

Prosody During The Timurids' Period

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Abstract

The article is devoted to a comparative analysis of treatises on Aruz during the Timurids. The research involved scientific treatises in the Persian and Turkic languages, including such significant ones as “Funun al-balaga” Sheikh Ahmad Tarazi, “Mezon ul-avzon” by Alisher Navoi, “Risala-i Aruz” by Abdarrahan Jami, “Bada‘i as-sana'i ”, Ataallah Husayini, “Aruz-i Saifi” by Saifi Bukhari, and “Aruz” by Zakhiriddin Muhamed Babur.

A comparative analysis was carried out on the example of rhythmic units, such as: *juzv*, *asli rukn* (fundamental foot) and *zihaf* (changes),

Key words: aruz (prosody), juzv, hand (foot), zihaf (change), bakhr (meter), vazn (poetic size), bayt (couplet)

Introduction

In the world poetry studies researching the poetic devices of literature on the basis of historical, comparative, mutual interaction and counteraction, objectivity, syncretism principles have been developing, and assessing the history of poetry studies as a developing process in logical scientific succession belongs to the number of actual problems. In this sense, defining the characteristic aspects of aruz studies as a structural part of poetry studies, reasoning the quantitative and qualitative features of aruz system, studying the rhythmic features of aruz from mutually comparative aspects have become important themes to be studied in aruz science of the world.

Regardless of the fact that researching the poetry studies and poetic structure began historically in ancient times, according to its methodics and range of themes it is considered a new direction. Without doubt, the existence of poetry has been an affective device relating to the development of civilization. However, we can't say that all issues on measures of Eastern peoples' national literature, in particular, on Uzbek aruz and aruz studies have not been solved till the end. In particular, in the process of national awareness, on our territory, in the hot habitation of developed civilization, especially, during the Timurids' period researching the specifics of aruz science is a demand of time.

The history of aruz system principle of its development problems, development of aruz studies has attracted the attention of researchers in each historical period. In particular, in the theory of aruz the scholars have not still arrived at a final solution of the question how the Arabic aruz became a leading poetic system in the national classic poetry. And this requires studying aruz and aruz studies in historical-comparative direction [15, p. 4-5].

In the middle ages, in particular, in the XII-XV centuries certain scientific researchers were carried out in the world and kin peoples' literature on researching the works created in Arabic, Persian, Tajik and Uzbek poetry studies including manuscripts and treatises of works belonging to the middle ages, in studying poetic systems of ancient period and middle ages, determining scientific heritage of scholars the approaches and views, determining the development of an image system of the classic literature, its literary devices and poetic systems.

But in determining historical evolution of the science of aruz-studies the development of aruz studies during the Timurids' period has not been studied fundamentally as a whole complete state and in the treatises belonging to that period the aruz issues on the surface of rhythmic units were not comparatively researched which shows that this research differs from the previous scientific researches.

Theory

As it is known, in the history of Central Asia the Temurids' period is assessed as a renaissance, i.e. an awakening period. Today, the world community as a whole recognized that during the Temurids' period science, culture, architecture, painting, art, music and poetry including trade and commerce had risen to the highest level.

In this very period in aruz studies based, on the one hand, on the same foundation there were created and developed two theories of aruz-studies, i.e. the theory of Persian-Tajik theory and Uzbek aruz theory. The fact that these two national aruz theories were created under one and the same environment and on the same cultural territory does not only prove but also serve as an important factor that they both strived to national coloring and to separate from one another which shows the conditions and influence of the specifics of the Temurids' period.

The aruz-studies of the Temurid's period evolves the system of theoretical views reflected during the period of the Temurids' generations. The list of these works includes «Funun ul-balagha» by Sheikh Akhmad, «Badoe' us-sanoe'» by Ataulloh Khusaini, «Risolai aruz» by Abdurakhman Jami, «Aruzi Saifi» by Saifi Bukhari, «Mezon ul-avzon» by Alisher Navoi, «Aruz risolasi» by Zakhiriddin Muhammad Babur.

It would not be exaggeration to say that studying the history of the aruz-studies of that period had started at those times. It is possible to say that the aruz-studies of the Temurids' period had already got their assessment in the opinions and works of Alisher Navoi when he had studied «Risola-i aruz» by Abdurakhman Jami from theoretical point of view and followed it [1, p. 536], when Babur provided his definitions for the treatises of Ataulloh Khusaini and Saifi Bukhari, when Khondamir expressed his opinions in his works «Makorim ul-akhlok» and «Mezon ul-avzon».

In the XVIII century from the Baburids' generation Mirza Alibakht Azfari translated in prose and poetry the book «Aruz treatise» by Babur into Persian with

the name «Aruzzoda» (The copy of the book copied in 1836 by scribe Makhmudali Saaid is kept in the library of oriental manuscripts of Madras state) [7, p.7].

In the XIX century Munis Khorazmi found the treatise «Mezon ul-avzon» by Alisher Navoi in the form of a book, later Zokirjon Furqat handcopied this book in the form of a tiny summary, and intended to publish «Narration of avzon rules of poetry science» in the form of a stone-pressing publication which shows that the interest in aruz studies has not decreased in later years too [17, p.85].

In the Middle ages the aruz-studies had achieved a lot of accomplishments: new bahrs, doiras (circles), vazns (meters) were discovered, new terms and notions came into the aruz science. A lot of treatises were created in Arabic, Persian and Turkic aimed at revealing the essence of this science. Though in these treatises the aruz science was theoretically improved and widened by Khalil ibn Akhmad, by being modest the authors called their treatises as a narration or comments on the work of their mentor Khalil ibn Akhmad. In particular, the author of «Me'yor ul-ash'or» Nasiriddin Tusi writes the following: «According to the custom of aruz researchers, while explaining each vazn (meter) they provide a couplet as an example, and bring the very bayt (couplet) introduced by Khalil himself. For this reason, we also bring these very bayts without any change and provide his (Khalil ibn Akhmad's) zihof samples in a shortened version. We start the work beginning with the analysis of Taviil bahr, since Khalil ibn Akhmad has gone along this way and others also have followed him» [10, p.52-53]. These facts and opinions show that in the majority of Arabic and Persian sources created after Khalil ibn Akhmad there were the followers of «the founder father of «Arabic philology».

Arriving at the Temurid's period in the created treatises there began the principle of following not Khalil ibn Akhmad directly, but the works of his followers and mentees. In addition to citing the sources they had used each author to provide his own approach to the aruz system in a certain manner. In this sense, studying and researching the said sources in the aruz-studies of this period

provides an opportunity to define the scholars of classic literature to be followers and innovators in this science.

Interpretation of juzv, rukn and zihof in treatises of the Timurids' period

As it is known the theory of aruz is a set of prosodic and poetic sciences about the internal structure of a poem, it interpretes such rhythmic units as juzv, rukn, zihof as devices of aruz verses in classic treatises. Based on the teaching of Khalil ibn Akhmad the scholars of classic aruz studies had introduced changes in some places, by doing so they expressed their own approaches to them in a certain sense. The mutual comparison of these interpretations helps to define the contribution of each aruz scholar to the theory of aruz.

Having researched the comparative analysis on the examples of literary texts scholar D.Dyurishin states the necessity to expand the frame of comparison: «...it is necessary to analyze the common and differential aspects not only in the frame of literary directions and genre but also in ideological-psychological directions, in definitions of personages, in the construction of composition and plot, in the system of motives and images, as well as in considering the components making the basis of a literary work» [6, p. 183]. The scholar's opinion is equally important for researching aruz units, on this basis of which we will carry out the issues of comparative analysis within the frame of juzv, rukn and zihof.

Juzv as the smallest rhythmic unit in the aruz system

As it is known juzv (Arabic: جزو – a part, an element, a piece) is composed of letters (mutaharrik and sokin) in a definite order which is considered the smallest rhythmic unit in aruz theory. Aruz scholars of the Timurids' period began the consideration of aruz theories in their treatises from qualification of juzvs. Though the notion of juzv was introduced by all researchers as a main theoretical unit of aruz, the difference is observed in the name of the term. This notion was introduced as juzv in such works as asl (original) in «Funun ul-balagha», as rukn in

«Risolai aruz», «Mezon ul-avzon», «Badoe' us-sanoe'» and «Aruzi Saifi» and as juzv in «Aruz» by Babur.

Sheikh Akhmad Tarozi, Abdurakhman Jami, Alisher Navoi provided totally six juzvs and would not consider disputable issues connected with fosila [14, p.77a; 1, p.535]. Though Babur does not negate three types of sabab (reason) and vatad, he does not treat fosila as worth of consideration as juzv. In this case, he supports the opinion of Nasiriddin Tusi, an author of «Me'yor ul-ash'or». As an addition to traditional juzvs he says the possibility of introducing *sababi mutavassit* as a third type of *sabab* (reason), *vatadi kasrat* in addition to vatad [3, p.17]. From this point of view, the treatise of Babur is considered as an only work of the Timurids' period specially devoted to this issue. Regarding this issue in the dissertation, first of all, the author speaks about *sababi mutavassit* and states that this type of sabab (reason) is composed of one *mutaharrik* letter and two *sokin* letters and in modern aruz studies it is considered equal to a very long hijo (~) for example, *dor, bor, qand, ayt, qayt* and etc. Such juzv is used only at the end of couplets - rukn that is in aruz and in zarb. As for as *vatadi kasrat* it is composed of two *mutaharrik* and two *sokin* letters and in modern aruz studies it is considered equal to one short and one very long hijo¹ (V ~). For example, *nishon, nihon, daraxt, karaxt* and etc. In his treatise as an example Babur brought following couplet and reasons the necessity of using these juzvs:

«Turo la'l shakarrez, maro chashm go 'harbor,
Turo xanda buvad xo 'y, maro gir'ya buvad kor.

(Your red lips are pouring sugar, my eyes are pouring pearls,
Smiling is your custom, mine is doing cry).

¹ In the dictionary by Tajik aruz scholar U. Tairov «Dictionary of Persian aruz terms» provides a confused thought about another name: «vatadi kasrat's second name is vatadi majmu» (See: Tairov U. Formation and development of Aruz in the theory and practice of Persian-Tajik poetry. Abstract of dissertation for the degree of Doctor of Philology. Dushanbe, 1997 (in Russian). P.57.)

In this couplet the words shakarrez (pouring sugar) and guharbor (pouring pearls) were used in hashvid and aruz form displaying poetic device mafoil meter (vazn). These two sokin letters correspond to each other. So, there is a reason why these two juzvs draw our attention» [3, p.17-18].

Truly, the words used in the couplet lal, chashm, guharbor, xo'y, kor could not have expressed the types of sabab and vatad before Babur in the form of *sababi xafif* and *sababi saqil* as well as *vatadi majmu* and *vatadi mafruk*. Like Babur Ataulloh Khusaini introduced only sabab (reason) and vatad in the list of juzvs but he does not recognize fosila as a separate juzv but Saifi Bukhari, though not directly but indirectly emphasizes the lack of importance of *fosila* for the aruz science [2, p.10-11]. Among the treatises under consideration only aruzi Saifi focuses on the vocabulary content of juzvs: «While he compares a bayt (couplet) to a house, he writes that the house of Arabian nomads is composed of arqon (thread), qoziq(nail), ustun (pillar) and a rug. In the arabic language *sabab* is arqon (thread), vatad is qoziq(nail) and *fosila* is a pillar of the tent, so the constituents of a bayt are named with the names of house parts» [4, p. 9]. In addition, Saifi also makes attempts to find similarity between juzvs of the bayt and parts of a house: «They called two lettered juzv as *sabab*(reason), three lettered juzv as *vatad*, four lettered juzv as *fosila* and five lettered as *fozila*², because the two lettered word is stronger than the three lettered word, the three lettered word is weaker than a four lettered word, as if arqon is weaker than qoziq, qoziq is weaker than ustun (pillar)» [4, p. 9].

Almost no difference is observed in the interpretation of original rukns derived from juzvs in the treatises. In all treatises the number of original rukns was mainly shown as eight. Only the author of «Funun ul-balagha» analyses the structure of these rukns from the point of view of kinship and alien ship that such

² Fozila as stated by some aruz scholars is another name of juzv. It is divided into two types: 1) little fozila – in modern aruz studies consists of four short and one long syllable (VV VV –); 2) big fozila – in modern aruz studies consists of five short and one long syllable (VVVVV –).

qualification is not observed in other treatises. The scholar thinks that out of eight rukns seven of them are united mutually from the pointed of view of kinship. In particular, *faulun* and *foilun* (both of which consists of one *sababi hafif* and *vatadi majmu'*), *foilotun*, *mafoilun* and *musta'filun* (consist of two *sababi hafif* and one *vatadi majmua*) as well as *mafoilatun* and *mutafoilun* (consist of such juzvs as *vatadi majmua* and *fosilai sughro*) are considered mutually uhti rukns. Only the last one, that is, the eighth rukn *mafuvlotu* is lonely, it has no kin because only it is composed of two *sabab hafif* and *vatadi mafruq* [5, p.80].

Comparison of interpretations on zihof in treatises

As it is known, in the aruz system all changes occurring in the structure of original rukns are termed as *zihof*. These changes were formed on the account of dropping, shortening and completing some *hijoz* in the original rukns. The received unit, that is *rukn*, is called *furu* (branch *rukn*). In the treatises on the aruz of the Timurids' period the differences are observed in the number and interpretation of *zihofs*. For example, in «*Funun ul-balagha*» first comes the general definition of *zihofs*, then the description of *zihof* of each *rukn* is introduced. Both «*Risola-i aruz*» and «*Mezon ul-avzon*» provide the definitions for *zihofs* belonging only to 5 original *rukns*. While *Ataulloh Khusaini* comments on *zihofs*, he distinguishes *zihofs* into Arabic aruz (28), *ajam aruzes* (11). In the work «*Aruzi Saifi*» there is no special section devoted to *zihofs*: in the work *Saifi* considers *zihofs* on the basis of explanation of *bahrs* and *vazns*. *Babur* explains the development devices of *zihofs*, then he provides names of *zihofs* and *furuas* appropriate to each original *rukn*. That he states that *zihofs* can be *mufrad* (simple) or *murakkab* (complicated): «Be aware that each *taghayyur* device is called *zihof*. That *rukn* of *mughayyar* is called *muzohafu furua*. This *taghayyur* is either simple (*mufrad*) or complicated (*murakkab*). *Mufrad* is simple because it can not be more than one *rukn* and one *taghayyur*. *Murakkab* is complicated because it is composed of more than one device» [3, p. 19].

We reformed this classification of Babur and analyzed the zihafs into three parts based on changes in them:

Mufrad (simple) zihofs are the zihofs which are subject to change in the use of only one device. They include *qabz, qasr, hazf, salm, qat', xabn, kaff, xarm, hazaz, tash'is, tasbig', tazyil, tayy, asb, tarfil, izmor, vaqf, kashf, ssalm, jabb, raf', jazm, g'az*³.

2. Murakkab (complicated) zihofs are the zihofs which are subject to undergo change with the use of devices. They include *sarm, xarb, shatr, hajf (jahf), shakl, kabl, xabl, aql, naqs, qatf, xazl, vaqs, hatm, batr, rab', taxli', jad', qasm*.

3. Highly complicated zihofs are the zihofs which are subject to change with the use of three devices. These zihofs are formed with combination of the complicated zihof with a mudrof zihof. They include *zalal, jamm, nahr, aqs*. In appropriate places these zihofs were defined by further dividing them into two within themselves: 1) when they are used at the beginning and in the middle of poetic lines; 2) when zihofs are used in the end of poetic lines. In the dissertation, each of these zihofs was analyzed in the comparative aspect so the author of the research defines totally 45 zihofs which were used in the aruz studies of the Timurids' period, out of which simple zihofs are – 23, complicated zihofs – 18 and the highly complicated zihofs – 4. Additionally, the researcher states that 44 zihofs are also provided in «Aruz risolasi» by Babur⁴.

Conclusions

1. During the period when Timurids' generation had ruled based on one unique foundation the aruz studies developed its two national theories: a theory of Persian-

³ The succession of zihofs is arranged on the basis of the order like in «Funun ul-balagha».

⁴ In Babur only takhlia zihof is not provided because as it is close to kabl by essence Babur did not consider it as a separate zihof, because tahli like that of kabl is formed by the combination of qatya and khabn devices.

tajik aruz and a theory of Uzbek (Turkic) aruz. During this period there appeared six complete treatises which covered theoretically the aruz science. An author of each treatise made his certain contribution in the development of aruz studies.

2. In the aruz studies of the Temurids' period there were reflected such rhythmic devices of aruz sciences as juzvs, rukns, vazns and doiras. On the basis of their own views the authors of treatises approached these devices creatively. In these cases the specifics of creating these treatises, their methods, the audiences of intended readers also serve as an important factor.

3. In the aruz studies of this period the theoretical issues of aruz began from the qualification of juzvs. Sheikh Akhmad Tarozi, Abdurakhman Jami, Alisher Navoi introduced general number of juzvs as 6 and would not consider the disputable issues connected with *fosila*. But Ataulloh Khusaini and Saifi Bukhari though not directly, but indirectly stressed *fosila* as unimportant for the aruz sciences. Babur stated that it is possible to include as additional to traditional juzvs the third type of sabab «reason» as *sababi mutavassit* and *vatadi kasrat to vatad* but he considers that *fosila* does not deserve attention as juzv practically. Deriving from the methodic direction of the work in «*Aruzi Saifi*» lexical meanings of juzvs were also considered.

4. In the aruz studies of the Temurids' period totally 45 zihofs were commented on. Out of them 35 - in «*Funun ul-balagha*», 32-in «*Risolai aruz*» and «*Mezon ul-avzon*» and 44 zihofs were introduced in «*Aruz risolasi*» by Babur. There were analyzed first 28 zihofs peculiar to the Arabic aruz «*Badoe' us-sanoe'*», then 11 zihofs peculiar to the Iranian aruz, totally 39 zihofs. Though the treatise «*Aruzi Saifi*» had no special section devoted to zihofs there were considered 18 zihofs in places connected with the analyses of bahr.

If to say as a conclusion, in the Temurids' period the aruz studies developed as a separate science. There were created special treatises and scientific manuals for medrassas on aruz. There were developed criteria of scientific practical

approaches to this sphere. The works «Funun al-balagah» by Sheikh Akhmad, «Badoe' us-sanoye'» by Ataulloh Khusaini, «Risolai aruz» by Abdurakhman Jami, «Aruzi Saifi» by Saifi Bukhari, «Mezon ul-avzon» by Alisher Navoi, «Aruz risolasi» by Zakhiriddin Muhammad Babur began a new stage in the development of aruz studies.

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