Rain in The Pre-Islamic Poetry with Special Reference to The Selected Poems by Imru al-Qays

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ABSTRACT

Rain is naturally the basic sources and a part and partial for the creature or human being to live especially in the desert or barren land. Sometimes, it is generally functioning as a destructive element or the fertility of soil. Imru al-Qays the prominent pre-Islamic poet has poetically portrayed the rain in his Diwan (anthology). I have hemistically selected his emotional poems and energetic lines by translating and analyzing it. I also systematically have compartmentalized the rain into the two sections. It is categorically based on the power of rain as a destructive part or as an element for fertile-region. In the destructive factor, the rain has heavily poured water down around Kutayfah tossed down the lofty trees of al-Kanahbul and caused the white-footed goats to descend from their haunts by every path, the trunk of palm tree in Tayma, Thabir the great-one dressed in striped clothes, the peak of Mujaymir like the whirl of spindle and the birds of prey are drowned in the furthest parts of the desert of Jiwa’. Moreover, the rain also naturally caused the fertility of barren land – The poet has successfully described the fertility of the soil by versing the clouds poured down what it contained on the desert of Ghabit as the whistling birds of desert of Jiwa’ are given an early draught, the black clouds rain continuously and has been generous to it, the rats by the pool of stagnating water in the level plain, running on the hard desert ground, the rain also hits Qataytayn, the valley of al-Badi and ends up at ‘Arid, a broad and fertile region-torrent of rain in an expansive plain and at the end of the line Imru al-Qays poetically prayed his sister watered by rain, visiting her means covering a great distance except that is for poetry.

Key words: Rain, Imru al-Qays, Pre-Islamic Poetry

Introduction

Rain, water from the clouds in drops: a shower fall of anything in the manner of rain: (in pl.) the rainy season.-v.i. to fall as or like rain: to send down rain-v.t. to shower.-n. rain’ band a dark band in the solar
spectrum, due to water vapour in the earth’s atmosphere: rain’= bird a bird, as the green woodpecker and various kinds of cuckoo, supposed to foretell rain.–adj. rain’-bound detained by rain.–rain’ bow the coloured bow caused by refraction and internal reflexion of light in raindrops: any similar array of colour: a much discoloured bruise (slang): a rain-bow-trout: a S.American humming bird, the cock with rainbow-coloured head.–adj. of, or coloured like the rainbow.–rain’ bow-chaser a visionary, one who tries to reach the end of the rainbow (chase rainbows to pursue an impossible aim)–adj. rain’ bow-coloured.–rainbow dressing a gaudy display of flags on a ship.–adj. Rain-bowed, rain’ bow-tint’ed.–rain’ bow-trout a finely marked and colouredcalifornian trout (Salmoirideus). –adj. rain bowy.–rain-chamber a compartment of condensing noxious fumes by spray; rain check a ticket for future use given to spectators when a game or a sports meetings is cancelled or stopped because of bad weather. To promise to accept an invitation at a later date. Rain cloud nimbus, a dense dark sheet of cloud that may shed rain or snow, a light overcoat proof against moderate rain.–rain tree a S. American tree of the mimosa family, under which there is a constant rain of juice ejected by cicadas; rain-wash the washing away of deposits soaked in rain: matter so transported; rain–water water falls or has lately fallen as rain.–a rainy day a possible future time of need; chase rainbows see rainbow-chaser above; come rain or shine whatever the weather or circumstances; rains in of rain, to penetrate a roof, tent, badly-fitting window, etc.; right as rain perfectly in order; take a raincheck (on) see raincheck above. Rain, rain–(spens.). Same as reign (E.Kirpatrick, 1983).

Rain:


Destruction:

Fa’adhayassuhu al-ma’ hawlakutayfah
Yakubu ‘ala al-adhaqan duha al-Kanahbul
It began to pour water down around Kutayfah and tossed on their faces the lofty trees of al-Kanahbul.

Wa marra ‘ala al-qanan min nifayaniha
Fa’anzialminhu al-’usmamin kullimanzili
Some of their foliage passed over al-Qanan so that it caused the white-footed goats to descend from all their haunts there / by every path

Watayma’ lam yatrukbihajidh’anakhlah
Wala ‘atama ‘ilamusyayyada bi jandali
In Tayma’ it did not leave even the trunk of a palm tree nor any strong hold except for one built with mighty stones.

Kaanathabiyran ‘an ‘araninywablihi
Kabira ‘unasi fi bijadinmuzammali
Thabir at the beginning of heavy rain was like a great-one of the people dressed in striped clothes.

Kaanazurara’si al-mujaymirghadwah
Min al-sayliwa’aghtha’ falkatulmighzal
In the morning the top of the peak of al-Mujaymir, as a result of the torrent and the refuse was like the whirl of a spindle.

Kaana al-sibaa’fihigarqa ‘ashyatan
Biarjlah al-quswa ‘anabisyhu ‘ansal
In the evening, the birds of prey are drowned in the furthest parts of the desert of Jiwa’ like plucked roots of the wild onion.

Fertility:

Wa’alqabisahra’ al-ghabitbu’a’ah
Nuzulu al-yamanizi al-‘iyab al-muhammal
The clouds poured down what it contained on the desert of Ghabit as the Yemeni loaded with leather bags dismounts (from his camel).
As if in the morning the whistling birds of the desert of Jiwa’ are given an early draught consisting of the first juice of the grape – a strong, pure, spiced wine.

Obliterated encampment belonging to Salma in DhuKhal where the black clouds rain continuously.

For the spear-points have shunned it and every full black cloud has been generous to it.

You can see the rats by the pool of stagnating water in the level plain, running on the hard desert-ground, kicking up the dust.

He brought them out of their holes as does the drizzle of an evening thunder-cloud.

It hits Qatayni and its sand-dunes start to run, then the valley of al-Badi and ends up at ‘Arid.

A broad and fertile region – torrents of rain in an expansive plain.

In the forenoon, it pours water from all of its udders, gathering the lizards in white plains.

I pray that it waters my sister Da’ifah since she is far away and visiting her means covering a great distance – except, that is, for poetry.

Imru al-Qays has poetically divided the rain into two categories – destruction and fertility. The destruction was metrically portrayed by the poet such as:

Fa’anzalaminhu al-‘usmaminkullimanzili
It tossed on their faces the lofty trees of al-Kanahbul.

Yakubu ’ala al-adhqan duha al-kanahbul
To descend from all their haunts there / by every path.

Watayma’ lam yatrubkhiyahd’anakhlah
Wala ’atana ‘ilmamusuyyayyada bi jandali
In Tayma’ it did not leave even the trunk of a palm tree nor any strong hold except for one built with mighty stones.

Fi bijadmuzammal
In striped clothes.

Furthermore, the poet has descriptively recorded the cause of the rain by using the particle of comparison such as:
Moreover, Imru al-Qays has successfully versified fertility such as:

\[ \text{Waqalqabisa hra al-ghabitbu'a'ah} \]
The clouds poured down what it contained on the desert of Ghabit

\[ \text{Kaannamakakiy al-jiwa' ghudyah} \]
\[ \text{Sabuhnasulafa min raahiqmufalfal} \]

'\text{Allaha alayhakuluashamhatal}'
Where the black clouds rain continuously

\[ \text{Wajada 'alaihi kuluashamhatal} \]
Every full black cloud has been generous to it

\[ \text{Wadqun min 'asiyinmujallab} \]
The drizzle of an evening thunder-cloud.

The poet has carefully developed the name of the places which continuously poured by rain such as: Qatatiyn – Wada al-Bady – al-Aridh - functioning as torrents of rain.

References

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Endnote

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v Ibid, page 63.
viI Ibid, page 63.
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xII Ibid, page 126.
xIII Ibid, page 126.
xIV Ibid, page 127.
xV Ibid, page 127.