ABSTRACT

Imru al-qays ibn Hujr al-Kindi was a pre-islamic poet during the 6th Century A.D. He was the prince of the King of Kindah. It was presumably the well-known kingdom during the paganic-era. He was poetically the pioneer of pre-Islamic poets and historically was born in the Najd region of northern Arabia. His lovely father was Hujr Ibn al-Harith and his lately mother was Fatimah bint Rabiah al-Taghibi. The tribe of kindah was historically known its origin in the mountain of southern Arabia and migrated north to Najd presumably in the 4th or 5th Century A.D. this article is academically to portray the terrain which was poetically describe by the renown and prominent pre-Islamic poet. The terrain has metrically been elaborated by the well-known Jahili poet, beautifully arranged such as desert “I have crossed a valley like the belly of the ass a barren land where the wolf yelps like the outcast who is burdened with a large family”. Moreover, Imru al-Qays classically rhymed the verses about the flatlands and mountains such as “ A broad and fertile region – torrent of rains in an expansive plain”. In the morning the top of peak al-Mujaymir, as a result of the torrent and the refuse was like the whirl of a spindle. Furthermore, the popular poet globally mentioned the place names such as “ As if 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 – it hits Qataytayni and its sand – dunes start to run, then the valley of al- Badi’ and ends up at ‘Arid. We have hemistically found that Imru al-Qays has successfully rhymed the description of the desert by inventing the specified and unspecified words. He has clearly attached the lines intentionally or untentionally by naming the mountains. However, In the pre-Islamic poetry, the great poet has systematically rhymed the hemistichs in the description of the terrain to acknowledge his courage and bravery by crossing the remote desert with strong-she-camel or with a swift stallion for hunting or meeting the beloved after separation or for rihlah (emigration).

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

Introduction

Terrain:

1. (a) mantiqat (b) ard: qit’at ard (c) Tadaris ard ma
2. Haql (min huqul al-ma’rifat)(0)

Terrain: (1) (a) The manage-ground upon which the horse makes his pist or tread (Bailey) (b) Standing-ground, position, 1832
   (2) A tract of country considered with regard to its natural features, configuration, etc. in military use esp. as affecting its tactical advantages, fitness for maneuvering, etc.; also an extent of ground, region, territory, 1766.
   (3) Geol (usu. spelt terrain)
   (A) connected series, group, or system of rocks or formation; a stratigraphical subdivision 1823

Corresponding Author: Professor Dr. Tengku Ghani T. Jusoh, Department of Arabic Studies and Islamic Civilization, Faculty of Islamic Studies, National University of Malaysia
Terrain: n. ground, a tract, regarded as a field of view or of operations, or as having some sort of unity or prevailing character. (iii)
Terrain: s terreno-m; (features of an area of laid) carrateristiche fpl di un terreno.

The Terrain:

Desert:

Wawad kajauf al-‘ayr qafr qata’at
Bihi al-dh’ab ya’wi kal khal’i al-muayyal
I have crossed a valley like the belley of the ass, a barren land where the wolf yelps like the outcast who is burdened with a large family.

Wa alqa bi sahra’ al-Ghabayti ba’a’ahu
Nuzul al-Yamani zi 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).

Ka’ana makaki al-Jiwa’ ghudaytan
Sabuhna sulafa min rahyiq mufalfal
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.

Ka’ana al-siba’ fihi gharqa ashiyyatan
Bi arjaitha qushwa ‘anabis ‘ansali
In the morning, birds of prey are drowned in the furthest parts of the desert of Jiwa like plucked roots of the wild onion.

Fa’ainaka gharba jadwal fi mufadat
Kamurri al-Khalyij fi Safiyh al-Musawwab
Your eyes are like the torrent of a river in a wide desert, like the flowing of the canal on a broad slanting plain.

Wa marqabat kalzujji ‘ashrafat fauqaha
‘uqalib tarafiy fi fadha’ ‘aridh
Many a lookout like an arrowhead, have I gazed down from, turning my eyes over the broad desert.

Flatlands:

Tara ba’ara al-arami fi ‘arasatitha
Wa qiy’anisha ka’ana hubu fulful
You see that the dung of the white antelopes in its courts and depressed plains is like the seeds of the pepper.

Fa’ainaka gharba jadwal fi mufadat
Kamurri al-Khalyij fi safiyh al-Musawwab
Your eyes are like the torrent of a river in a wide desert, like the flowing of the canal on a broad slanting plain.

Bilad ‘ariydhath wa ‘ardh ‘ariydhath
Madafi’ ghayth fi fada’ ‘ariydh
A broad and fertile region – torrent of rains in an expansive plain.

Fa’adha yasihhu al-Ma’a’ min kuli fiqyah
Yahuzu al-Dhabab fi safasifi biydh
In the forenoon, it pours water from all of its udders, gathering the lizards in white plains.

Mountains:

Ka’ana zura ra’s al-Mujaymir ghudwahtan
Min al-sayl wa al-‘aghtha’ falkat maghzaf
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.
Observe, my friends. Do you see the women travelling in litters along the mountain path between Hazmay (the rugged ground of) Shacabcab?

They raised garments of Antioch cloth over red patterned cloth like ripening dates cut from palm trees or the garden of Yathrib.

There are two groups of them, one crossing the vale of Nakhlah, the other cutting across the path of Kabkab.

Help me against flashes of lightning that illuminates a thick cloud on white mountain peaks.

When the sun set and veiled its light from me, I went down to him, to the foot of the mountains where he stood.

Is dearer to me them a people on the top of mountain in the tracks of whose sheep the leopard stalks.

As was your custom with Umm al-Huwaiyrith before her and her neighbour Umm al-Rabab near Ma’sal.

Did you not have many good days with them, especially the day near Darat Juljul?

A herd of gazelles appeared to us, its ewes like virgins of Duwar wearing long-skirted plaids.

I sat down to watch it with my friends – between Darij and al-CUdhayb after I had gazed at it long and hard.

Over Qatan as predicted lay the right side – its left over al-Satar and Yadhbul.

It began to pour water down around Kutayfah and tossed on their faces the lofty trees of al-Kanahbul.

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.

In Tayma’ it did not leave even the trunk of a palm tree nor any strong – hold except for one built with mighty stones.
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.

As if the herd of cows, when they exerted themselves in running towards Jamaza were horses running fully - saddled.

Snatching the hares of al-Sharabah at noon; even the foxes of Aurral hide from it.

Slender-waisted, toothless, of the wild-asses of Imayah; it spits out the herbage whenever it stops to drink.

We returned at night as though we had come from Jucatha, all uphill for the she-camels with packs on their sides and backs.

I sat down to watch it and my companions were between Darij and the streams of Yathlath and Arid.

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

Nights spent in Dhat al-Talh beside Muhajjar are dearer to me than nights spent at Uqur.

Both of them are of the ewes of Taballah beside their offspring or like one of the red marble figurines of Hakir.

As though the merchants had journeyed with wine exported from al-Khass and left it at Yusur.

Stop! Let us cry at the remembrance of a beloved and her lodgings at the extremity of winding sand between al-Dakhul and Haumal.

Upon your life, what wronged me in the midst of Himyar and its princes was simply pride, naivete.
And the day when, on the back of the sand-dune, she excused herself from me and took an oath to which she
made no exception.

Falamma 'ajzana sahat al-hay wa antahya  
Bina batn khabat zi haqaf 'aqanqali

When we passed along the courtyard of the tribe, we headed for the foot of a long sandy hill.

Kahaqfi al-niqa yamsh al-waliydan faugah  
Bina ahtasaba min lyn mas wa tashal

Like the curve of the sand-hill over which walk two children, enjoying its softness to the touch and compliance.

'asab qatatayn fasal lawahuma  
Fawady al-badi fantahiy li 'arid

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

Valleys:

Tara ba'ara al-'ram fi 'arasatuha  
Wa q'i'amuhu ka 'anna hubbah fulful

You see that the dung of the white antelopes in its courts and depressed plains is like the seeds of the pepper.

Falamma ajzana sahat al-hay wa antaha  
Bina batn khabi zi haqaf 'aqanqali

When we passed along the courtyard of the tribe, we headed for the foot of a long sandy hill.

Warad kajuf al-'ayri qafar qata'at  
Bihi al-zi'bu ya 'wi kalhali al-mu'ayyal

I have crossed a valley like the belly of ass, a barren land where the wolf yelps like the outcast who is burdened
with a large family.

Fariqan minhum jaza' batn naklah  
Wa 'akhr minhum qati' najd kabkab

There are two groups of them, one crossing the vale of Naklah, the other cutting across the path of Kabkab.

Bimahniyat qad azar al-dal nabtuha  
Majar jayush ghanimin wakhyyab

In a winding valley where Dal trees have assisted its plants (to grow, by giving them shelter) and where soldiers
pass – both the looter and the empty-handed.

'asab qatatiyn fasal lawahuma  
Fawadi al-badi fantahiy lil'arid

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

Annotation:

Imru al-Qays has successfully rhymed the description of the desert by using the specified and unspecified
words: wadi - valley, sahra' al-ghaniz- desert of Ghabit, makaki al-jawa'- the desert Jiwa', safh 
musawwab- a broad slanting plain, fada' 'arid- the broad desert, qi'yan- depressed plains, mufadat - a wide
desert, balad ‘arid - a broad region, arid aridah- a fertile region, fada' 'arid- an expansive plain, safasaf bayd-
white plains.

Furthermore, he has intentionally or unintentionally attached the lines by illustrating or naming the
mountains: ra's al-majiyir- the peak of al-Mujaymar,Hazmay, Sha'abab, Yathrib, Naklah, Kabkab, white
mountains peak, al-hadid - foot of the mountain, qanat - top of the mountain.

Moreover the poet has slowly presented the place names in the verses: Ma'sal,Dara Juljul, Wajrah, Duwar,
Dharj, al-Udhayb, Qatan, al-Satar, Yadhbul, Kutayfah, al-Qanaz, Tayma', Jiwa', Jamaza, al-Sharabah,
Imayah, Sumayyah, Ju'atha, Dharj, Tila Yathlath, al-Arid, Qatatayni, - al-Badi, al-Arid, Dhat al-Talh,
Uqur, Tabalah, Hakir, al-Khass, Yusur and Himyar.

Imru al-Qays has poetically and carefully portrayed the sand-dunes in the poems: saqtu al-liwa- the
extremity and winding sand, zahar al-kathiyb - the back of sand-dune, batn khabat zi haqaf aqanqal- the foot of
a long sandy hill, haqaf al-naqa- the curve of sand-hill, lawa-huma- sand-dunes, qiy’ana- depressed plains, wadiy - valley, muniyyah - a winding valley.

In the pre-Islamic poetry, the great poet has systematically rhymed the hemistichs in the description of the terrain to acknowledge his courage and bravery by crossing the remote desert with strong-she-camel or with a swift stallion for hunting or meeting the beloved after separation or for rihlah (emigration).

References

Imru al-Qays, hayatuhu-shi’ruhu, Darul Karam, Dimashq, n.d.
Ibn Manzur, Lisan al-arab, Beirut, n.d.

Endnote

vi Ibid, page 104.
vii Ibid, page 105.
viii Ibid, page 49.
x Ibid, page 81.
xi Ibid, page 94.
xiii Ibid, page 81.
xiv Ibid, page 82.
xv Ibid, page 105.
xix Ibid, page 80.
xxii Ibid, page 95.
xxiv Ibid, page 57.
xxv Ibid, page 60.
xxvi Ibid, page 60.
xxix Ibid, page 63.
xxx Ibid, page 144.
xxxi Ibid, page 144.
xxviii Ibid, page 68.
xxx Ibid, page 126.
xxxvi Ibid, page 126.