

PLACE-RELATED IDENTITY TERMS IN °ARĀR'S LOVE POETRY

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Muṣṭafā Wahbī at-Tall, better known in his homeland as °Arār, lawyer, teacher, political agitator and, above all poet, is now celebrated as a pioneer of Jordanian patriotism and spokesman for his nation's ideals and aspirations. Rebellious patriotism in °Arār's poetry is inextricably tied to his addiction to wine and his never-ending Don Juanism. As a drunkard and lover, obsessed by the nostalgia for places that had once quenched his thirst for wine and love, °Arār created a quite new type of metaphors and terms of reference to the beloved and to her place in the poet's dream-world. Place-related identity terms referring to the poet's beloved or her close surroundings are the subject of the following account.

1.

The rebellious poet Muṣṭafā Wahbī at-Tall (1899-1949),¹ recently symbol of Jordanian patriotism, is a highly controversial personality. His pen name °Arār (Outsider, Outcast) perfectly harmonizes with his defiance of the most sacred social conventions and with his contemporary personal reputation. The story of °Arār is marked by his personal relationship with the Prince (later King) °Abdallāh. When the Prince reached an agreement with England in 1923 and Jordan was granted autonomy in internal affairs, while Britain retained authority over foreign relations, °Arār met this development with scornful mockery and by his agitation, claiming for Jordan an immediate and total independence, he seriously threatened the implementation of the agreement and the success of the Prince's project. °Arār ended in prison and was sent into exile. Much the same sequence of events took place, in an even more aggravated form, after the treaty between Trans-Jordan and Great Britain was signed in 1928 and Trans-Jordan was recognized as an

¹ The poet's birth date of 1899 is erroneously presented as 1887 in some sources: Ya°qūb al-°Awdāt: *°Arār šā°ir al-'urdunn*. Amman 1958: 23; Nāširaddīn al-'Asad: *Muḥāḍarāt fī š-šī'r al-ḥadīṭ fī filasṭīn wal-'urdunn*. Cairo 1961: 109; 'Aḥmad 'Abū Maṭar: *°Arār aš-šā°ir al-lāmuntamī*. Alexandria 1977 (az-Zu°bī 1982: 17).

‘independent’ state. In 1931 °Arār found himself in prison again and was sent to exile in Aqaba (Taylor 1988: 6-7). Between his periodic sessions in prison and exile °Arār served in various positions: teacher, governor, accountant, executive officer in Irbid Court, later in Amman Court, public prosecutor, lawyer etc.² (see *ibid.* 13).

In exile he established ties of friendship with the ultimate outcasts of the society, the Gypsies, and he proudly acknowledged his admiration for them and their way of life in the essay *‘Aṣḍiqā’ī n-nawar* (“My Friends the Gypsies”, published in al-°Awdāt 1958), subsequently broadcast in Radio Palestine. The chief of a group of Jordanian Gypsies and the poet’s devoted companion, al-Hubr, was transformed in °Arār’s verses into an archetype, into a living symbol of a simple human being (al-Ğayyūsī 1973: 19; in: az-Zu°bī 1982: 50). Though illiterate, intoxicated, repressed, homeless and miserable, al-Hubr grew to a model entity of the poet’s inner self, alienated and victimized by the surrounding world.³ Close association with the community of Jordanian Gypsies and intimate knowledge of their way of life provided him with powerful new metaphors and bold comparisons: the prostitution of Gypsy women is compared to what °Arār viewed as a shameful mercenary behaviour of leading politicians of his time:

*yā ‘uḥṭa salmā fī ġināki ‘uḍūbatun * tubkī wa-yuġriqu dam‘uhā ‘aḥzānī . . .*
*‘ahlūki qad ġa‘alū ġamālaki sil‘atan * tuṣrā wa-bā‘a banū ‘abī ‘awṭānī (Z:*
 345);

“O Sister of Salma,⁴ the sweetness in your singing
 Evokes tears which drown my griefs . . .
 Your people have made your beauty an object
 To be sold, and my father’s sons have sold my homeland . . .” (T: 86-7);

² The most authentic account of °Arār’s troubled life comes from his surviving contemporaries. One of them, Maḥmūd al-Muṭṭlaq, an Irbid lawyer, quotes five basic sources relevant to the matter: (1) °Arār’s poetic *diwān* itself; (2) °Arār’s memoirs written by his own hand; (3) °Arār’s unfinished narrative “My Friends the Gypsies”; (4) private information provided by Muraywid at-Tall, a descendant of the poet, and finally, (5) from my personal acquaintance with the poet (al-Muṭṭlaq 1989: 7-8).

³ °Arār’s verses plainly confirm the poet’s pride in being able to pay homage to this gypsy chieftain and to identify himself and his compatriots with him and his people:

*yā hubru ṣa‘buka bil-ḥayātī min ‘ummatī * ‘aḍḥā l-‘aḥaqqā wa-bil-karāmātī ‘aġḍaru*
*yā hubru ḥātī lī r-rabābata wa-nṭaliq * bī ḥayṭu qawmuka ‘aṣḥalū ‘am ‘aṣḥarū*
*‘anā miṭlukum ‘aṣbaḥtu lā dārun wa-lā * ‘ahlun wa-lā lī ma‘ṣaru (az-Zu°bī 1982: 198).*

“O Hubr, your people are more worthy of life than mine

And deserve honor, dignity and prestige.

O Hubr, bring the Rababa and take me

To your people, whether they be on the plain or in the desert.

I have now become like you:

No land, no people, no home and no friends” (T: 84).

⁴ Sister of Salma /Salmā/: °Arār’s metaphor for the Gypsy girl (T: 87, n.2).

Taking apart patriotic verses and bitter, mostly derisive reactions to what was happening in Jordanian politics at his time, ʿArār’s poetry was dominated by two major themes: (1) celebration of wine, as a symbol of truth and freedom and, in a somewhat modified rhetorics, (2) celebration of love, women’s charm and its captivating power. After five marriages, polygamist ʿArār was incessantly involved in romantic adventures. ʿArār’s defiance of social conventions, damaging his reputation in official circles and high society alike,⁵ did not change for the better in his love affairs either. The most resounding echo in his verses is that of red nights passed in gypsy tents. The following account will only be concerned with the love-related part of Arrār’s poetry. In some cases, however, a clear distinction between the two dominant themes is virtually impossible, as attested by the following verses:

wa-luṭfu l-ka’si ʿitra l-ka’si naṣrabuhā tawallānā
fa-ḥasbī bi-n-naḥīli l-bāsiqī l-faynāni ḡīrānā
wa-bi-n-nawariyati l-ḥasnā’i wa-ṣ-ṣaḥrā’i nudamānā (al-Muṭṭlaq 65);

“And the joy of our drinking

One glass after another guards us.

I am satisfied to have all gracious palms

As my neighbors;

And to have as companions⁶

The lovely Gypsy girl and the desert” (T: 65).

The same permeability may be observed in the imagery and figures of speech used in ʿArār’s erotic and bacchic verses. The colour of wine, in the following sample, is perceived as that of the blond hair of a Circassian beauty:

⁵ The attitude of official circles toward ʿArār and his way of life is reflected in his own verses:
*qālū: ḡawū ṣ-ṣa’ni fī ʿammāna tuḡḏibuhum * ṣarāḥatī wa-li-ḡā ʿaftaw bi-ḥirmānī*
*qālū: ḡawū ṣ-ṣa’ni fī ʿammāna qad burimū * bi-maslakī wa-ṣṭifā’i raḥṭa muḡḡānī*
*wa-stankarū ṣarra l-istinkāri harwalatī * ʿilā l-ḡarāfiṣi maʿa ṣaḥbī wa-nudamānī (*)*
*mā kāna ʿaṣḡaḡa ḡāḡā l-qawla law ʿarafat * ʿammānu muḡ ḡuliqat ʿinsāna ḡā ṣānī* (Z: 366);

“They (i.e. the people) say the authorities in Amman disapprove of my frankness,

And they judged me to be unpardonable.

They say the authorities in Amman are tired of my way of life,

In which I accept invitations to join the revelers,

And that people bitterly disapprove of my running

Freely to the tents with my drinking companions.

Their attitude would have been valid

If Amman had ever known a single respectable person” (T: 242).

(*) Numerous grammatical deviations from the correct form are due to metric and rhyme requirements, the possessive *nudamānī* instead of the correct *nudamā’ī* “my drinking companions” is due to the rhyme in *-ānī*. No further attention will be paid to the latter type of licenses.

⁶ *nudamā’* “drinking companions, drinking buddies”;

*‘abbūdu qāla fa-mā lanā wa-maqālūhū * as-sukru fī nazari š-šarī‘ati munkaru
wa-l-ḥamru raġisun wa-l-ku’ūsū bi-ra’si man * šaribū bihā yawma l-ḥisābi
tukassaru*

*‘inna l-‘ilāha l-ḥaqqu ġalla ġalālūhū * min ‘an yaqūla bi-qawli šayḥika ‘akbaru
fa-halumma našrabuhā fa-lawnu ḥubābihā * dahabun ka-ša‘ri š-šarkasīyati
‘ašqaru (Z: 195);*

“Abboud has spoken. So what?

‘Drunken behavior is forbidden by religious law;

Wine is filth; on the Day of Judgement

Cups will be broken over the heads of the drinkers.’

Serene in His transcendence, God

Is above your preachments, O sheik.

Then join me in a drink because its color is golden

As the blond hair of a Circassian” (T: 82);

2.1.

‘Arār’s place-sensitiveness, nurtured by nostalgia, was promoted to such a degree as to become, in many cases, an integral part of the identity terms referring to the poet’s beloved or, less specifically, to her circle of lady companions or even a wider group of referees (e.g., the whole Gypsy community residing in places visited by the poet in the course of his love affairs). The classificatory distinction between individual and collective reference, based upon inflectional indicators of number, is only a formal one. As evident, generically applied singulars may refer to the total representation of what is designed and the numeric distinction implied by inflectional indicators is no longer relevant. The same holds true of the generically restated plurals, referring to any number, inclusively of one.

The place component, involving names of cities, villages, wells, springs, rivers, valleys and other place-related features of the surrounding world, may be incorporated in the identity term (proper name or its figurative or nonfigurative substitute) either directly within a well-defined syntactic phrase, as an attributive modifier or an apposition (tight inclusion), or less immediately, as part of a larger context whose syntactic and textual parameters are less clearly delineated (loose inclusion).

2.1.1.

The inventory of ‘Arār’s love-inspired ITs involves a rich collection of girls’ proper names as well as a variety of reference terms of both a figurative and nonfigurative nature. Some of the most frequently recurring ITs, quoted either in singular or plural, in accordance with their typical occurrence in the poetic language:

‘awānis (sg. *‘ānisa*) “damsels, young ladies” (see 3.2.1 (1); 3.2.2 (2));

‘aḍārā (sg. *‘aḍrā’*) “virgins, maidens” (3.2.2 (9));

‘ārām, *‘ar’ām* (sg. *ri’m*) “white antelopes” (3.2.2 (1));

farāšāt (sg. *farāša*) “butterflies” co-occurring with *ġanādib* (see below) in an

expanded poetic image (3.2.1.(3));

ġa'ādir (sg. *ġu'dar*) "wild buffalo youngs" (3.2.2.(4), (6), (10));

ġanādib (sg. *ġundub*) "grasshoppers" (3.2.1.(3));

al-ġīd "young ladies", in *al-ġīd wa-l-mahā* "young ladies and wild cows" (3.2.2.(5));

ġizlān (sg. *ġazāl*) "gazelles" (3.2.1.(6), 3.2.2.(1), (3), (7));

al-ḥisān "glamorous ladies, beauties" (3.5.(2));

al-'īn (sg. *'aynā*) "wild cows" (3.2.2.(11));

al-ḥūr (sg. *ḥūrīya*) "virgins of paradise; glamorous beauties" (3.2.2.(11));

kawā'ib (sg. *kā'ib*) "girls with swelling breasts, buxom ladies" (3.2.1.(1));

mahan, *al-mahā* (sg. *mahāh*) "wild cows" (3.2.2.(5));

raš' (pl. *'aršā'*) "young of a gazelle that can already follow its mother" (3.1.2.(4));

zabya (pl. *zabayāt*) "female gazelle" (3.1.1.(4));

zabayāt (see above) "female gazelles" (3.2.1.(3,4,5));

zibā' (sg. *zaby*) "gazelles" (3.2.1.(2)).

All these terms reflect emotional experience of the poet-lover and his relation to his beloved and her closest social surroundings. The interpretation of figurative terms is based on conventions derived from the Arab poetic tradition. The link between *metaphorical* and *real*, modelled by the culturally and historically variable aesthetic ideal, may casually be illustrated by the definition of, say, *mahāh* (see above), as given by a prominent 19th century encyclopedist and lexicographer Buṭrus al-Bustānī (d. 1883): *al-mahāh - aš-šams wa-l- ballūra wa-l-baqara l-waḥšīya . . . wa-tuṣabbah bihā l-mar'a fī samnihā wa-ḡamālihā wa-ḥusn 'aynayhā* (Muḥīṭ *al-muḥīṭ*, 1870/1987): "al-mahāh - the sun and crystal and wild cow . . . and by her stoutness, handsomness and beauty of her eyes, she is being compared to a woman."

2.1.2.

Lexical inventory of ITs occurring in 'Arār's love poetry follows, in many respects, the poetic tradition since pre-Islamic poetry. For the sake of comparison, a number of 'Arār's women-related ITs, co-occurring in pre-Islamic poetry (PP), as preserved in the famous eighth-century collection *al-Mu'allaqāt*, and some centuries later, in mystical poetry (MP) of Muḥyiddīn Ibn al-'Arabī (d. 1240 A.D.), will be presented in short poetic contexts. The English version of the 'Arār's verses is that of R.L. Taylor (see 2.1.3. below); pre-Islamic poets are referred to the text and translation of M.C. Bateson (1970); Ibn al-'Arabī, represented by his famous poem *Tarġumān al-'Ašwāq* ("Interpreter of Desires"), is referred to the edition and translation of R.A. Nicholson (1911). Bateson's transcription, as well as the unorthographic hyphenation of her literal translation (devised for purposes of a linguistic analysis) will be maintained:

(1) *al-'aḍārā*, sing. *al-'aḍrā'*: maidens, virgins:

'Arār (see 3.2.2. /9/):

*sa-'aftaḥu ḥanatan wa-'abī'u ḥamran * bi-wādī s-sīri lākin li-l-'aḍārā*

*la'alla 'uyūnaki s-sawdā'a yawman * tuḡālī'unī bi-ḥamlaqati s-sakārā* (Z: 216)

PP: Imru'ulqays (Bateson 136: 11-12):

wayawma ʿaqartu lilʿadārā maṭiyyatī
fayā ʿajaban min kūrihā lmutaḥammali

“and the day I hamstrung my mount for the maidens - oh,
wonder of its strappings (to be) loaded!”

faẓalla lʿadārā yartamīna bilaḥmihā
waṣaḥmin kahuddābi ddimaqsi lmufattali

“so the maidens spent-the-day playing catch with its meat and
fat like the fringes of twisted white-silk.”

- (2) ʿawānis, sing. ʿānisa : “damsels, young ladies”:

ʿArār (see 3.2.1 /1/):

fā-lā ʿawānisu wādī s-sīri tadkurunī * wa-lā l-kawāʿibu fī ʿarbādi ʿaḡlūnā
ḥāla š-šabābu lladī ʿablaytu ḡiddatahu * fimā yumakkinunī minhunna tamkīnā
(Z: 506);

(see 3.2.2 /2/):

ʿinnā wa-ʿin māḍabā ʿawdat ʿawānisuhā * bi-ʿunsinā šaḡafan ʿinnā muḥiyyūkā
...(Z: 288);

MP: Ibn al-ʿArabī (Nicholson, poem: ix, 4-5; Arabic /A/ 18; English /E/ 64);
spiritual commentary /SC/: friendly damsels, bright of countenance, i.e. there is
no doubt concerning them, as the Prophet said: ‘Ye shall see your Lord as ye see
the sun at noonday when no cloud comes between’ (65)):

naṣabū l-qibāba l-ḥumra bayna ḡadāwilin * miṭli l-ʿasāwidi baynahunna
quʿūdu

bīḍun ʿawānisu ka-š-šumūsi ʿawālīʿun * ʿinun karīmātun ʿaqāyilu ḡīdu.

“They pitched the red tents between rivulets (creeping) like
serpents, amongst which were seated

Friendly damsels, bright of countenance, rising like the
suns, large-eyed, noble, of generous race, and limber”;

(or xxvi, 1 and 3; A 28; E 101-2):

bi-l-ḡizʿi bayna l-ʿabraḡayni l-mawʿidu * fa-ʿaniḥ rakāyibanā fa-hāḍā l-
mawridu . . .

wa-lʿab kamā laʿibat ʿawānisu nuḥḥadun * wa-rtaʿ kamā rataʿat ẓibāʿun
šurradu.

“In the valley-curve between the two stony tracts is the trysting-place.

Make our camels kneel, for here is the journey’s end . . .

And play as friendly full-breasted damsels played,

And pasture as shy gazelles pastured.”

- (3) ẓibāʿ, sing. ẓaby : “gazelles; maidens, young ladies”:

ʿArār (3.2.1 /2/):

ʿaḥlāmu wādī s-sīri kāna yaḥudduhā * ḥubbiki min ḥalfi wa min quddāmī
wa-ẓibāʿu wādī s-sīri kāna šīʿāruhā * šawqī wa-ẓillu ḥanīnihi l-mutarāmī (Z:
310)

PP: Labīd (Bateson 161: 12, 14): litter-borne women of the tribe departing
for new pastures / gazelles of Waḡra:

šāqatka ẓuʿnu lḥayyi ḥīna taḥammalū * fatakannasū quṭnan taṣirru xiyāmuhā

“The litter-borne-women of the tribe excited you when they loaded up

and then withdrew-under the cotton (cover)whose tents creaked, . . .”
*zujalan ka'anna ni'āja tūḍiḥa fawqahā * wazibā'a wajrata 'uṭṭafan 'ar'āmuḥā*
 “(they travelled) in groups, as-though the ewes of Tūḍiḥ were on them (i.e. the litters) and the gazelles of Wajra, their antelopes bending-over.”

MP: Ibn al-ʿArabī (Nicholson xii, 1, 5; A 19; E 70); SC: gazelles - forms of divine and prophetic wisdom (71)):

*bi-dī salamin wa-d-dayri min ḥāḍiri l-ḥimā * zibā'un turīka š-šamsa fī šuwari d-dumā*

*fa-lā tunkiran yā šāḥi qawlī 'azālatan * tuḍī'u li-ḡizlānin yaṭufna 'alā d-dumā*

“At Dhū Salam and the monastery in the abode of al-Ḥimā

are gazelles who show thee the sun in the forms of marble statues. . .

So be not displeased, O friend, that I speak of gazelles

that move round the marble statues as ‘a shining sun’;”

(4) *al-ḥisān* “glamorous ladies, beauties; fair women”:

ʿArār (3.5 /2/):

*qasaman bi-wādī s-sīri wa-l-baladi lladī * fihi l-ḥisānu naṣabna lī 'ašrākā*

*'inna l-ḥayāta ḥiya l-ku'usu wa-rubbamā * kāna ḍ-ḍalālu bi-hinna ba'ḍa*

hudākā (Z: 290);

MP: Ibn al-ʿArabī (Nicholson xxvi, 7- 9; A 28; E 102); SC: the fair women,

i.e. the Divine Names (103)):

*wa-šrab sulāfata ḥamriḥā bi-ḥumāriḥā * wa-ṭrab 'alā ḡaridin hunālika yunšadu*

*wa-sulāfatin fī 'ahdi 'ādama 'aḥbarat * 'an ḡannati l-ma'wā ḥadīṭan yusnadu*

*'inna l-ḥisāna tafalnā min riḳiḥā * ka-l-miski ḡāda biḥā 'alaynā l-ḥurradu;*

“And drink the pure essence of its wine with its intoxication,

and listen rapturously to a singer who chanteth there:

‘O the pure wine that in Adam’s time related concerning

the Garden of Eden an authentic tradition!

Verily, the fair women scattered it from the water of their mouths

like musk and the virgins bestowed it on us without stint.’ “ Etc.

(5) *al-ḡīd* “the young ladies; lissome women”:

ʿArār (3.2.2 /5/):

*ḥalabun 'āḥ min ḥalabin * baldatu l-lahwi wa-ṭarab*

*marta'ū l-ḡīdi wa-l-mahā * madfa'ū l-hammī wa-l-kurab* (Z: 535);

MP: Ibn al-ʿArabī (Nicholson xxxiv, 1 - 3; A 34; E 120; SC: lissome women,

i.e. the Divine Ideas (120)):

*'inda l-kaṭībī min ḡibālī zarūdi * šīdun wa-'asadun min liḥāzi l-ḡīdi*

*šar'ā wa-hum 'abnā'u malḥamati l-waḡā * 'ayna l-'asūdu mina l-'uyūni s-sūdi*

*fatakat bihim laḥazātuhunna wa-ḥabbadā * tilka l-malāḥiẓu min banāti š-šīdi;*

“At the hill among the mountains of Zarūd are haughty

lions, by the looks of lissome women

Overthrown, though they were bred in the carnage of war.

What match are the lions for the black eyes?

The women’s looks murdered them. How sweet are those

looks from the daughters of kings!”

Or: *al-ġīd* in: *al-bīd wa-l-ġīd al-ḥisān al-ḥurrad*: “the bright-faced damsels and the fair lissome women:”

MP (ibid.: xxii, 1, 2, 3, 4; A 25; E 91-92; SC: the bright-faced damsels, i.e. intelligences derived from Idrīs (*) which have descended from the fourth heaven; lissome, i.e. inclining towards the phenomenal world, to replenish it; he means all realities that are connected with the phenomenal world, e.g. the Divine Names (ib.)):

(*) Idrīs: in the Koran (19: 58) mentioned as a true man (*ṣiddīq*) and prophet. *‘uḡ bi-r-rakāyib naḥwa burqati ṭahmadi * ḥayṭu l-qaḍību r-raṭību wa-r-rawḍu n-nadi*

*ḥayṭu l-burūqu bihā turika wamiḍahā * ḥayṭu s-saḥābu bihā yarūḥu wa-yaḡtadi wa-rfa°ṣuwaytaka bi-s-suḥayri munādiyan * bi-l-bīdi wa-l-ġīdi l-ḥisāni l-ḥurradi min kulli fāṭikatin bi-ṭarafīn ‘aḥwarin * min kulli ṭāniyatin bi-ġīdin ‘aḡyadi*

“Turn the camels aside towards the stony tract of Thahmad,
where are the tender branches and the humid meadow,
Where the lightnings show to thee their flashes, where
the clouds pass at eve and morn,
And lift thy voice at dawn to invoke the bright-faced
damsels and the fair lissome virgins,
Who murder with their black eyes and bend their supple necks.”

2.1.3.

The Arabic samples of °Arār’s poetry are based on az-Zu’bī’s (1982) critical edition, followed by a free English translation by R.L. Taylor (1988). Al-Muṭlaq’s popular edition (1989) was used in a few cases only. Taylor’s translation, more literary than philological, is marked by frequent rhetorical shortcuts in condensing and rephrasing too elaborate poetic descriptions. The treatment of Arabic terms and proper nouns does not always reflect the correct classical reading either and seems to bear marks of the colloquial Arabic of his informants or is simply due to Taylor’s misreading of the Arabic terms (*wādī l-yutm* - Wadi Yutum, lit. “Orphans’ Valley, Valley of orphanhood”; *wādī š-šitā* - Wadi Shitta “Winter’s Valley”, etc.). Since the correct shape of the Arabic terms and names is available in the Arabic version of the illustrative examples selected, no attempt will be made to re-Arabize them in the parallel English version. For the specific purposes of the present study, however, Taylor’s version is found sufficient to serve as an orientation guide through °Arār’s poetry.

3.

The place-related identity terms (ITs) in the °Arār’s love poetry, operating as terms of reference, will be presented as belonging to the following classes:

3.1.

ITs of individual reference (place-related ITs referring to the poet’s beloved as a single entity):

3.1.1.

(tight inclusion of the place component):

- (1) *‘ašīyāt wādī l-yābis* “Ašīyāt of Wādī al-Yābis”:
- (2) *‘uḥt wādin* “Sister of the valley”:
‘ašīyāt wādī l-yābis:⁷ “‘Ašīyāt of Wādī al-Yābis” (title of the poem);
*yā ‘uḥta wādin qad da‘awtuki bi-smihī * wa-lahu nasabtu tabarrukan dīwānī*
 (Z: 345);
 “O Sister of the valley, I have called you by its name,
 And I have named my *dīwan*, for blessing, after it” (T: 86-7);
- (3) *‘uḥt rummin* “Sister of Rumm”:⁸ (alternation of triptotic and diptotic reading of *rumm* in the following verse is evidently prosodically motivated);
*yā ‘uḥta rummin: kayfa rummu? * wa-kayfa ḥālu banī ‘aṭīyah* (Z: 428);
 “O sister of Rum, how is Rum and how are Bani Atiyyah?”⁹ (T: 91);
- (4) *zabyat al-wādī* “female gazelle of the valley”:
*yā zabyata l-wādī wa-lā wādin ‘idā * mā kunti fihi wa-lā hunāka ḥuzūnu* (Z: 505)
 “O gazelle of the Valley! There would be no valley
 If you were not in it”¹⁰ (T: 206);
*yā zabyata l-wādī wa-mā l-wādī ‘idā * lam tu’nisīhi wa-mā ‘asāhu yakūnu*
*farra ṣ-ṣībā ‘ammā ṣ-ṣabābu fa-’innahū * yabkī ‘alayya li-’annanī miskīnu* (Z: 319);
 “O gazelle of the valley, what appeal would the valley have
 Without the charm you bring to it?
 Love has fled; youth weeps for me
 Because I have grown pitiful” (T: 217);
- (5) nameless: 2PFsing, 1Pplur (hills of Wādī l-Yutm, meadows of Šīḥān):
*saqyan li-‘ahdiki¹¹ wa-l-ḥayā * tu kamā nu’ammiluhā raḍīyah*
*wa-ṭilā‘u wādī l-yutmi dā * ḥikatun wa-turbatuhu saḥīyah*
*wa-sufūhu šīḥāna l-’agān * ni bi-kulli yāni‘atin saḥīyah* (Z: 428-9);

⁷ The title of the poem quoted as well as that of *‘Arār’s dīwān*; *‘ašīyāt*, interpreted by some critics just as “evenings (passed in a place)” while, by others, as a girl’s name *‘Ašīyāt* (cf., Taylor 1988: 86, n. 1), hence: “Evenings of Wādī al-Yābis” or “‘Ašīyāt of WY”; in the classification proposed in this paper the latter interpretation will be adopted. Wādī al-Yābis is a valley northwest of Ajlun (‘Aḡlūn), a favoured place for Gypsy camps (Z: 345, n. 10).

⁸ Rumm - a mountain in the desert region of southern Jordan settled by the tribe of Banū ‘Aṭīya (Z: 428, n. 39).

⁹ Nostalgic reminiscence is further gradated by a series of place-related events:

*hal mā tazālu ḥiḍābuhum * šumman wa-dīratuhum ‘aḍīya*
*suqyan li-‘ahdiki wa-l-ḥayā * tu kamā nu’ammiluhā raḍīya*
*wa-ṭilā‘u wādī l-yutmi dā * ḥikatun wa-turbatuhū saḥīya*
*wa-sufūhu šīḥāna l-’agānni * bi-kulli yāni‘atin saḥīya* (Z:428-9);

“Are their hills still high and their land generous?

God bless your past days when life went on as we liked.

When the hills of Wadi Yutum and its soil shared our laughter

And the meadows of Sheehan were rich with every kind of flower” (T: 91).

¹⁰ The verse has to be completed: “and no hard and rugged ground in it”.

“God bless your past days when life went on as we liked.
When the hills of Wadi Yutum¹² and its soil shared our laughter
And the meadows of Sheehan¹³ were rich with every kind of flower” . . .
(T: 91);

3.1.2.

(loose inclusion of the place component).

- (1) *hind* (*ḥisbān*, *ḥismā*, *wādī l-yutm*) “Hind /a girl’s name/ (*Ḥisbān*, *Ḥismā*, *Wādī l-Yutm*):

*yā hindu! barqun lāḥa lī mawhinā * tanawwarathu l-ʿaynu mustahḍibā*
*nāḍa bi-ḥisbāna fa-ḥašṣat laḥū * ḥismā wa-wādī yutmihā raḥḥabā*
*fā-raffa bi-l-qalbi rasīsu l-hawā * wa-wadda ṣadʿa š-šamli law yarʿabā . . .*
*yā hindu! min ḥisbāna qad bāriqun * raffa rafīfan wādīḥan mushibā*
*fa-stadrafā l-ʿaynayni ʿimāḍuhū * min ʿadmuʿī mā ʿazza ʿan yaskubā* (Z: 107.
. . . ; 112).

“O Hind, I seemed suddenly to perceive
A weak flash of lightning in the distance.
It hovered over Hisban; therefore it was welcome
In Hisma¹⁴ and Wadi Yutum.
A long forgotten touch of love fluttered in my heart,
And it wished that our separation would be healed . . .
O Hind, there is a flash in Hisban.¹⁵ I glimpse
Its clear and elaborate glittering

The flash beseeches my eyes to weep,
But tears refuse to flow from eyes unaccustomed to weeping” (T: 66. . . ; 69).

- (2) *šāšanīya*, *šarkasīya* (*wādī s-sīr*) “Chechen, Circassian girl(s) (*Wādī s-Sīr*):
*ʿa-min šāšanīya (< šāšanīya) tuḥdī d-diyārā * wa-bintu l-ʿuḡmi tamnaʿunā l-*
mazārā

*wa-rubbata šarkasīyata qabla bibī * bi-wādī s-sīri zāratnā-fūḥārā*
*li-naqtifa min ḡināni l-ḥaddi warden * wa-rummānan min an-nahdi l-muwārā*
(Z: 218);

“Is it because of a Chechen girl that you love the region?
But the daughter of this foreigner denies you a visit.
Yet how many Circassian before BiBi
Used to brag about visiting us in Wadi Seer?¹⁶

¹¹ 2PFsing: the second person feminine of the singular (you), confronted with
1Pplur: the first person of the plural (we).

¹² *Wādī l-Yutm*, long valley ending in the Gulf of ʿAqaba (Z: 107, n. 9; 428, n. 42; cf. T: 66, n. 4).

¹³ *Šihān*, a mountain near the town of al-Karak (Z: 429, n. 43).

¹⁴ *Ḥismā*, a depression northeast of ʿAqaba (Z: 107, n. 9; cf. T: 66, n. 3).

¹⁵ *Ḥisbān*, biblical Heshbon, recently a village between ʿAmmān and Mādabā (T: 66, n. 2; cf. Z: 107, n. 9).

We would pick roses from the gardens of their cheeks
And pomegranates from their hidden breasts" (T: 188).

- (3) *šifāh lamyā' (wādī s-sīr)* "Lamyā's lips (Wādī s-Sīr)":
*yā šayhu! mā l-ʿilmu? ḥasbu l-mar'i maʿrifatan * ʿanna š-šifāha bi-wādī s-sīri*
*lamyā'u wa-ʿanna wādiya š-šitā ḥuwwun ḡaʿādiruhu * wa-ʿanna muṣṭāfahā*
mūʿābu ʿasmā'u (Z: 90-91);
 "O Sheik, what is knowledge? It is enough to know
 That there are lips in Wadi Seer belonging to Lamia;
 And that gazelles of Wadi Shitta¹⁷ have the power of snake charmers,
 And that summer in the mountains of Moab¹⁸ can be enjoyed" (T: 161)
- (4) *raš' (al-ḥiṣn, wādī s-sīr)* "young of a gazelle (al-Ḥiṣn, Wādī s-Sīr)":
*'uqsimu bi-l-ḥiṣni wa-wādī s-sīri * wa-r-raš'i l-muhafafi l-ḡariri*
*lastu, 'idā mā qīla: bi-l-bunḡūri * (i)ḥḍar, bi-man yargabu fī l-ḥuḍūri* (Z: 237);
 "I swear by Husn¹⁹ and by Wadi Seer
 And the young thin waisted gazelle,
 If I am required to come in formal garb,
 I will not come" (T: 80).
- (5) *yā ḥulwata n-naẓarāt (zayy)* "you with the charming eyes" (Zayy):
*yā ḥulwata n-naẓarātī 'inna ribā'anā * fī zayyin muqwiyyatun min an-naẓarātī*
*wa-'anā bi-ḡayri hawan yuḍibu ḥuṣāṣatī * waḡdan wa-ʿayniki lā 'usīgu ḥayātī*
 (Z: 130)
 "You with the flirting eyes, our dwelling in Zai²⁰
 Is void of enticing glances.
 I am without an absorbing love.
 I swear by God my life has nothing to enjoy" (T: 182).

3.2.

Place-related ITs of collective reference (place-related ITs referring to a wider circle of referees associated with the poet's mistress);

3.2.1.

(tight inclusion):

- (1) *'awānis wādī s-sīr, al-kawā'ib fī 'arbād ʿaḡlūn* "young ladies of Wādī s-Sīr, buxom girls from the ʿAḡlūn hills":

¹⁶ *wādī s-sīr* "Wādī s-Sīr" and *wādī š-šitā* "Wādī š-Šitā", lit. 'Winter Valley', are two valleys located near to each other in the mountainous region of central Jordan.

¹⁷ See note (16).

¹⁸ Moab, (*mūʿāb* / < *muʿāb* /), a mountain chain in southern Jordan (Z: 91, n. 24; cf. T: 161, n. 5).

¹⁹ *al-ḥiṣn* 'fortress; governmental palace in Amman (ʿAmmān)'; *bunḡūr* 'European-style formal dress' probably from the French *bon jour* (Z: ib.);

²⁰ Zayy, a hilly region in the neighbourhood of as-Salt (T: 131, n. 1).

*fa-lā 'awānisu wādī s-sīri taḍkurunī * wa-lā l-kawā'ibu fī 'arbāḍi 'aḡlūnā*
*ḥāla š-šabābu llaḍī 'ablaytu ḡiddatahu * fimā yumakkinunī minhunna tamkīnā*
 (Z: 506)

"Ladies of Wadi Seer do not remember me. Nor do the maidens
 From the Ajlun²¹ hills reward me with their favors.
 The youth when I could cope with girls
 Has passed away like worn out clothes" (T: 207).

- (2) *zibā' wādī s-sīr* "the gazelles of Wādī s-Sīr:
*'aḡlāmu wādī s-sīri kāna yaḥudduhā * ḥubbīki min ḥalfi wa min quddāmī*
*wa-zibā'u wādī s-sīri kāna šī'āruhā * šawqī wa-ḡillu ḥanīnihi l-mutarāmī*
 (Z: 310)

"The dreams of Wadi Seer were surrounded, before
 And behind me, by the horizon of your love.²²
 The emblem of the gazelles of Wadi Seer was the shadow
 Of my yearning, cast across the valley" (T: 179).

- (3) *ḡanādīb wādī s-sīr* "grasshoppers of Wādī s-Sīr:
*fa-lā l-ḥarābišu wa-l-'akwāḥu 'armuquhā * wa-lā l-mazāmīru fī ḡawri-bni*
'adwāni
*wa-lā li-wādī š-šitā 'āṭāru qā'imatun * wa-lā ḡa'āḡiruhu marrat bi-'ammāni*
*wa-lā ḡanādibu wādī s-sīri fī farāḥin * wa-lā l-farāšātu šālat šawba šīḥāni*
 (Z: 379);

"No longer can I see the gypsy tents and huts,
 Nor hear flutes in the Ghor of Ibn Adwan.²³
 The ruins of Wadi Shitta are out of reach,
 And its maidens no longer visit Amman.
 No longer are the grasshoppers of Wadi Seer cheerful and merry,
 Nor do the butterflies fly toward Sheehan" (T: 200).

- (4) *zabayāt wādī s-sīr* "(female) gazelles of Wādī s-Sīr":
*zabayātu wādī s-sīri ḥal nafarat * min šīrbikunna z-zabyatu s-samrā*
*fa-hiya llati ḥaṭṭat 'anāmīlūhā * fī sifri ḥubbī 'āyatan ḡarrā . . . (Z: 207);*
 "O gazelles of Wadi Seer, has the dark one
 Departed from your herd?

She whose tender fingers
 Wrote in my book a charming token, . . . ? (T: 133)

- (5) *ḡa'āḡir /wādī/ s-sīr* "wild buffalo youngs of /Wādī/ s-Sīr":
*fī mišra, yā nāsu, 'ašyā'un muḥabbabatun * li-n-nafsi tūšaku 'an taḡtāḥa 'anfāsi*
*lākinna ḡikrāka, yā wādiya š-šitā wa-hawā * ḡa'āḡiri s-sīri ra'su l-kawmi fī rāsi*
 (Z: 249);²⁴

²¹ Ajlun (°Aḡlūn), a city located northwest of Jaraš (Ġaraš).

²² Properly: 'of my love for you'.

²³ *ḡūr ibn 'adwān*, Ibn 'Adwān, the tribe dwelling around South Šūna in the southern Jordan Valley, al-Ġūr or Ġūr ibn 'Adwān is the name of the locality (T: 200,1);

²⁴ *ra'su l-kawm fī rāsi* > *l-'ibāra dāriḡa fī l-'urduwn: wa-hāḡā l-'amr ra's al-kawm 'ay 'ahamm*
'amr 'indī (Z: 249, n. 4); the alternation of *ra's* / *rās* is due to metrical reasons.

“O people, in Egypt there are lovely things

To satisfy one’s desires.

But your memory, Wadi Shitta, and the love of the gazelles

Of Wadi Seer is the top stone of the cairn of my memory” (T: 135);

- (6) *ġizlān wādī s-sīr* “gazelles of Wādī s-Sīr:

*‘unāšidukum wādīya š-šītā wa-ḡibā’ahū * wa-ġizlāna wādī s-sīri wa-l-’a’yuna d-duġġā ...*

*da’ūnī bi-hāḡā l-ka’si wa-ṭ-ṭāsi ’attaqī * šurūfa l-layālī ...* (Z: 141)

“For the sake of Wadi Shitta and its gazelles

And the oryx of Wadi Seer, with dark enticing eyes, (*) ...

Let me protect myself by this glass and cup

From calamities of the night ...” (T: 45);

- (7) *mahā s-safḥ min ’ammān* “wild cows of the ‘Ammān hills”;

(8) *mahā mišr al-ġadīda* “wild cows of Mišr al-Ġadīda”:

*fa-’abliġ mahā s-safḥi min ’ammāna ’inna mahā * mišra l-ġadīdati ’a’yāhunna ’islāsī* (Z: 250);

“Tell the wild deer of the Amman hills that the wild cows

Of Masr Jadida did not succeed in seducing me away” (T: 135-6).

3.2.2.

(loose inclusion):

- (1) *ġizlān (as-salt); ’ārām (al-bid^c, al-bitrā’, ḡabā)* “gazelles (as-Salt); white antelopes (al-Bid^c, Petra, Ḍabā):

*bi-s-saltī ġizlānun kamā qīla lī * haḡīmatu l-kašḥi ḡašānu l-ḡibā ...*

*ārāmu hāḡā l-ḡayyi min midyanin * fa-l-bid^ci fa-l-batrā’i ḡattā ḡabā* (Z:109-110);

“In Salt²⁵ there are gazelles, I’m told,

Whose waists are graceful and whose love is chaste ...

The white antelopes of this people are from

Midian, Bida, Petra and Thaba”²⁶ (T: 67)

- (2) *’awānis (mādabā)* “damsels (Mādabā)”,

- (3) *ġizlān (mādabā)* “gazelles (Mādabā)”,

- (4) *ġa’āḡir (mādabā)* “wild buffalo youngs (Mādabā)”:

*’innā wa-’in mādabā ’awdat ’awānisuhā * bi-’unsinā šaġafan ’innā muḡiyyūkā ...* (Z: 288);

“Though the damsels of Madaba²⁷ spoiled our happiness,

We salute them” ... (T: 76); (lit.: We salute you ...)

*la-yašhadāni (’aynāya) la-qāḡī šulḡi baldatikum * annī bi-ġizlānihā l-maftūnu lā fīkā ...* (Z: 289);

²⁵ Salt (as-Salt), a city northwest of Amman, centre of the Balqā’ Governorate.

²⁶ Petra (al-Batrā’), ancient capital of the Nabateans in today’s Jordan; Midyan, Bid^c and Ḍaba, localities in Saudi Arabia;

²⁷ Mādabā (< Ma’dabā), a city in the Ammān Governorate, southeast of the capital.

"By the justice of peace in your town, they (my eyes) can witness
That I prefer the gazelles of Madaba to your company" . . . (T: 76)

*fa-ḥabbadā māḍabā ḥayyan ḡa'āḍiruhā **

ṣayyamanī wa-'anā l-ḡīṭrīsu ṣa'lūkā (Z: 289);

"Praise be to Madaba, whose beautiful girls

Transformed a proud man into a beggar" (T: 76);

- (5) *al-ḡīd wa-l-mahā (ḥalab)* "the young ladies and the wild cows (Aleppo)":

*ḥalabun 'āh min ḥalabin * baldatu l-lahwi wa-ṭarab*

*marta'u l-ḡīdi wa-l-mahā * madfa'u l-hammi wa-l-kurab* (Z: 535);

"Aleppo - field of the wild oryx²⁸

Whose eyes soothe our worries and miseries" (T: 30);

- (6) *ḡa'āḍir (wādī š-šitā', 'ammān), al-farāšāt (šihān)* "wild buffalo youngs (Wādī š-Šitā', 'Ammān), the butterflies (Šihān):

*fa-lā l-ḥarābišu wa-l-'akwāḥu 'armuquhā * wa-lā l-mazāmīru fī ḡawri-bni 'adwāni*

*wa-lā li-wādī š-šitā' 'ātāru qā'imatun * wa-lā ḡa'āḍiruhu marrat bi-ammāni*

*wa-lā ḡanādibu wādī s-sīri fī farahin * wa-lā l-farāšātu šālat ṣawba šihāni*
(Z: 379);

(For the English version see 3.2.1 (3) above).

- (7) *ḡizlān wādī s-sīr* "gazelles of Wādī s-Sīr:

*'unāšidukum wādīya š-šitā wa-ḡibā'ahū * wa-ḡizlāna wādī s-sīri wa-l-'ayuna d-duḡā . . .*

*da'ūnī bi-ḥādā l-ka'si wa-ṭ-ṭāsi 'attaqī * ṣurūfa l-layālī . . .* (Z: 141)

"For the sake of Wadi Shitta and its gazelles

And the oryx of Wadi Seer, with dark enticing eyes . . .

Let me protect myself by this glass and cup

From calamities of the night" (T: 45);

- (8) *al-wāridāt 'alā mā' al-muwaqqar 'aw bi'r ibn hirmās*: "the ladies coming to the waters of al-Muwaqqar or the well of ibn Hirmās":

*fa-wā ḥanīnī li-atṭī l-wāridāti 'alā * mā'i l-muwaqqari 'aw bi'ri-bni hirmāsi . . .*

*fa-bliḡ mahā s-safḥi min 'ammāna 'inna mahā * miṣra l-ḡadīdati 'a'yāhunna 'islāsī* (Z: 250).

"I yearn for the ladies who come to the waters

Of Muwaqqar or the well of the son of Hermas²⁹ . . .

Tell the wild deer of the Amman hills that the wild cows

Of Masr Jadida did not succeed in seducing me away" (T: 135-6).

²⁸ Taylor's short-cuts somewhat distorts the meaning of 'Arār's verses, properly: "Aleppo, oh Aleppo, city of distraction and delight, / playground of young ladies and antelopes who drive away (our) worries and miseries (lit., who are the protecting shield against (our) worries and miseries)";

²⁹ al-Muwaqqar, a village southeast of Amman; the well of ibn Hirmās – a well near al-Muwaqqar; there is another well of this name on the pilgrim road in the Saudi Arabia desert in the vicinity of Jordanian border (Z: 250, n. 5; cf. T: 135, n. 2).

- (9) *al-ʿaḍārā (wādī s-sīr)* “the virgins (Wādī s-Sīr):
*sa-ʿaftaḥu ḥānatan wa-ʿabīʿu ḥamran * bi-wādī s-sīri lākin li-l-ʿaḍārā*
*laʿalla ʿuyūnaki s-sawdāʾa yawman * tuḡālīʿunī bi-ḥamlaqati s-sakārā* (Z: 216)
 “I shall open a pub in Wadi Seer
 A pub for virgins. There I shall sell wine.
 Perhaps your dark eyes will favor me when they are drunk” (T: 155).
- (10) *ḡaʿāḍir (wādī š-šitāʾ)* “wild buffalo youngs (Wādī š-Šitāʾ):
*yā šayḥu! mā l-ʿilmu? ḥasbu l-marʾi maʿrifatan * ʿanna š-šifāha bi-wādī s-sīri*
lamyāʾu
*wa-ʿanna wādiya š-šitā ḥuwwun ḡaʿāḍiruhu * wa-ʿanna muṣṭafahā mūʾābu(n)*
ʿasmāʾu (Z: 90-91);
 “O Sheik, what is knowledge? It is enough to know
 That there are lips in Wadi Seer belonging to Lamia;
 And that gazelles of Wadi Shitta have the power of snake charmers,
 And that summer in the mountains of Moab can be enjoyed” (T: 161);
- (11) *ʿīn, al-ḥūr (al-ḡūr)* “wild cows, virgins of paradise (al-Ḡūr):
*uwaydaka ʿinnahu l-ḡūru * bihi sidrun wa-zuʿrūru*
*wa-ḥarfiṣun wa-murārun * wa-ʿīnun taḥsaʾu l-ḥūru* (Z: 490, 1);
 “Tread warily, you are in the Ghor.³⁰
 Here grow the zizyphus,
 As well as the verigated and star thistle,
 And damsels who outshine the angels in heaven” (T: 210).

3.3.

Place-related images are not specific attributes of ʿArār’s love poetry, they may equally well introduce the vision of approaching death, as may be seen in the following verses:

*yā ʿurdunniyātu ʿin ʿawdaytu muḡtariban * fa-nsaḡnahā bi-ʿabī ʿantunna ʿakfānī*
*wa-qulna li-š-ṣaḥbi: wāraw baʿḍa ʿa-ḡumihī * fī tallī ʿirbida ʿaw safḥi šīḥānī*
*qālū: qaḍā wa-maḍā wabhī li-ṭiyatihi * taḡammadat rūḥahū raḥmātu raḥmānī*
*ʿasā wa-ʿalla bihi yawman mukahḥalatun * tamurru tatlū ʿalayhi ḥizba qurʾānī*
 (Z: 374);

“O Jordanian women, if I die alienated,
 Weave my shroud; I would sacrifice my father for you.
 Say to my friends: Bury some of his bones
 In the Irbid Tell or in the foothills of Sheehan.
 Say Wahbi died and went to his destination.
 May his soul be sheltered with God’s grace.
 Maybe one day a girl with kohl on her eyes
 Will pass by him and read him a chapter from the Koran” (T: 249).

³⁰ See note 23.

Place component in a number of ITs is promoted to the true object of reference:

- (1) *wādī š-šitā' (aḍ-ḍarībāt bihi 'aṭnābahunna)* "Wādī š-Šitā' (/Gypsy ladies, Z: 291, n.5/ erecting their tents in it, i.e., dwelling in it):

(. . . *yā dunyā hudayyāki*)

*tūbā li-wādī š-šitā wa-ḍ-ḍarībāt bihi * 'aṭnābahunna 'a-lā yā nafsū raḥmāki*
*zanantunī ġuztu 'an ṭardi l-hawā fa-'idā * hādā llaḍī ḥiltuhu qad ḥirtu 'iyyāki*
 (Z: 291);

"(I challenge you, O world!) Blessed is Wadi Shitta

And those who encamp in it.

O my soul, have mercy on me; I thought I had passed love.

Now what I find in me is perplexing" (T: 194-5)

- (2) *wādī s-sīr (al-ḥisān)* "Wādī s-Sīr (the beauties)":

*qasaman bi-wādī s-sīri wa-l-baladī llaḍī * fihi l-ḥisānu naṣabna lī 'aṣrākā*
*'inna l-ḥayāta hiya l-ku'ūsu wa-rubbamā * kāna ḍ-ḍalālu bi-hinna ba'ḍa hudākā*
 (Z: 290);

"I swear by Wadi Seer, the town (*) where the beautiful girls

Laid traps for me.

That life is the glass and maybe going astray

With these glasses is part of repentance" (T: 194);

(*) properly: and the region where . . .

Alternatively, even some of the hitherto quoted verses could be reclassified in these terms:

- (3) *wādī š-šitā' (wa-ḡibā'uhū)* "Wādī š-Šitā' (and its gazelles)":

*'unāšidukum wādiya š-šitā wa-ḡibā'ahū * wa-ḡizlāna wādī s-sīri wa-l-'a'yuna*
d-du'ḡā ...

*da'ūnī bi-hādā l-ka'si wa-ṭ-ṭāsi 'attaḡī * ṣurūfa l-layālī . . .* (see 3.2.1 (6))

- (4) *al-ḥiṣn wa-wādī s-sīr* "al-Ḥiṣn and Wādī s-Sīr":

*'uqsimu bi-l-ḥiṣni wa-wādī s-sīri * wa-r-raš'i l-muhafhafi l-ḡarīri*
*lastu, 'idā mā qīla: bi-l-bunḡūri * (i)ḥḍar, bi-man yargabu fī l-ḥuḍūri* (see 3.1.2 (4)), etc.;

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az-Zuʿbī, 1982 > at-Tall, 1982.

ABBREVIATIONS

Z = az-Zuʿbī, 1982;
T = Taylor, R.L., 1988;
MP = mystical poetry;
PP = pre-Islamic poetry;
SC = Ibn al-ʿArabī's spiritual commentary in MP.