

SUBMISSION AND DELAY IN THE POEMS OF AL-NABIGHA AL-JAADI

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Abstract

Language is the poet's tool through which they express their poetic experience, regardless of its subject. The secret of beauty and impact lies in the poet's ability to use language in a unique way. Among the mechanisms of special language usage are the techniques of presentation and delay, which the poet modifies to express the essence of the meaning that comes within the framework of general utility language. One of the most prominent meanings of presentation and delay is to draw the recipient's attention to enable the meaning itself. Usually, the important aspects are presented, giving rise to a new meaning that is different from the original meaning.

Keywords: poetic experience, beauty and impact, presentation and delay, utility language, recipient and meaning

INTRODUCTION

Praise be to Allah, the Lord of all worlds, and may peace and blessings be upon the master of messengers and the seal of prophets, Muhammad, and his pure family and companions. Language is the poet's tool through which they express their poetic experience, regardless of its subject. The secret of beauty and impact lies in the poet's ability to use language in a unique way, expressing their current state and the various emotions that stir within them. They express these emotions in their own manner, giving them uniqueness and specificity. Language comes in the poet's own style, leaving their influential personal touch on it, affecting the recipient. To achieve this goal, the poet selects from the possibilities provided by language, choosing the ones they feel are the most impactful with their delicate sensibility. Among these possibilities is the use of presentation and delay in the structure of words and sentences, which is a common stylistic phenomenon in Arabic. Poets utilize it to deviate from the familiar language with utilitarian usage to a language with special and influential usage. The research is divided into three sections preceded by an introduction and followed by a conclusion that highlights the most important research results. The first section is dedicated to studying the presentation of the subject, while the second section focuses on studying the presentation of the predicate. The third section is dedicated to studying the presentation of the object.

Presentation and delay are common stylistic phenomena in the Arabic language. They are among the techniques employed by poets to deviate from the ordinary language structure in order to express the meaning of attention, comprehension, and clarification. "They present what is most important to them, which is their main concern and significance." Abd al-Qahir al-Jurjani (d. 471 AH) emphasized the importance of presentation and delay and their impact on the soul, saying, "It is a chapter with numerous benefits, abundant merits, broad possibilities, and distant extremes. It constantly presents to you its marvels and leads you to its subtleties. You still find poetry that pleases your ears and softens your heart, and then you realize that the reason it pleased you and felt gentle to you is that something was presented in it, and the wording was transferred from one place to another [2]." It gives speech a beauty and charm that cannot be found elsewhere. The matter has reached a point where judgment cannot be passed on a poet's ability or be decided by knowledge unless

presentation and delay are present in their poetry [3]. It represents a form of transcending utilitarian language to creative and aesthetic language, indicating the poet's mastery of eloquence, command of speech, and adherence to it [4]. It holds a special place in people's hearts and has the sweetest taste [5]. This phenomenon has become a stylistic feature in artistic language, especially in the language of poetry [6].

And this method has been expressed in modern terminology as one of the methods of displacement, which ((gives the poet the ability to express precise expression and to depict impressive and distinctive creativity)) [7].

Undoubtedly, the language system requires giving precedence to the subject over the predicate, and the verb and subject over the object. However, there are aesthetic benefits and purposes that require otherwise. The introduction and delay are deviations from the original or the preserved order in speech [8]. Al-Jaadi used it in his various *avanes*, which we will study as follows:

First: Introduction of the predicate:

The predicate and the subject are two fundamental pillars in the Arabic sentence. Grammar and rhetoric scholars have addressed them from their respective perspectives. They used the predicate and the subject to establish rules. Grammar experts focused on sentence structures and paid less attention to the meaning, while rhetoricians emphasized the meaning as the basis of the theory of introduction and delay, without neglecting the grammatical rules [9]. There are reasons for introducing the predicate before the subject that were mentioned by scholars in their writings, stating that introducing the predicate is the norm in linguistic structure [10].

The ((position of the predicate is to be introduced because its meaning is the first to come to mind, as it is the governed element and the governed element precedes the governing element)) [11]. Therefore, introduction ((is one of the stylistic matters that the speaker is advised to consider its aspects so that it reaches the listener's mind to prepare it and accept it favorably)) [12]. Introduction necessitated a specific placement, and its reasons include specification or strengthening the judgment [13]. The Arabic language allows the introduction of the predicate to produce two types of sentences: verbal sentences in which the predicate (the verb) precedes the subject, and nominal sentences in which the predicate precedes the subject, and in this case, a subject followed by the predicate is grammatically expressed. An example of this is Al-Jaadi's statement: "Men al-tawil" (From the tall).

Quraysh is the apparatus of people, alive and dead.

So, whoever denies that, the denier is the most dishonest [14].

The poet presented the predicate (Quraysh) before the subject (the apparatus of people), which refers to everything that a person needs for the continuity of social activities such as travel, marriage, hospitality, and fighting, among other things. This is to praise the tribe of Quraysh, which held a social and religious status in the pre-Islamic and Islamic eras [15]. Anyone who denies their status is a liar, and his words should not be given any attention. The poet used this technique to emphasize the significance of Quraysh among other tribes, as he made their name the first thing that captures the attention of the listener [16].

He also says: (from the light).

And they are the refuge of the humble, just as the one who is afraid seeks refuge in the tops of mountains [17].

The poet speaks about a group of people who were brave and helpful, so when the weak sought refuge with them, they felt secure, just as the fearful seek refuge in the mountain

tops from the pursuit of their enemies. The poet presents the subject (they) as the refuge and gives importance to them over the predicate (the refuge) because most of his attention is focused on them and their position, emphasizing their significance to the listener and highlighting their qualities without mentioning others [18]. The poet also speaks about the hurling of opponents, likening it to the way the evil eye casts and throws it, saying, "From the elongated."

And Kindah was established with Al-Aqeeq,

And Akk has crushed them, each one of them, thoroughly [19].

The poet speaks about his people who expelled the tribes of Kindah and Akk from Al-Aqeeq, boasting of their actions, especially since they have driven their adversaries away from these regions after having resided there for a long time. This is evidence of their strength, bravery, and ability to confront their enemies, shedding light on that tribe that has reached a high position of glory but stood powerless in the face of the strength and dominance of their own people [20]. The poet presents "Kindah" as the subject preceding "kana" (was) and its predicate, emphasizing their significance.

He also says: "From the complete disintegration."

And a person desires life and the prolongation of existence, which can harm them [21].

The origin of the statement is "A person desires life." The poet presented the subject of the statement, "a person," as the doer and made it the subject, in order to build the statement upon it. By doing so, the poet portrays the internal psychological conflict within the human soul between its desire for a long life and eternal immortality on one hand, and the harm it experiences as a result of aging and the hardships of old age on the other hand. Thus, the focus of this conflict revolves around the subject of the statement, "a person."

And he also says: (From Ar-Rajaz).

Explanation: The poet highlights the inherent conflict between the human desire for a long life and the negative consequences that can arise from aging and old age. The subject of the statement, "a person," is presented as the central figure in this conflict. The mention of "Ar-Rajaz" refers to a specific poetic form that the poet is employing in this verse.

We are the sons of Ja'dah, the masters of valor,

We are the ones who dammed the flood until it surged [22].

The poet presents the pronoun (we) as the subject, expressing pride in his people and highlighting their virtues. He specifically mentions their tribe, (Banee Ja'dah), describing them as possessors of victory, indicating their numerical abundance, strength, and their ability to stand firm as an insurmountable barrier against others. This includes standing against the raging flood, preventing it from flowing. However, this statement is not free from exaggeration and hyperbole, surpassing what the mind and custom can accept.

Furthermore, he states: (from the long poem).

"Those who took me have gone on their way,

And now I find solace in the hope of rebuilding." [24].

The poet presented the demonstrative pronoun (those) as a reference to the kings of the Jafnah tribe in Hira. They passed away and left him alone, and he now hopes to live a long life after them. He desires to cling to life and not give it up, unlike others who, when they lose their loved ones and companions, hope for death to escape the pain and sorrow that befell them [25]. Perhaps he seeks companionship to compensate for their loss and he presents them in accordance with their position in his eyes, using a nominal phrase that emphasizes the subject of discourse more than the event itself [26].



Secondly, the concept of (subject) in poetry:

The subject is mentioned after the ascribed to it in the nominal sentence and precedes it in the verbal sentence. According to Sibawayh, the ascribed to it is the foundation upon which the sentence is built [27]. It may be placed before the subject for rhetorical purposes due to the poet's emotions or contextual requirements [28]. It appears in various forms, as explained by some scholars: "the news, the perfect verb, the verbal noun, the self-sufficient adjective with its subject elevated above the news, the abrogating reports, and the verbal noun representing the verb. Its conditions include gender and omission, definiteness and indefiniteness, preposition and postponement, among others." [29].

The mention of the (preposition of the subject) is found in the saying of al-Ja'di: "from ar-rudh."

I have never seen him more tearful, with a face where sadness is clearly visible. He is separated from the loving embrace of a mother who loves him, and it is difficult for her to part with him, as he is dear to her to be separated from, like a beloved one [30].

The poet describes the severity of his people's aggression against their enemies after they were defeated, leaving their women and children who were separated from them to be taken as captives. The poet enhances the sensory scene of weeping and sadness with a psychological dimension by presenting the subject (dear to her) before the predicate, which is the interpreted source. The significance of the statement is that the separation of mothers from their breastfeeding children is dear to their hearts, making the scene painful and poignant, expressing the spirit of tribal fanaticism [31].

The poet presents the subject and object in the accusative case in his statement: (from Al-Tawil).

They have a council where the scales of power tilt in their favor,

The strength of their guardians repels their enemies [32].

The poet enumerates the qualities of the praised ones that distinguish them from others, including the strength resembling that of lions, the sharpness of their minds, and their ability to defend dignity and honor. All these qualities converge in them, giving them an aura of authority, dignity, and sound judgment, making them capable of standing against enemies and adversaries [33]. This meaning is further emphasized by the grammatical structure, as the predicate phrase "(for them) is a council" is presented before the subject "(they)", specifying that this council belongs to them and no one else, indicating their exclusive status in that position.

The poet Al-Nabigha Al-Ja'adi employed the use of the grammatical structure in presenting the munsarif (the object that precedes the verb) in his statement: "From Al-Waafir".

I have seen the she-camel of the Thamud tribe

And I see you as the she-camel of the Asha'ir

...

It has an excess that is unseen

A security from our enemies and rivals.

By employing this structure, the poet emphasizes the object (the she-camel) and its significance in comparison to other objects. In this case, the she-camel symbolizes strength, excellence, and protection. The poet portrays it as an unseen asset that provides security and safety from their enemies and rivals [34].

The poet speaks about the injustice and harm that befell them from Abi Musa Al-Ash'ari and his army, which he sent against them. He indicates that despite the trustworthiness of Caliph Uthman, he did not make a good choice in selecting those whom he sent, as they were not trustworthy [35]. The poet seeks refuge in the grave of the Prophet (peace be upon him)

and the grave of his caliph, describing the army that advances with a large number, surrounding them from all sides, making it impossible to see its extent due to its multitude. Therefore, he presents the munsarif (the object that precedes the verb) "to them" to exaggerate the significance and power of this army and the oppression they faced from it. The poet then specifies the munsarif (the object that precedes the verb) "excess" with the munsarif "to it" to highlight its qualities that capture the attention of the recipient and arouse their interest [36].

Additionally, he also says: "From Al-Mutaqarrib".

He informs you that he is an advisor,
And in his advice lies the sting of the scorpion [37].

The poet speaks about the hypocrite who presents themselves as an advisor to others, but their inner self is laden with deceit, treachery, and lies. Therefore, one cannot rely on their words, which flow like the venom of a scorpion in the body, causing pain and fever [38]. This meaning is reinforced by presenting the modifier "in his advice" before the modified phrase "the venom of the scorpion," creating a contrast between the beautiful meaning of advice and the painful venom of the scorpion.

Thirdly, the presentation of the object:

The order of the object is for it to come after the verb and the subject in the verbal sentence. However, the object can be presented before the verb and the subject, based on the requirements of the context, the speaker's intention, and the recipient's needs [39]. It can be presented before the verb and the subject together or just the verb and the subject, serving various rhetorical purposes [40]. The poet says, "May Allah reward our support group with a group that brings victory, and a group of effective people, except they are not crowned."

Today, when the kings have become our kings,
Active and glorious, although they have not been crowned.
Imran ibn Murrah's intervention halted their running
With the strength of a furious lion, you would think they are
Stationed for pilgrimage, while the camels are neglected [41].

The poet praises the group of people (Qurrah) who have become kings through their actions and achievements, defeating the kings of confusion and displaying their power in this event. They confronted Imran ibn Murrah with a force that could be seen from afar, like a mountain, and they killed him and defeated his people with their powerful army. The object (Imran) is presented before the verb (their running) because the object contains a personal name that has its own significance and importance, to establish their bravery, dominance, and ability to overcome others, regardless of their status and position in their tribes. The object is presented with the intention of delay, emphasizing its impact [42].

The poet also says: "I dressed up people and I wasted them, and I wasted others after them, and the only refuge is God." The object (three of my people) is presented before the verb and the subject to create an emotional reaction in the recipient, as they are described as long-lived [43]. The long-lived person not only suffers from old age but also suffers more from the death of his children, friends, and tribe's leaders before him. He feels intense pain and loneliness, with no solace except in finding consolation in God. He is the only compensation for the loss of these loved ones with whom he lived for a long time and witnessed their departure, leaving him only with memories that stand vividly in his mind.

Furthermore, the poet says: "From Al-Tawil." He admires a woman who sets up her tents in the valley of water where camels graze, with wild plants around. Her beauty shines in the night with its radiant darkness [46]. The poet expresses his longing and fear during the absence of the moon, but the smile of his beloved disperses the darkness, sadness, and fear

of the night [44]. The poet presents the object (the darkness of the night) before the verb and its subject (her smile) to draw the recipient's attention to the effect of the object on himself [45]. The resulting illumination from her smile becomes a way to dispel darkness, loneliness, and fear prevailing in the surrounding atmosphere.

CONCLUSIONS

The research has reached a number of results that can be summarized in the following points:

1- The poet presented the recipient (the object) in several poetic texts, making the subject of the discourse the foundation on which the nominal sentences are built. The relationships between its elements are richer than those in the verbal sentence. This was exploited by the poet to highlight a number of characters. The purpose of the placement and delay is to express interest, understanding, and clarification, as it presents its statement by first capturing the attention of the recipient, allowing the meaning itself to be conveyed through this stylistic device.

2- The poet presented the object to be the foundation on which the discourse is built in several poetic texts, constructing the verbal sentences. These are sentences in which events take precedence over individuals due to the importance of those events, which become impactful, painful, or awe-inspiring scenes.

3- The poet presented the object on the subject in several poetic texts, fulfilling the requirements of the context, the speaker's purpose, and the recipient's needs. The object was presented on the subject due to its importance, as if the recipient's mind was questioning it. This indicates that the recipient knows the verb and its subject but is unaware of the object. By doing so, the object is placed as the focal point of the discourse, strengthening the communication between the speaker and the recipient. Sometimes the placement is intended to delay the object when it is left in the accusative case, and at other times, it is not intended for delay when it is made the subject in the nominative case. The latter has a greater impact than the former.

These results highlight the importance of the structural elements and the strategic use of syntax and word order in poetry, allowing the poet to convey their intended meaning, create emotional impact, and engage the recipient in a powerful and effective manner.

REFERENCES

- [1] Book, Seebawayh: 1/34.
- [2] Evidence of the Inimitability: 106.
- [3] See: Principles of Grammar: 130-133.
- [4] Eloquence and Style: 248.
- [5] See: The Proof in the Sciences of the Qur'an: 3/233.
- [6] Language of Poetry According to Al-Jawahiri: 88.
- [7] Poetics: 64.
- [8] See: Eloquence and Style: 272.
- [9] See: Precedence and Delay between Grammar and Rhetoric: 98.
- [10] See: The Gems of Eloquence in Meanings, Expressions, and Elegance: 126, El-Izah: 2/55.
- [11] The Gems of Eloquence in Meanings, Expressions, and Elegance: 116.
- [12] Precedence and Delay in the Noble Qur'an: 62.
- [13] The Gems of Eloquence in Meanings, Expressions, and Elegance: 117.
- [14] Diwan of Al-Nabigha Al-Ja'di: 30, The Individual's Device: Everything needed, including the device for the deceased, the bride, the traveler, the fighter, and others.
- [15] See: Al-Nabigha Al-Ja'di and His Poetry: 17.
- [16] See: Precedence and Delay in the Noble Qur'an: 62.

- [17] Diwan of Al-Nabigha Al-Ja'di: 141, Al-Mahrib: Here is the refuge and sanctuary.
- [18] See: Evidence of the Inimitability: 129.
- [19] Diwan of Al-Nabigha Al-Ja'di: 72, Taharnah: We threw it, cast it, and its origin is in the eye that discharges dust and throws it. See: 83.
- [20] Kindah: They are the sons of Lakhm bin Adi bin Al-Harith bin Mura bin Add bin Zaid, and their mother is Ramlah bint Asad bin Rabiah bin Nizar. See: Jamharat Ansab Al-Arab: 425.
- [21] Al-'Aqiq: It is the blessed valley near Al-Baqi', four miles away from the city. He descended there and said, "This is 'Aqiq al-Ardh," so it was named as such. See: Mu'jam Ma Ista'jam: 4/1328, article (A'iq).
- [22] Ak: The Banu 'Ak bin 'Adthan bin 'Abdullah bin Al-Azd, from the tribe of Kahlan from the Qahtani lineage. Others say they belong to the 'Adnanite lineage, and 'Ak is younger than Mudad bin 'Adnan. His full name is 'Ak bin Addith bin 'Adnan bin Add, the brother of Mudad. See: Mu'jam Al-Qaba'il Al-'Arabiyyah Al-Qadimah Wal-Hadithah: 2/802.
- [23] See: Kindah and Its Role in the Arabian Peninsula: 20.
- [24] Diwan of Al-Nabigha Al-Ja'di: 48, Yawm Falaaj: The day of the Banu 'Amir against the Banu Hanifah, the waves rose: clashed together.
- [25] Al-Falaaj: A city in the land of Yamamah, belonging to the Banu Ja'dah, Qushayr, and Ka'b bin Rabiah. Anything that flows like a stream from a spring is called Falaaj, and any canal that branches off from a spring on the surface of the earth is called Falaaj. See: Mu'jam Al-Buldan: 5/271, article (Falaaj).
- [26] The rhetoricians describe excess as an unacceptable statement both rationally and conventionally. Their example of this is the statement of Abu Nuwas: "And you have made the polytheists so hidden that even the specks of dust fear you." Diwan Abu Nuwas: 78, and see: Al-Matuwwal: 78, The Phenomenon of Excess in Ancient Arabic Poetry, Its Motives and Consequences, Abu Nuwas - Al-Mutanabbi - Ibn Hani' Al-Andalusi, a Psycholinguistic Study (Master's Thesis): 6.
- [27] Diwan of Al-Nabigha Al-Ja'di: 59, Al-Ukhdaan: The friends.
- [28] As in the verse of Al-Khansa' (from Al-Waafir): And were it not for the abundance of mourners around me, I would have killed myself.
- [29] See: Diwan of Al-Khansa': 72.
- [30] See: The Book, Sibawayh: 1
- [31] See: M.N.: 1/24.
- [32] See: Min Balaghat al-Nathm al-Arabi: 1/264.
- [33] Jawahir al-Balagha: 147.
- [34] from his mother's breast and weaned. Al-Muftala: Abandoned and separated from his mother's chest.
- [35] See: Ma'laqat 'Amr ibn Kulthum, Dirasah wa Tahleel (Research): 73.
- [36] Diwan al-Nabigha al-Ja'di: 185. Al-Ghalb: The one with a thick neck. Al-Murajah: The patient and wise one.
- [37] See: Al-Matuwal: 29.
- [38] Diwan al-Nabigha al-Ja'di: 173-174. Bakr Bani Thamud: The she-camel that the people of Thamud hamstrung, and they perished because of it. Al-Firat: The early generations. Al-Ma'ris: The one who marries off a traveler when he arrives at night.
- [39] Abu Musa al-Ash'ari: Abdullah bin Qais bin Salim bin Hadar bin Harb bin 'Amir bin 'Anaz bin Bakr bin 'Adhr bin Wail bin Najiyah bin al-Jamahir bin al-Ash'ar. His kunya is Abu 'Ammar, and he is well-known by it. He belongs to the Ash'ariyyin Al-Qahtaniyyah tribe. The Prophet appointed him as the governor of Zabid and Aden. He was the arbitrator chosen by Ali bin Abi Talib (may Allah be pleased with him) from among his party on the day of Siffin. See: Asad al-Ghaba: 3/535.



- [40] See: *The Language of Poetry in the Diwan of al-Lusoos in the Pre-Islamic and Islamic Eras* (PhD thesis): 99.
- [41] *Diwan al-Nabigha al-Ja'di*: 40. "Hamat al-'Aqrab" means he poisoned her.
- [42] See: *The Great Animal's Life*: 1/122.
- [43] See: *Al-Khasa'is*: 2/382.
- [44] See: *The Issues of the Object of the Verb in Arabic Grammar*: 395.
- [45] *Diwan al-Nabigha al-Ja'di*: 49. "al-Ruhat" means the group, "Qurrah" means the son of Hubayrah, "al-Muzallaj" means the despicable one lacking in everything, "Bad" means he perished and died, "al-Qarih" means the peaceful and flat land, "al-Khawalij" means the concerns, "al-A'ran" means the mountain with a nose, and also the large army, "al-Hajj" means the aim and need, and "Tahmilaj" means to walk swiftly and well.
- [46] *Qurrat bin Hubayrah bin 'Amir bin Sulaymah bin Qushayr bin Ka'b bin Rabiha bin 'Amir bin Sa'sa'ah al-Qushayri*. See: *Asad al-Ghabah*: 4/102.
- [47] *'Imran bin Murrat bin Dihl bin Shayban*. He was killed by *Qurrat bin Hubayrah* on the day of *Qarih Ahwa*. This is the day of *Qawirah*. See: *Jamharat Ansab al-Arab*: 143, *Sharh Nqa'id Jarir wa al-Farazdaq*: 2/572.
- [48] *Ahwa*: A mountain in the land of *Yamamah* for the *Banu Hammad*. See: *Mu'jam Ma Isti'am*: 1/206, entry "Hawa".
- [49] *Al-Tud*: The great mountain is also the name of the mountain overseeing *'Arafah*. It extends to *Sana'a* and is called *al-Sara'ah*. It was named *Sara'ah* because of its height. See: *Mu'jam al-Buldan*: 4/46, entry "Tud".
- [50] See: *Dalail al-I'jaz*: 1/106.
- [51] *Diwan al-Nabigha al-Ja'di*: 98. "Labas" means living, associating, and continuing with them, "al-Musta's" means the substitute.
- [52] See: *Al-Taqdim wa al-Ta'akhir fi al-Quran al-Kareem*: 128.
- [53] It is narrated from *'Umar bin Abi Shabbah* that "*Al-Nabigha* lived for 180 years, and he recited these verses to *'Umar bin al-Khattab*. *'Umar* asked him, 'How long did you stay with each people?' He replied, 'Sixty years.'" (*Khazanat al-Adab*: 1/512)
- [54] *Diwan al-Nabigha al-Ja'di*: 153.
- [55] *'Aqiliyy* is attributed to *'Aqil bin Ka'b* and it is a tribe. It is said that he was born into slavery and was emancipated by an *'Aqiliyy* woman. See: *Khazanat al-Adab*: 3/230.
- [56] *Dhul Rumth*: It is a valley in *Tabalah* because it is abundant with *Rumth*, which is a wild plant similar to thorns that camels graze on. See: *Mu'jam al-Buldan*: 3/68, entry "Rumth".