Variant Readings in Qafiah Daliyyah of Al-Akhtal

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ABSTRAK

ABSTRACT
Qafiah Daliyyah basically has 54 lines according to Hawi's edition and 55 lines according to Qabawah's edition. The editions of the poem that have been discussed in this article, are syarh Diwan al-Akhtal al-Taghibi. Ed. Illya Salim Hawi, Beirut 1968, page 114-124, and Syir al-Akhtal edition Qabawah, Halab, 1970, Vol.2, page 433-448. This Qafiah Daliyyah poetically consists of that the description of deserted encampment (lines 1-6), she-camel and wild bull (lines 7-10), she-camel, male and their offspring (lines 11-14), the hunting section (lines 15-20) and panegyric section (lines 21-54).

INTRODUCTION
Qafiah Daliyyah of al-Akhtal is poetically being categorized into classical poem. Al-Akhtal (d.92h) is obviously known as one of the famous umayyad court poet. The poem can thematically be compartmentalized into several sections: deserted encampment, lines 1-6, the description of she-camel and wild cow, lines 7-10, she-camel, male and their offspring, lines 11-14, hunting section lines 15-20 and panegyric section, lines 21-54. Al-Akhtal has imaginatively and metrically achieved to prove his craftsmanship in this poem and the variant readings in this qafiah is academically examined to confirm it.

The objective of this article is to present an examination of variant readings that which occur in this Qafiah Daliyyah. This article also looked into variant readings that usually occur in the descriptive passages or as the rhyme-word,
places in the poem that would have been most amenable to the substitution of one adjective, noun or participle for another. The majority of cases can be attributed to the large lexical availability of synonyms, it is only that these variant readings extend to more than one word.

THE DISCRIPTION OF QAVIDIA DALYAH

Line 1

كانت تحل. وأدنى دارها تكد
Dubayrah camped at Amwah al-Idad: She used to camp there but her nearest abode is now at Thukud.

Line 2

وأقرر اليوم ممن حله الثمث فالشعبيتان فذاك الأبرق الفرد.
Today al-Thamad has become empty of those who had camped there, as have also al-Shur'batan and that lonely al-Abraq.

Line 3

والصريحة منها منزل خلق عاف تغير، إلا النوي والوتد
And at al-Sirmah there is a derelict camp-site of her, altered and effaced except for the trench and the tent-peg.

Line 4

دار لبهنانة، شط المزار بها وحال من دونها الأعداء والرصد.
It was an abode of a lively women – who is now too far away to visit; on the way to her are enemies and look-outs.

Line 5

ولا ضبيرة ممن تبمت صد
She is of Bakr, my abode was not very close to her but Dubayrah is not one to be infatuated by closeness.

Line 6

يا ليت أخت فينابه دب بريع بها صرف النوى، فينام العائر السهد.
The sister of Bani Dubb – would that the reversal of distance might bring her back, so that the sore-eyed and sleepless one might sleep.
Amest ala hajna batah, mara baddal ala baddal bi ala hajna. Baddal ala hajna, mara baddal ala baddal bi ala hajna. 

Her abode is now in a land to which only a courageous and strong she-camel can bring the man beset by anxieties.

Izadi yufrifit fa'atla a'zat lam tisut ala yaqta ala yisum yufrifit. 

When the gazelles take refuge in their shady places even the impetuous dock-tailed mules cannot match its pace.

Kanha wa'am al-aqrab, a'zum a'zum al-yawm baddal ala baddal bi ala hajna. 

She is like the bright flanked (oryx bull), which slender-lop-eared (dogs) with collared necks have frightened.

Dzad al-adjraw baddal bi ala hajna. Warrak warrak. 

He repeatedly repels the hounds with his horns as the brave spearman repels the squadron.

Aw qarab bali hajna hashat mara'ta yufrifit. Wannan waqit ala baddal ala baddal bi ala hajna. 

Or an ass seeking water by night in the thickets, his pastures have dried up and has been disappointed by the reliable pools and the water-hole.

Rai yufrifit bi ala baddal ala baddal. Wazzan waqit ala baddal ala baddal bi ala hajna. 

He pastured at Unazah until her locusts whistled and an intensely hot day dried up the water.

Fi dhiq alamal ala baddal bi ala baddal. Wazzan waqit ala baddal ala baddal bi ala hajna. 

Among lean (companions) like arrows of the Nab tree, whom he bites until enmities and quarrels are forgotten.
He leads them off with a vehement running which neither the females followed by their colts nor those with dry teats can keep up with.

When his foals catch him up after his long run and his guts are twisted, he looks like a tightly-wound rope.

Until he arrived at a water-spring, at which there was always watchers from al-Akhdir or Rasib.

With dark turbans and chafed thighs without flesh when they percerved a silhouette approaching - they lie down.

On their way to water is a hungry man, waiting to sight them, afraid that they will turn back and gloomy.

Until when they give him a chance at the vital parts of their bodies, while he slowly draws a curved bow of nab wood.

He shoots them - a broad and long arrow like a fire brand, but he does not hit fatally - the beast’s forelegs almost meet its fate.
Line 21
أدرن منه عجالاً، وقع أكرعاً كما تساقط، تحت الغيبة، البرد
They turned their backs on him abruptly their hooves clattering like hail falling from the storm-clouds.

Line 22
يا بن القريعين، لولا أن سببهم قد عمنى، لم يجني ذاعبا أحد
O! Ibn al-Qari‘ayn – had it not been for your/their gift which included me, no one would have answered my call.

Line 23
أنتم تداركتوني، بعد ما زلقت نعلي، وأخرج عن أنيابه الأمد
You rescued me, after my shoes has slipped and the lion had shown his teeth.

Line 24
ومن مؤدنة أخرى تداركتي مثل الرديني لا واه ولا أود
And he rescued me from another perilous place, like a Rudayni spear that is neither weak nor bending.

Line 25
نعم الخؤولة من كلب خؤولته ومنعم ما ولد الأقوام، إذ ولدوا
How excellent is his relationship on his mother’s side/with Kalb and what excellent progeny the tribes have produced.

Line 26
باز، تظل عتاق الطير خاشعة ومنه، وتمتصع الكروان واللبد
A falcon before whom the noblest of birds are always humble, and the partridges and quails crouch on the ground.

Line 27
ترى الوفود إلى جزل مواهبه إذا ابتغوه لأمر صالح، وجدوا
You see the delegation (come) to a man of generous gifts; when they want him to help them in a sound affair, they find him.
If I stumbled, there came to me from his favours a gift by means of which shackles were opened and knots untied.

Ignorance is not heard taking part in their assembly nor has Umayyah foolishness in their character.

Their ancestors were perfect and God favoured them, whereas the ancestors of any other tribes were obscure and poor.

They are those whose prayer God granted, when the forelocks of the horses came together in battle, and they fought doggedly.

The hands of other people could not match their generosity, nor could the guile of other people undo what they had bound up.

A tribe whose favours, when they grant them, are a gift from God, without condition and grudgingness.

I have come to occupy, in ‘Abdullah’s hearts – a position in which I find escape, a refuge from poverty.
Line 35
كأنه مزيد ريان، منتجع يعلو الجزائر، في حافاته الزيد
He is like a foaming river, full of water, where animals come to drink, overtopping the island, with foam at its banks.

Line 36
حتى ترى كل مزور أضر به كأنا الشجر البالى به بجد
So that you see that, in every bend ravaged by the flood, the rotten trees are like striped cloth.

Line 37
تظل فيه بنات الماء أنجية وفي جوانبه البينوت والحسد
The water-birds search in it continuously for dry ground, though beside it grow the Yanbut and the Hasad.

Line 38
سهل الشرائع، تروى الحائمات به إذا العطاش رأوا أو ضاحه وردو
It provides easy routes to water; the hovering birds drink from it, when the thirsty (beasts) see its flashing – they come to drink.

Line 39
وأمنع الله بالقوم الذين هم فكوا الأسرار، ومنهم جاءنا الصفد
May God preserve the people who have set free the prisoners, and from whom we have received gifts.

Line 40
ويوم شرطة قيس إذ منيت لهم حذت مناكيل من إيقاعكم نكد
In the battle of the squadron of Qays, when you were favoured with meeting them, childless women grieved because of your attack.

Line 41
ظلوا، وظل سحاب الموت يمطرهم حتى توجه منهم عراض برد
They continued attacking and the clouds of death continuously sent down rain upon them, until a hail cloud turned away from them.
And the Yemeni swords like lightning, left furrows in every skull or helmet.

And at the battle of Siffin, when men’s eyes were cast down, help from their lord reinforced them when they prayed.

Against those who killed ‘Uthman wrongfully; no plea kept them from him, even though they were pleaded with.

There, his avengers were comforted, and they attained full revenge.

The dark army continued to break them, announcing the death of the son of ‘Affan until pride was extinguished.

You are the people of a house against whom no house is of equal weight, when lineage and numbers are reckoned.

Your hands excel those of any others, neither young nor old men will ever weight equal with you.
Variant Readings in Qafiah Daliyyah of Al-Akhtal

Line 49
لايِزَمَهُ، غِدَةَ الْدِجْن، حَاجِبُهُمْ وَلا أَصْنَاءَ بِالمَقْرِى، وَإِن تَنْدُوا

Their chamberlain does not frown on a cloudy morning and they are not mean with the food-bowl even if they have little.

Line 50
قُوْمِ، إِذَا ضَنَّ أُقَوَامٍ ذُو وَسَعَةٍ وُهَانَوْا حَضْرَةَ الْعَافِينِ أَوْ جَهَدُوا

A tribe which, when other well off tribes are mean, or guard against the presence of those asking favours, or deny them.

Line 51
بَارَوْا جَمَادَىٰ بَشِيْرًا هُمْ مَكْلُُّلًا فِي هَا خَلِيْطَانِ وَأَرْيِ الْشَجَرِ وَالْكَبْدِ

Contend with the cold season, with their wooden-bowls, topped right up, in which is a mixture of two things, abundant fat and liver.

Line 52
المِطْعَمُونَ، إِذَا هَيْبَتْ شَأْمَيَةٌ غُبَرَاءَ يَجْحَرُ، مِنْ شِفَاينَهَا الْصَّرْدِ

Those who provide food, when a north wind blows, dusty from the cold blasts of which creatures that feel the cold are driven back into their holes.

Line 53
وَإِنْ سَأَلْتَ قَرِيشًا عَنَّ دُواْنِهَا فَهُمْ أَوَّلَلَا الْأَعْلَوْنَ وَالْسَّنَدِ

If you ask Quraysh about their forelocks (antecedents), they are the first of them, the most noble and the one whom recourse is had.

Line 54
وَلَوْ يُجَمَّعَ رَفْدُ النَّاسِ كَلِهِمْ لَمْ يُرَفَّدُ النَّاسُ إِلَّا دُونَ مَا رَفَدُوا

If the help of all people were to be put together, they would give less than they have.

Line 55
وَالْمُسْلِمُونَ بَخْيَرٌ مَا بَقِيتْ لَهُمْ وَلَيْسَ بَعْدَكَ خَيْرٌ حِينَ تَنْتَفَقُ

The Muslims are well off as long as you remain with them. There is no well-being for them after you, when you are missed.
VARIANT READINGS IN QAFI‘AH DALIYYAH

The editions of the poem that have been used, are Syahr Diwan al-Akhtal al-Tahlibi (1968: 114-124) and Syahr al-Akhtal (1970: 433-448).

In the following section, Hawi refers to Hawi edition and Qabawah refers to Qabawah edition:

Hawi, Line 1. 114

حلت صبيرة أموهاء العدد، وقد
كانت تحل وأدنى دارها، تكذ

Dubayrah camped at Amwah al-ridad: She used to camp there but her nearest abode is now at Thukud.
Qabawah, Line 1. 433

حلت صبيرة أموهاء العدد، وقد
كانت تحل وأدنى دارها، تكذ

Subayrah camped at Amwah al-ridad: She used to camp there but her nearest abode is now at Thukud.

Suburrah is, I think, a better reading than Duburrah
Hawi, Line 5: 115

بكرية، لم تكن داری بها أما
ولا مستبة ممن تیمت صدّ

She is of Bakr, my abode was not very close to her—but Dubayrah is not one to be infatuated by closeness.
Qabawah, Line 5: 434

بكرية، لم تكن داری بها أما
ولا مستبة ممن تیمت صدّ

She is of Bakr, my abode was not very close to her—but Subayrah is not one to be infatuated by closeness.
Qabawah, Line 7: 435

أمست مناها بأرض ما تبلغها
بصاحب الهم الا الجسرة الأبجد

Her abode is now in a land to which only a courageous and strong she-camel can bring be man beset by anxieties.
Hawi, Line 8: 115

أمست مناها بأرض ما يبلغه
بصاحب الهم الا الجسرة الأبجد
Her abode is now in a land to which only a courageous and strong she-camel can bring be man beset by anxieties.

The difference between the two readings is syntactical. The verb البغل agree with البغل

Qabawah, Line 8: 435

إذا البغل في أطلالها لجأت
لم تستطع شارها المقصومة الحرد

When the gazelles take refuge in their shady places even the impetuous dock-tailed mules cannot match its pace.

Hawi, Line 13: 116

إذا البغل في أطلالها لجأت
لم تستطع شارها المقصومة الحرد

When the gazelles take refuge in their shelters even the cut-tailed mules cannot match its pace.

"أطلال" is a shady place and "أطلال" is a shelter. Both are virtually synonymous.

"القصومة" is the dock-tailed mules. Meanwhile "المقصومة" is the cut-tailed mules (Lane N.E., 2528). Both are virtually synonymous.

Hawi, Line 13: 116

في ذئب كتداج النبل بعدمها
حتى تتوسعت الأضمان واللدد

Among lean companions like arrows, whom he bites until enmities and quarrels are forgotten.

Qabawah, Line 13: 437

في ذئب كتداج النبل بعدمها
حتى تتوسعت الأضمان واللدد

Among lean companions like arrows of the Nab tree whom he bites until enmities and quarrels are forgotten.

النبل is an arrow and النبل is a tree for making arrows.

Hawi, Line 19: 118

أهوى لها معبلا مثل الشهاب فلم يقصد، وقد كاد يلقي حتفه العضد
He shoots them – a broad and long arrow like a fire brand, but he does not hit fatally – the beast’s forelegs almost meet its fate.

Qabawah, Line 20: 439

أهوى لها عربلا مثل الشهاب ولم يقصه، وقد كاد يلقى حتفه العضد

He Shoots them–a broad and long arrow like a fire brand, and but the does not hit fatally the beast’s forelegs almost meet its fate.

The use of “ف” for “ف” seems to be a weaker reading.

Hawi, Line 21: 118

يا ابن القرعيين، لولا أن سبيبه قد عمني، لم يجبني داعيا أحد

O! Ibn al-Qar'ayn – had it not been for you gift which included me, no one would have answered my call.

Qabawah, Line 22: 440

يا ابن القرعيين، لولا أن سبيكم قد عمني، لم يجبني داعيا أحد

O! Ibn al-Qar'ayn – had it not been for you gift which included me, no one would have answered my call.

“هم” (they) is the third person masculine plural of the personal pronoun “كم” (هو) is a suffix of the second person of the personal and possessive pronoun masculine, plural of “ألف”.

Qabawah, Line 22: 440

أتمت تدارکموني، بعدما زلقت نعلي، وأخرج عن أنبابه الأسد

You rescued me, after my shoes has slipped and the lion had shown his teeth.

Hawi, Line 22: 118

أتمت تدارکموني، بعدما زلقت نعلي، وأخرج عن أنبابه الأسد

You rescued me, after my shoes has slipped and the lion had shown his teeth.

“أخرج” (to Show the teeth) and “أخرج” (to gnash the teeth), both are virtually synonymous.
Qabawah, Line 23: 440

أيديكم فوق أيدي الناس فاضلة
فإن يوازنكما شيب ولا مرد

You hands excel those of any others, neither young nor old men will ever weight equal with you.
Haw, Line 47: 123

أيديكم فوق أيدي الناس فاضلة
ولن يوازنكما شيب ولا مرد

You hands excel those of any others, neither young nor old men will ever weight equal with you.

The use of "ف" for "فف" seems to be a weaker reading.
Qabawah, Line 48: 446

وإن سألت قريشا عن ذواتها
فهم أورائها الألون والسناد

If you ask Quraysh about their forelocks (antecedents), they are the first of them, the most noble and the one whom recourse is had.
Haw, Line 52: 124

وإن سألت قريشا عن أورائها
فهم ذواتها، الألون والسناد

If you ask Quraysh about their forelocks (antecedents), they are the first of them, the most noble and the one whom recourse is had.

"ذوانيه" (Forelocks-antecedents).
Qabawah, Line 53: 447

والمسلمون بخير، ما بقيت لهم
وليس بعدك خير حين تفتقد

And the Muslims are well off as long as you remain with them. There is no well-being for them after you, when you are missed.
Haw, Line 54: 124

فالمسلمون بخير، ما بقيت لهم
وليس بعدك خير حين تفتقد

Then the Muslims are well off as long as you remain with them. There is no well-being for them after you, when you are missed.

"و المسلمون" is I think a better reading.
CONCLUSION

This Qafiah Dalihyyah poetically consists of that description of deserted encampment, she-camel and wild bull, she-camel, male and their offspring, the hunting section and panegyric section. Furthermore the variant readings, compose of the large lexical availability of synonyms. Moreover they usually occur either to substitute the noun, preposition, participle or one adjective to another.

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