

The Sources of Arabic ‘arūd Theory Created in Mavaronnahr

Khudjanova Dildora Jur’at qizi

Tashkent state institute of oriental studies, PhD student (dildora_tilla@mail.ru)

Abstract

This article is devoted to the scholar of Mavaronnahr who take a special place in the development of the Arabic ‘arūd science. Also, it discusses the formation of models and the practical significance of the feet in Arabic verse based on works related to the science of ‘arūd.

Key words

“Al-Kistas”, poetic rhythm, philological disciplines, feet, metre, tafaal, bayt, bahr, zihaf, illa, aruz circles, “Arud al - Vurkati” “al-Kistas”, “Miftah al-ulum”, zihaf, illa, makbud, mahzuf, matvy, ahram, abtar, ahrab, maktu, mankus, “Mukhtasaru-l-arud ala usuli-l-meruz”, mukhtalif, muatalif, muzhtalib, mushtabih, mutafik.

‘Arūd is the meter used in classic Arabic and other eastern languages. The science of aruz, founded in the 8th century by the Arab scholar Khalīl ibn Ahmad (AD 718-786) was a poetic system dedicated to poetic rhythm and methods of its definition.

The science of ‘arūd differs from other Arabian science in terms of development. It had been taken for years, centuries since to reaching the level of perfection like the science *nahv* (علم النحو), *sarf* (علم الصرف), *balaga* (علم البلاغة). However, the science of arud was at the level of perfect science at the time when Khalīl ibn Ahmad invented the ‘arūd system. The theory of ‘arūd is the main theory in the medieval period still modern times for the arud scientists in both medieval and modern times.

In later centuries there appeared a number of treatises on the ‘arūd including Mavaronnahr scholars. The role of Mavaronnahr scientists in the development of the ‘arūd prosody system was great. There were a lot of works on poetic, stylistics, versification in Arabic, Persian and Uzbek languages.

Unfortunately, at the present time, the level of knowledge of ‘arūd sciences, which is the dominant form of classical poetry, has slowed down. As a result, there are stereotypes in the study of *qasīda* and *ghazals*, which are examples of East classical literature. Hopefully, we will be helping to overcome this problem by studying, researching, and applying the works of scholars on aruz science.

In this paper, we propose to analyze the medieval sources of Arabic ‘arūd prosody system created in Mavarounnahr. The scientists of Mavarannahr, who

made a significant contribution to the development of Arabic poetry, wrote many valuable works on Arabic 'arūd prosody. Among them: the encyclopedia "*Mafātih al-'ulūm*" ("Keys of sciences") by Abū Abd-āllah al-Khārazmī, Abū Nasr ibn al-Hammad Jawharī's "*Arūd al-Waraqātī*" ("The pages of 'arūd"), Abū Hafs al-Nasafī's "*Muhtasar al-'arūd 'ala usūl al-m'arūd*" ("The book about 'arūd"), Mahmūd Zamakhsharī's work "*Al-Kistās fī 'ilm al-'arūd*" ("The Exact criterion in 'arūd science"), Yūsuf Sakkākī's work "*Miftāh al-'ulūm*" ("The Key of sciences").

The theory of 'arūd that Khalīl ibn Ahmad created was widely spread not only in the Arab countries, but throughout the Eastern countries. **Although** One of the earliest sources, based on this view in the Mavarounnahr area, is the encyclopedia "**Mafātih al-'ulūm**" ("Keys of Sciences") by Abū Abd-āllah Muhammad b. Ahmad b. Yūsuf al - kātib al-Khārazmī (died 997)¹, who lived and worked in the 10th century.

The encyclopedia "*Mafātih al-'ulūm*" was devoted to Abu-Hasan Uban-allah al-Utbi - the vizier of the Samanid emir Nuh II (365-387 / 975-977gg) and there was given the concise explanation of most common scientific terms for his time.

The fifth chapter of the first paragraph of the encyclopedia is devoted to the science of 'arūd. It provides poetical examples of the term 'arūd, referring to the term 'aruz', fifteen 'arūd verse types or meters, eight original Tafā'īls, 'illat' and 'zihâf'. It also provides information about rhyme, its types, origins, and application of invasions.

The encyclopedia "*Mafātih al-'ulūm*" was published in 1895 by the Dutch Orientalist Van Fleton². The study was based on the oldest five manuscripts kept in the manuscript fund of Leiden, Berlin and London. Uzbek scholars M. Khairullaev and R. Bahodirov analyzed various aspects of this encyclopedic work. Also, M. Ziyovuddinova has studied the chapters on the poetic in the "*Mafātih al-'ulūm*"³.

¹ Van Vloten. *Mafatih al-olum*. Abu Abdullah Mohammed ibn Ahmed ibn Yousof al-Katib al – Khowarezmi. Luqduni – Batavorum, 1985; C.E. Bosuvorth . A Pioneer Arabic Encyclopedia of the Sciences al – Khowarezmi. Keys of the Sciences . Isis.vol. 54.part I, n175. March 1963.p.100; G.Sartun. Introduction to the history of Sciences, vol.I. Corneige institution of Washington. 1927.p.659; Brockelmann C., *Geschichte der Arabischen Literatur*. Weimar, 1898 . Bd I s.245 Supplement Band. Leiden, 1937.s. 434-435; *Encyclopedia of Islam*. Leiden. London. 1927. Vol.II.p.913.

² Van Vloten. *Mafatih al-olum*. Abu Abdullah Mohammed ibn Ahmed ibn Yousof al-Katib al – Khowarezmi. Luqduni – Batavorum, 1985;

³ Хайруллаев М., Баҳадиров Р. Абу Абдаллах ал-Хорезми. X век. – М.: Наука, 1988. – 144 с; Зиявиддинова М. Поэтика в “Мафатих ул улум” Абу Абдаллаха ал-Хорезми”, АКД. – Ташкент, 1990.

Abū Abd-āllah al-Khārazmī followed Khalīl ibn Ahmad's theory, he wrote 15 'arūd meters and used pre-islamic poems for examples for the meters. But, at the same period Abū Nasr ibn al-Hammad Jawharī (AD 944-1008) reformed the 'arūd science. The scholar's well-known work "Arūd al-Waraqatī" ("The pages of 'arūd")'s the unique copy of the manuscript is kept in Istanbul, in the "Atif Efendi" library №19 91. The manuscript consist of 33 pages.

Jawharī, in his work "Arūd al-Waraqatī", re-established the 'arūd science, he reduced 16 *buhur* of 'arūd (*meters*) to 12 *bahr*. That is why he was called as the Reformer of 'Arūd Science. Jawharī gives examples of the works of pre-islamic poets and contemporary poets for each form of *bahr*. In his opinion, the criterion of the aruz poetry is its three benefits:

1. when the rhyme is read particular musical tone, it gives delight.
2. Because of the 'Arūd, the Qur'an can be distinguished from poetry.
3. 'Arūd helps what is needed and what is not needed in poetry.

In the introductory part of the book there are seven terms of arud were written. They are metrical entities as the cord (*sabab*), the peg (*watid*), *fosila*, Arabic Patterns (*tafā'il*), prosodic scansion (*taqt'ī*), permutations (*zihafat*) and meters (*buhūr*). Moreover, the author wrote there are 7 original *tafā'il*. They are:

فاعلتن مفاعيلن مستفعلن مفاعلتن متفاعلن فاعلن فعولن

The poetic rhymes analyzed are also in the form of *musaddas* and *murabba*. He named the *buhūr* as the chapter (باب). Seven of these are simple, five are complex. Before providing information about the *buhūr*, he provides the following easy information:

1. *Tawīl* is made of *mutaqārib* and *hazaj*

مفاعيلن فعولن

2. *Muḍāri'* is made of *Hazaj* and *ramal*

مفاعيلن فاعلات

3. *Khafīf* is made of *ramal* and *rajaz*

مستفعلن فاعلتن

4. *Basīṭ* is made of *rajaz* and *mutadārik*

فاعلن مستفعلن

5. *Madīd* is made of *ramal* and *mutadārik*

فاعِلن فاعلات

6. *Sarī'* is made of *basīṭ*

مُسْتَفْعِلُن فاعِلُن

7. *Munsariḥ* and *muqtaḍabb* is made of *rajaz*

مُسْتَفْعِلُن فاعلات مُفْتَعِلُن

8. *Mujtathth* is made of *Khafīf*

مُسْتَفْعِلُن فاعلاتن

When it comes to the point that every view of it will be more apparent in order to prove their point of view Khalil and recalled his thoughts and called it. Jawharī gave rhymed examples for *tawīl* 7 poems, for *madīd* 14 poems, for *basīṭ* 14 poems, for *wāfir* 11 poems, for *kāmil* 22 poems, for *rajaz* 12 poems, for *ramal* 8 poems, for *mutadārik* 4 poems. But, there wasn't mentioned poems' authors. Jawharī didn't say anything about 'Arūḍ circles.

Furthermore, there an opinion among the Arab about Khalīl ibn Ahmad's arud prosody theory and Jawharī's new theory: "انما وضعه الخليل و هببه الجوهري" (Khalīl created the basis for it, and Jawharī put it in one system). As we can see from this summary, the Jawharī plays a major role in the development of 'Arūḍ science.

" 'Arūḍ al-Waraqatī" was investigated by Turkish professor Nihad Chettin, but he couldn't finish the inquiry because of his death. In 1994, Dr. Sadi Chogenli was completely investigated the research work in Erzurum, Turkey.

A great number of works by an outstanding scholar, a famous compiler of Hadith, an Islamic jurist, an commentator of the Qur'an from Movarounnahr Nadm ad-Din **Abū Hafs Umar ibn Muhammad ibn Ahmad al-Nasafī** (1068/1142) were reached us. In some sources there is information that hundreds of scientific works belong to the pen of al-Nasafī. Unfortunately, only about 40 works of al-Nasafī devoted to Islamic law (*fiqh*), theology (*kalam*), interpretation of sacred books (*tafsir*), hadith, history and literature were reached us and the manuscripts of these works are kept in the world's famous libraries and funds .

Among the scientific works of the scholar Abū Hafs al-Nasafī there is a compendium "Matla' al-nujum wa majma' al-'ulum" (The rise of stars and the junction of sciences), which is distinguished by its uniqueness and rarity on a global scale. The single copy of this unique compendium is kept at Abu Rayhan

Beruni Institute of Oriental Studies of the Republic of Uzbekistan under inventory number № 1462.

The chapter of “Science of Poetic Art” of this compendium includes a scholarly treatise called “Muhtasar al-‘arūd ‘ala usūl al-m‘arūd” (“The book about ‘arūd”). This essay is one of the sources on the theory of Arabian aruz created in the twelfth century in Mavarounnahr. A treatise occupies pages 304a-309b of the manuscript. The work is written in Arabic and the text of the manuscript is rewritten by *ta’lik* handwriting.

“Muhtasar al-‘arūd ‘ala usūl al-m‘arūd” begins with the *Juz* (‘arūd elements), which constitute the main unit of measurement for ‘arūd. *Juz* are divided into *sabab*, *watad* and *fosila*. Then we are talking about components - *tafā’il* (feet), which create strings as a result of joining *Juz*.

Al-Nasafī in his work gives 8 feet (*tafā’il*) and gives their views. Starting with *Tawīl* meter 15 meters are given consistently. Examples from arab pre-islamic poems are given to each *bahr*. These poems are also given in other works on the theory of aruz.

Taqt’i (prosodic scansion) of each verse (*bayt*) is given separately. Despite the brevity of the work, it describes 5 circles completely. At the end of the work, other examples for each circle are given again, but these examples are in Persian.

Scholar and encyclopaedist Abū Hafs al-Nasafī devoted the treatise “Muhtasar al-‘arūd” to the study of the science of ‘arūd, although small in size, it was fully covered the rules of the theory of ‘arūd. The analysis of *bayts* (couplets) and the perfection of the transmission of the circles of ‘arūd increases the scientific value of the treatise.

The work of the great scholar of Movarounnahr Mahmūd ibn ‘Umar al-Zamakhsharī (1075-1144) “*Al-Kistās fī ‘ilm al-‘arūd*” (“The size in the science of ‘arūd”)⁴ is valued not only in the Islamic world, but in the whole world Oriental studies. Its full name is “*Al-Kistās al-mustakīm fī ‘ilm al-‘arūd*” (“The Exact criterion in the science of ‘arūd”).

Handwritten copies of the manuscript are kept in the world-famous libraries such as Cairo, Baghdad, Istanbul, Aleppo, Berlin, Leiden⁵. The primary source of

1. ⁴ 416. القسطاس المستقيم في علم العروض. محمود بن عمر الزمخشري. 538هـ. بخط سنة 1853 ميلادية. الدار الكتب المصرية.
⁵ Brockelmann C. Geschichte der arabischen litteratur. Bd. I. - Leiden, 1937. - S. 507-513.

our research is a photocopy of the manuscript kept in the library “Dor ul-Kutub” of Cairo in Egypt. The manuscript was written in Arabic, it consists of 33 pages.

The author writes in the introduction that for the most perfect understanding of the science of Aruz, it is necessary to know its relationship with other philological disciplines. He divides them into 12 categories: *ilm al-lugat* (linguistics), *ilm al-abniyat* (the science of unchangeable form), *ilm al-ishtikak* (etymology), *ilm al-‘erob* (science of inflections), *ilm al-maoni* (rhetoric), *ilm al-bayan* (stylistics), *ilm al-‘arūd* (science of ‘arūd), *ilm al-kawafi* (rhyme), *insha'n-nasr* (prose), *kirdu-sh-shyr* (the science of chanting), *ilm al-kitaba* (the science of writing styles) and *ilm al-muhadarat* (lecture). The author argues that in order to comprehend the science of ‘arūd, it is necessary to master all the twelve sciences listed above, because a researcher who does not know these sciences will not be able to fully understand the essence of ‘arūd.

In the chapter of “*The Structure of the poems meter*,” Zamakhsharī mentioned that there should be four elements in a poem. These are: *word* (لفظ), *metr* (موزون), *rhyme* (مقفى) and *meaning* (معنى). Only one of these elements *the word* - is the subject of disputes between Arabs and foreigners, because Arabs wrote poetry in Arabic, others, non-Arab peoples wrote poetry in their own languages. However, for the other three elements, the opinion of all nations is the same.

While writing this work, Zamakhsharī followed the traditions of Khalil Ibn Ahmad, the founder of the science of ‘arūd and his followers. However, as distinct from them, in *Al-Kistas*, the changes in the standart forms of *Buhur* (meters) so the *Tafail* (feet) are not divided into *zihof* and *illa* (correspondence rule). The author divided each basic feet into the types.

Moreover, on the part “The system of ‘arūd circles” is devoted to the characterization and detailed description of the five circles, that is, *mukhtalif*, *muatalif*, *muzhtalib*, *mushtabih*, and *mutafik*. There are original verses (*buyut*) created by the author are given to each ‘arūd circles.

Another scholar of Mavarounnahr, who studied the Arabic ‘arūd is **Abu Yakib Yūsuf Sakkākī** (1160-1229). His work “*Miftāh al-‘ulūm*” (“The Key of sciences”)– made him famous, clearly its third part. This part is the perfect book in eloquence, which contains grammar, morphology, arud (Arabic prosody) and qafiye (rhyme). Sakkākī wrote it in an educational style. He divided this science into parts. The famous historian Ibn Khaldun introducing the Science of Bayan (Eloquence), its development stages and the scholars who made researches in this field, says, “The problems of this science appeared one by one, Ja’far ibn Yahya, Jahiz and others wrote insufficient materials about it. This process continued until Sakkākī, he took the cream of this science, systematized, divided it into chapters as

we explained and wrote the book “Miftah”⁶. I. Krachkovsky agrees with Ibn Khaldun and says, “Sakkākī’s work put an end to all independent works in this field”⁷.

The part which dedicated to Arabic Prosody consist of 5 parts: Statement of intent of poetry (بيان المراد من الشعر), inquiry of meters (في تتبع الاوزان), Arab poems meters from the view of Khalil (في الاوزان أشعار العرب عند الحليل), *zihāf* (زحاف), the conclusion of the ‘Arūd science (خاتمة علم العروض).

As **Yūsuf Sakkākī** gives ideas on the ‘Arūd science and the Rhyme science, he gives examples from each *bahr* of the arab poems and provides *taqti*’ to each feet. This will help you read poetry easily.

the manuscript of this work is kept at Abu Rayhan Beruni Institute of Oriental Studies of the Republic of Uzbekistan under inventory number № 7843. Also, there are a several commentaries of this work as Abd Rahman al-Suyuti’s book which kept under inventory number № 12369.

In conclusion, many valuable works left by great Mavarounnahr scholars in the development of ‘Arūd science are very important. They learned the ‘Arūd theory of Arab, comparatively studied it, and continued the way of their predecessors on the transformation of this theory with the new lingual condition. In addition, today scientists and researchers from the field of poetry, ‘arūd science can use these works in their research.

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