings in relation to the social realities reflected in the text. Attention was given to the relationship between the literary work, the author's personal experiences and the socio-political conditions of modern Arab society. To maintain the credibility of the findings, interpretations were carried out contextually and supported by relevant scholarly references, ensuring a strong theoretical foundation for the study (Mutanana & Shoko, 2026).

3. RESULTS AND DISCUSSION

3.1 Results

The poem *Balqis* by Nizar Qabbani presents the figure of Balqis through expressions of personal grief, admiration, and emotional suffering following her death. The selected poetic excerpts reveal several dimensions of her representation, ranging from her symbolic association with beauty and nobility to her significance as a source of emotional pain and a symbol of achievement. Table 1 summarizes the textual data and the corresponding representations of women's grief identified in the poem.

Table 1. Data on the representation of women's grief in the poem *Balqis* by Nizar Qabbani

Data	Representation
شكراً لكم... شكراً لكم... فحييتي قُتلت	Deep grief over the death of his wife
بلقيس كانت أجمل الملكات في تاريخ بابل	Woman as a symbol of beauty and nobility
بلقيس يا وجعي	Woman as a source of emotional pain
يا امرأة تجسد كل أمجاد العصور	Woman as a symbol of success

As shown in Table 1, the selected excerpts demonstrate four dimensions of Balqis's representation. First, the expression "فحييتي قُتلت" conveys the speaker's grief over the violent death of his beloved. Second, the description of Balqis as the most beautiful of Babylon's queens associates her with beauty and nobility. Third, the direct address "بلقيس يا وجعي" presents Balqis as the embodiment of the speaker's emotional suffering. Finally, the phrase "يا امرأة تجسد كل أمجاد العصور" portrays her as a figure who embodies the achievements and historical glory of past eras. Collectively, these excerpts depict Balqis as both an idealized woman and a central figure in the speaker's experience of loss.

In addition to expressing personal grief, *Balqis* contains statements that criticize the social and political conditions of the Arab world. The selected excerpts address the perceived tendency to destroy poetic expression, question the meaning of heroism, portray social decline, criticize the suppression of voices, and highlight the normalization of violence. These textual elements demonstrate how the poem extends beyond personal mourning to engage with broader collective concerns. Table 2 presents the selected excerpts and their corresponding forms of social criticism.

Table 2. Data on the social criticism in the poem *Balqis* by Nizar Qabbani

Data	Form of Social Criticism
هل من أمة في الأرض إلا نحن نقتال القصيدة	Criticism of Arab society
فهل البطولة كذبة عربية	Protracted conflict
بلقيس... يا عطرا بذاكرتي... ويا ورقا يطايره الخريف	Social decline
أية أمة عربية تلك التي... تغتال أصوات البلابل	The political condition of the Arab world at that time
صار الموت في وطني صناعة	A culture of violence

As presented in Table 2, the selected excerpts reveal five interconnected forms of social criticism. The first questions Arab society through the metaphor of killing poetry, suggesting the destruction of artistic and intellectual expression. The second challenges the meaning of heroism by questioning whether it has become an illusion. The third uses imagery associated with memory and falling autumn leaves to evoke fragility and decline. The fourth criticizes the silencing of voices through the metaphor of killing songbirds, which can be read as a representation of suppressed expression. Finally, the statement that death has become an industry in the speaker's homeland presents violence as a normalized and pervasive feature of social life. Taken together, these excerpts show that the poem's criticism encompasses cultural expression, collective identity, public discourse, and the social consequences of violence.

3.2 Discussion

The results of this study indicate that Nizar Qabbani's poem *Balqis* presents female grief, social criticism, and the social reality of Arab society as interconnected dimensions within the work. These findings demonstrate that Qabbani's portrayal of *Balqis* transcends the expression of personal loss, linking instead to the broader social conditions surrounding the poet. This analysis interprets the findings through the perspective of the sociology of literature, examining how the poet's experience, social criticism, and the representation of Arab society interact within the poem.

Representation of Women's Grief in the Poem Balqis by Nizar Qabbani

Literature is essentially a representation of the social life of society which contains various cultural, humanitarian and social conflict issues in a certain era (Asqi & Febriani, 2022). The poem *Balqis* by Nizar Qabbani is an e-poetry that was born from the poet's personal experience after losing his wife, *Balqis al-Rawi*, due to the bombing in Beirut in 1981. However, this poem does not only present individual sadness but also represents the suffering of women and the humanitarian crisis in the Arab world. In the perspective of literary sociology, the author's personal experience can develop into a representation of the social reality of society (Wellek & Warren, 2016; Falah, 2026). Therefore, the figure of *Balqis* in this poem is not only positioned as a beloved wife, but also a symbol of Arab women who are victims of social and political conflict.

Women's grief in Nizar Qabbani's poem *Balqis* is expressed through the poet's sorrow over the death of the woman he loved, as seen in the line "شكراً لكم... شكراً لكم... فحييتي" which means, "Thank you... thank you... for my beloved has been killed." The expression "فحييتي" directly emphasizes the loss resulting from *Balqis*'s death, while the use of the word "حييتي," meaning "my beloved," indicates the poet's emotional closeness to the woman. The diction "فُتلت," meaning "has been killed," also shows that *Balqis*'s death is portrayed as the result of an action rather than simply as a general statement of death. Meanwhile, the repetition of the expression "شكراً لكم" demonstrates the intensity of the emotional pressure underlying the announcement of her death. Thus, this quotation represents the poet's grief through an expression of loss over the woman he loved. From the perspective of literary sociology, this experience of grief is not merely an expression of individual emotion but is also conveyed through language addressed to others, allowing a personal experience of loss to acquire a social dimension within the poem.

In addition, the quotation "بلقيس كانت أجمل الملكات في تاريخ بابل" depicts the woman as a symbol of cultural dignity and honor. The use of Babylonian symbolism positions *Balqis* as a representation of civilization and cultural identity. From the perspective of literary sociology, cultural symbols in literary works reflect the social values that exist within society (Ratna, 2015). Therefore, the woman in this poem is not merely portrayed as a beautiful woman but also as a symbol of honor and humanity that is destroyed by socio-political conflict.

The data indicate that women in the poem *Balqis* are represented symbolically and emotionally. In the quotation "بلقيس يا وجعي," Qabbani demonstrates that the loss of *Balqis*

becomes a source of profound inner suffering. The word “وجعي” (“my pain”) emphasizes that the woman is not merely present as a life partner but also constitutes an essential part of the poet’s emotional life. In this context, women are frequently represented as symbols of love, tenderness, and humanity (Qadeer, 2012).

The representation of women as victims of conflict can be seen in the quotation “يا امرأة تجسد كل أجداد العصور,” which means, “O woman who embodies all the glories of the ages.” This expression positions Balqis as a woman whose significance extends beyond her existence as an individual, as she is associated with the meaning of glory and values representing an entire era. When such a highly valued woman subsequently dies, the event conveys a form of grief that is not solely related to personal loss but also signifies the loss of a female figure regarded as meaningful to social life. From the perspective of literary sociology, this portrayal demonstrates how women’s experiences in the text are connected to the social realities surrounding them. Grief over Balqis illustrates that the death of a woman can signify a broader loss when women are positioned as an important part of the values, life, and continuity of society. Thus, the poem *Balqis* presents women’s grief as a social issue that extends beyond individual suffering and is connected to the position and significance of women in social life (Amboy & Basid, 2024).

In addition to presenting women as symbols of love and loss, the poem *Balqis* also illustrates how women are positioned as representations of social suffering within their surrounding society. The grief experienced by the poet’s wife develops into a portrayal of the vulnerability of women’s position amid political conflict and a culture of violence. This can be seen in the way Nizar Qabbani portrays Balqis through language imbued with tenderness and purity, while at the same time depicting her as a victim of a human tragedy. In this context, the woman is understood not only as a beloved individual but also as a symbol of life destroyed by war. In Qabbani’s poetry, women are often positioned as symbols of humanity and hope that confront a harsh and violent social reality directly. Therefore, Balqis’s death becomes a symbol of the loss of peace in social life (Qadeer, 2012).

Furthermore, the representation of women’s grief in the poem *Balqis* demonstrates a connection between the author’s emotional experience and the collective social conditions of Arab society. The sorrow experienced by the poet extends beyond his personal self and develops into a form of social reflection on the suffering of society caused by prolonged conflict. From the perspective of literary sociology, an author’s individual experience can develop into a representation of the broader social experience of society (Damono, 2020). This can be seen in the way Qabbani not only mourns Balqis’s death as his wife but also transforms her figure into a symbol of Arab women who have lost their sense of security, freedom, and right to live in peace. Ayyildiz (2023) also explains that Qabbani’s poetry frequently presents women as symbols of criticism of social injustice and patriarchal culture in the Arab world. Thus, women’s grief in the poem *Balqis* represents not only emotional sorrow but also the social tragedy and humanitarian crisis experienced by society.

Social Criticism in the Poem Balqis by Nizar Qabbani

In addition to portraying women's grief, the poem *Balqis* also contains sharp social criticism regarding the political and social conditions of society. This criticism is directed toward war, a culture of violence, social decline, and the loss of humanitarian values. Social criticism in literary works generally emerges as a form of the author's concern toward social inequality and humanitarian conflict within society (Nurmalasari & Rizkia, 2024). In this poem, Nizar Qabbani uses his personal experience of loss as a medium to express protest against socio-political realities.

The line “هل من أمةٍ في الأرض إلا نحنُ نغتالُ القصيدة” reflects Nizar Qabbani's criticism of Arab society, which he perceives as having destroyed cultural and humanitarian values. In this quotation, the word “poetry” does not merely refer to literary works, but also symbolizes creativity, freedom, and civilization. The poet illustrates that Arab society has experienced social decline to the point of losing its ability to preserve human values. According to (Damono, 2020), literature possesses a social function because it can serve as a medium of criticism toward societal conditions through aesthetic language (Hayati & Syafaah, 2022).

The line “فهل البطولة كذبة عربية,” which means “What is this heroism a lie of the Arab people?”, demonstrates the loss of a sense of security and identity among Arab societies as a result of prolonged war. In this context, the homeland is not understood merely as a geographical territory but also as a symbol of peace and a dignified life for human beings. According to Al-Harashseh (2022), Arabic poetry frequently addresses themes of alienation, loss of identity, and social destruction as responses to political conditions in the Middle East. Therefore, the poem *Balqis* can be understood as a reflection of the social anxieties experienced by modern Arab society living amid conflict and uncertainty. (Latifa et al., 2023; Afdal & Abdurahman, 2026).

Furthermore, the line “يا عطرًا بذاكرتي... ويا ورقًا يطايره الخريف” expresses the poet's disappointment with Arab society, which he views as experiencing social and intellectual decline. The expression functions as a form of social satire directed at a society considered incapable of dealing wisely with conflict and social change. The social criticism in *Balqis* also reflects Qabbani's disappointment with the political condition of the Arab world, which is marked by conflict, war, and social instability. Through emotional and poetic expressions, Qabbani portrays Arab society as undergoing a severe humanitarian crisis.

According to (Al-Harashseh, 2022), Arabic poetry frequently presents themes of alienation, loss of identity, and social destruction as responses to political conditions in the Middle East. Therefore, the poem *Balqis* can be understood as a reflection of the social anxiety experienced by modern Arab society living amid conflict and uncertainty.

Moreover, the social criticism in this poem is also directed toward the loss of humanitarian values caused by the continuing culture of violence in the Arab world. The line “صارَ الموتُ في وطني صناعةً,” meaning “death has become an industry in my homeland,” illustrates that war and violence have become normalized within social life. Qabbani employs the diction

“صناعة” (*industry*) to emphasize that death occurs continuously and systematically because of political conflict. The use of such metaphorical language demonstrates that poetry functions not only as an aesthetic work, but also as a medium of social criticism toward societal conditions.

The Poem Balqis by Nizar Qabbani as a Reflection of the Social Reality of Arab Society

Based on the data presented previously, the poem *Balqis* demonstrates a close relationship between literary works and the social reality of Arab society. From the perspective of the sociology of literature, literary works are understood as reflections of social life that emerge from the author's experiences and the social conditions surrounding them. Therefore, Nizar Qabbani's personal experience of losing Balqis develops into a representation of the collective suffering of Arab society living amid socio-political conflict (Wellek, 2016).

The political condition of the Arab world at that time is reflected in the quotation “أية أمة .. تغتال أصوات البلابل عربية تلك التي...” which means, “What kind of Arab nation is it that ... kills the voices of the nightingales?” The quotation demonstrates Qabbani's criticism of Arab society, which was situated in a socio-political context marked by violence and the loss of freedom to voice the desire for a peaceful life. The expression “تغتال أصوات البلابل” metaphorically depicts the silencing of voices that should represent beauty, freedom, and life. Meanwhile, the question “أية أمة عربية تلك” conveys a critical tone toward the condition of the Arab nation, which was experiencing decline as a result of conflict and violence. From the perspective of literary sociology, this portrayal demonstrates the relationship between the literary work and the social reality underlying it. The poem *Balqis* is not merely an expression of Qabbani's personal grief over the death of his wife but also reflects the condition of Arab society, which was confronted with conflict, violence, and the inability to preserve a peaceful space for human life. Thus, through the symbol of the murdered voices of the nightingales, Qabbani presents a critique of the socio-political reality of Arab society at that time.

Furthermore, the line “صار الموت في وطني صناعة” illustrates how war and violence have become part of everyday life in Arab society. Qabbani portrays death as something that occurs continuously until it becomes normalized within social life. Literature functions as a medium of social reflection because it can present criticism of societal conditions through emotional and aesthetic experiences. The representation of women in this poem also demonstrates the relationship between literature and the social reality of the modern Arab world. The figure of Balqis is positioned as a symbol of women who become victims of conflict and political violence. The line “فاختفى الضوء” indicates that women in this poem symbolize humanity and peace that are destroyed by war. In the context of the sociology of literature, women are understood not merely as characters in literary works, but also as representations of social conditions within a particular era (Rizqi, 2023).

The findings in the poem *Balqis* demonstrate that the relationship between literary works and social reality is evident not only through the depiction of conflict and violence but also through the transformation of personal grief into a critique of the socio-political conditions of Arab society. This extends the view that literary works do not merely reflect reality but also

construct meaning from it through the experiences and perspectives of the poet. This finding is consistent with Ayyildiz (2023) who demonstrates that Nizar Qabbani's poetry frequently presents women as symbols of criticism against social injustice and patriarchal culture in the Arab world. However, this study identifies a more specific dimension in the poem *Balqis*, namely how Balqis's death, as a personal experience for Qabbani, develops into a representation of the collective suffering of Arab society living amid conflict and violence. Thus, the contribution of this study lies in demonstrating that grief in *Balqis* does not merely function as an emotional expression of the poet but also serves as a means of connecting individual loss with broader social and humanitarian crises. From the perspective of literary sociology, this study therefore demonstrates that personal experience in poetry can acquire social significance when situated within the historical and political context of the society in which the work was created.

4. CONCLUSION

This study demonstrates that the poem *Balqis* by Nizar Qabbani not only represents the poet's personal grief over the loss of his wife but also presents social criticism toward the condition of modern Arab society, which is marked by conflict, war, and humanitarian crises. The representation of women in this poem is portrayed as a symbol of love, peace, and humanity that has been destroyed by political violence. Furthermore, the social criticism expressed in the poem reflects the poet's disappointment with social decline, the loss of intellectual freedom, and the culture of violence that has developed in the Arab world. By employing the perspective of the sociology of literature, this study reveals that literary works maintain a close relationship with social reality and can function as a medium of reflection and social criticism.

Based on a review of previous studies, this research focuses on the relationship between the poet's personal experience, women's grief, social criticism, and the social reality of Arab society in Nizar Qabbani's poem *Balqis*. This focus the study *Balqis* not only as an expression of personal loss but also as a literary text that connects individual experience with broader social and humanitarian issues. By focusing on a single literary work, this research specifically examines how these interconnected dimensions are constructed through the experience of Balqis's death and the portrayal of the social conditions of Arab society in the poem. Theoretically, this study contributes to the development of sociological literary studies in Arabic literature by highlighting how personal experience, the representation of women, and social criticism intersect within contemporary Arabic poetry. This perspective also provides a basis for future research to examine other works of modern Arabic literature through interdisciplinary approaches, such as feminism, ecocriticism, or cultural studies, to develop a broader understanding of the relationship between literature and social reality in Arab society.

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DECLARATION OF AI-ASSISTED TECHNOLOGIES

The author utilized GPT, DeepSeek, and Scispace as AI assisted tools to support the drafting and refinement of this manuscript. These tools were employed solely to facilitate the scholarly writing process and do not replace the author's own reasoning, analysis, or academic judgment. The author assumes full responsibility for the accuracy of the data, the selection and verification of references, the analysis and interpretation, and the entire content of the manuscript presented in this article.

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AUTHOR CONTRIBUTIONS STATEMENT

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Najmah Sayuti	✓	✓				✓		✓	✓	✓	✓	✓		
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Syahrial		✓		✓		✓						✓		
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C : Conceptualization	I : Investigation	Vi : Visualization
M : Methodology	R : Resources	Su : Supervision
So : Software	D : Data Curation	P : Project administration
Va : Validation	O : Writing - Original Draft	Fu : Funding acquisition
Fo : Formal analysis	E : Writing - Review & Editing	

CONFLICT OF INTEREST STATEMENT

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