

Variant Readings in Qafiah Daliyyah of Al-Akhtal

TENGGU GHANI TENGGU JUSOH

ABSTRAK

Secara asas, Qafiah Daliyyah mempunyai 54 bait mengikut edisi Hawi dan 55 bait mengikut edisi Qabawah. Edisi-edisi syair, yang dibincangkan dalam artikel ini ialah Syarh Diwan al-Akhtal al-Taghlibi, edisi Illiya Salim Hawi, Beirut, 1968, halaman 114-124 dan Syi'r al-Akhtal edisi Qabawah, Halab, 1970, jilid 2, halaman 433-448. Secara puitisnya, Qafiah Daliyyah mengandungi diskripsi tentang perkhemahan Padang Pasir (baris 1-6), unta betina dan lembu jantan liar (baris 7-10), unta betina, unta jantan dan anak-anaknya (baris 11-14), bahagian pemburuan (baris 15-20) dan bahagian pemujian (baris 21-54).

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-Taghlibi. Ed. Illiya Salim Hawi, Beirut 1968, page 114-124, and Syi'r al-Akhtal edition Qabawah, Halab, 1970, Vol:2, page 433-448. This Qafiah Daliyyah poetically consists of that the discription 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 QAFIAH DALIYYAH

Line 1

حلت ضبيرة أمواه العداد، وقد كانت تحل، وأدنى دارها ثكد

Dubayrah camped at Amwah al-^oIdad: She used to camp there but her nearest abode is now at Thukud.

Line 2

وأقفر اليوم ممن حله التمد فالشعبتان. فذاك الأبرق الفرد.

Today al-Thamad has become empty of those who had camped there, as have also al-Shu^obatan and that lonely al-Abraq.

Line 3

وبالصريمة منها منزل خلق عاف تغير، إلا النوي والوتد

And at al-Sarimah there is a derelict camp-site of her, altered and effaced except for the trench and the tent-peg.

Line 4

دار لبهانة، 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

بكرية، لم تكن دارى بها أمما ولا ضبيرة ممن تيمت صدد

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 بني دب يريع بها صرف النوى، فينام العائر السهد

The sister of Banī Dubb – would that the reversal of distance might bring her back, so that the sore-eyed and sleepless one might sleep.

Line 7

أمست مناها بأرض ما تبلغها بصاحب الهم، إلا الجسرة الأجد

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

Line 8

إذا اليعافير في أطلاها لجأت لم تستطع شأوها المقصومة الحرد

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

Line 9

كانها واضح الأقراب، أفزعه غضف نواحل في أعناقها القدد

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

Line 10

زاد الضراء بروقيه، وكر كما زاد الكتيبة عنه الرامح النجد

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

Line 11

أو قارب بالعري هاجت مراته وخانه موثق الغدران والئمد

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.

Line 12

رعى عنازة حتى صر جندبها وذذع الماء يوم صاخذ يقد

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

Line 13

في ذبل كقداح النبل يعذمها حتى تنوسيت الأضغان واللد

Among lean (companions) like arrows of the Nab^c tree, whom he bites until enmities and quarrels are forgotten.

Line 14

يشلهن بشد ما يقوم له منها متابع أفلاء ولا جدد

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.

Line 15

كأنه، بعد طول الشد، إذ لحقت جحشائها، وانطوت أمعاؤه مسد

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

Line 16

حتى تأوب عينا ما يزال بها من الأخضر، أو من راسب رصد

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

Line 17

دسم العمام، مسح، لا لحوم لهم إذا أحسوا بشخص نابى، لبدوا

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

Line 18

على شرائعها غرثان، مرتقب إبصارها، خائف إدبارها، كمد

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

Line 19

حتى إذا أمكنته من مقاتلها وهو بنبعية زوراء متند

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

Line 20

أهوى لها معبلا مثل الشهاب فلم يقصد، وقد كاد يلقى 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.

Line 21

أدبرن منه عجالا، وقع أكرعها كما تساقط، تحت الغبية، البرد

They turned their backs on him abruptly their hooves clattering like hail falling from the storm-clouds.

Line 22

يابن القريعين، لولا أن سييهم قد عنى، لم يجبني داعيا 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 تداركتموني، بعد ما زلقت نعلي، وأخرج عن أنيابه الأسد

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

Line 24

ومن مؤدنة أخرى تداركني مثل الرديني لاواه، 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 ونعم 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 منه، 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.

Line 28

إذا عثرت أتانى من فواضله سيب تسنى به الأغلال والعقد

When I stumbled, there came to me from his favours a gift by means of which shackles were opened and knots untied.

Line 29

لا يسمع الجهل يجرى فى نديهم ولا أمية فى أخلاقها الفند

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

Line 30

تمت جدودهم، والله فضلهم وجد قوم سواهم خامل، نكد

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

Line 31

هم الذين أجاب الله دعوتهم لما تلاقت نواصى الخيل، فاجتلدوا

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

Line 32

ليست تتال أكف الناس بسطتهم وليس ينقض مكر الناس ما عقدوا

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

Line 33

قوم، إذا أنعموا كانت فواضلهم سيبيا من الله. لا من ولا حسد

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

Line 34

لقد نزلت بعبد الله منزلة فيها عن الفقر منجاة ومنقذ

I have come to occupy, in 'Abdullah's hearts – a position in which I find escape, a refuge from poverty.

Line 35

كانه مزبد ريان، منتجع يعلو الجزائر، في حافاته الزبد

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 كأنما 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 الينبوت والحصد

The water-birds search in it continuously for dry ground, though beside it grow the Yanbut and the Hasad.

Line 38

سهل الشرائع، تروى الحائمت به إذا العطاش رأوا أوضاحه وردوا

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

وأمتع الله بالقوم الذين هم فكوا الأسارى، ومنهم جاءنا الصدف

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 حنت مئاكيل 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 عارض برد

They continued attacking and the clouds of death continuously sent down rain upon them, until a hail cloud turned away from them.

Line 42

والمشرفية أشباه البروق، لها في كل جمجمة أو بيضة خدد

And the Yemeni swords like lightning, left furrows in every skull or helmet.

Line 43

ويوم صفين، والأبصار خاشعة أمدهم، إذ دعوا، من ربهم مدد

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

Line 44

على الأولى قتلوا عثمان، مظلمة لم ينههم نشد عنه، وقد نشدوا

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

Line 45

فثم قرت عيون الثائرين به وأدركوا كل تبلى عنده قود

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

Line 46

فلم تنزل فيلق خضراء تحطمهم تنعى ابن عفان، حتى أفرخ الصيد

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

Line 47

وأنتم أهل بيت، لا يوازنهم بيت، إذا عدت الأحساب والعدد

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

Line 48

أيديكم، فوق أيدي الناس، فاضلة فلن يوازنكم شيب ولا مرد

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

Line 49

لايزمهر، غداة الدجن، حاجبهم ولا أضناء بالمقرى، وإن ثمدوا

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

قوم، إذا صن أقوام ذوو سعة وحاذروا حضرة العافين أو جحدوا

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

Line 51

باروا جمادى بشيزاهم. مكللة فيها خليطان واري الشحم والكبد

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

المطعمون، إذا هبت شامية غرباء يجحر، من شفانها، الصرد

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

وإن سألت قريشا عن ذوائبها فهم أوائلها الأعلون والسند

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

ولو يجمع رقد الناس كلهم لم يرفد الناس إلا دون ما رقدوا

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

Line 55

والمسلمون بخير ما بقيت لهم وليس بعدك خير حين تفتقد

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 QAFIAH DALIYYAH

The editions of the poem that have been used, are Syarh Dīwan al-Akhtal al-Taghlibī (1968: 114-124) and Syīr al-Akhtal (1970: 433-448).

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

Hawī, Line 1. 114

حلت ضبيرة أمواه العدد، وقد
كانت تحل وأدنى دارها، تكذ

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

Qabawah, Line 1. 433

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

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

Subairah is, I think, a better reading than Dubairah

Hawī, Line 5: 115

بكرية، لم تكن داري بها أمما
ولا ضبيرة ممن تيمت صد

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 داري بها أمما
ولا صبيرة ممن تيمت صد

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 الأجد

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

Hawī, Line 8: 115

أمست مناها بأرض ما يبلغه
بصاحب الهم الا الجسرة الأجد

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 "تبلغ" agrees with "الجرة"

Qabawah, Line 8: 435

إذا اليعافير في أظلالها لجأت
لم تستطع شأؤها المقصومة الحرد

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

Hawī, Line 13: 116

إذا اليعافير في أظلالها لجأت
لم تستطع شأؤها المقصومة الحرد

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

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

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

Hawī, Line 13: 116

في ذبل كقداح النبل يعذمها
حتى تتوسيت الأضغان واللد

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

Qabawah, Line 13: 437

في ذبل كقداح النبع يعذمها
حتى تتوسيت الأضغان واللد

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

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

Hawī, 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 معبلا مثل الشهاب ولم
يقصد، وقد كاد يلقي 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 “و” for “ف” seems to be a weaker reading.

Hawi, Line 21: 118

يا ابن القريعين، لولا أن سيبه
قد عمني، لم يجبني داعيا أحد

O! Ibn al-Qari‘ayn – had it not been for you gift which included me, no one would have answered my call.
Qabawah, Line 22: 440

يا ابن القريعين، لولا أن سيبيكم
قد عمني، لم يجبني داعيا أحد

O! Ibn al-Qari‘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 (هو) “كم” is a suffix of the second person of the personal and possessive pronoun masculine, plural of “ك” .
Qabawah, Line 22: 440

أنتم تداركتموني، بعدما زلقت

نعلي، وأخرج عن أنبيابه الأسد

You rescued me, after my shoes has slipped and the lion had shown his teeth.
Hawi, Line 22: 118

أنتم تداركتموني، بعدما زلقت
نعلي، وأخرج عن أنبيابه 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
فلن يوازنكم شيب ولا مرد

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

Hawi, Line 47: 123

أيديكم فوق أيدي الناس فاضلة
ولن يوازنكم شيب ولا مرد

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

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

Qabawah, Line 48: 446

وإن سألت قريشا عن ذوائبها
فهم أوائلها الأعلون والسند

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

Hawi, Line 52: 124

وإن سألت قريشا عن أوائلها
فهم ذوائبها، الأعلون والسند

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

“ذوائب” is the plural of “ذؤابة” (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.

Hawi, 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.

“والمسلمون” is I think a better reading.

CONCLUSION

This Qafiah Daliyyah 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.

REFERENCES

- Ibn Manzur. 1363H. *Lisan al-ʿArab*. Beirut: t.pt.
Ibn Qutaybah. 1964. *Al-Syīr wal al-shuʿaraʿ*. Beirut: t.pt.
Hawī, Illiya Salim. (ed.). 1968. *Syarh Diwan al-Akhtal al-Taghlibi*. Beirut: t.pt.
Lane, N. E. 1984. *An Arabic english lexicon*. London: Cambridge.
Qabawah, Halab. (ed.). 1970. *Syīr al-Akhtal*. Vol. 2. Beirut: t.pt.

Jabatan Pengajian Arab dan Tamadun Islam
Fakulti Pengajian Islam
Universiti Kebangsaan Malaysia
43600 UKM Bangi
Selangor Darul Ehsan
e-mail: tjtj@pkrisc.cc.ukm.my