

REVIEW OF THE TERM "ARUZ" AND THE HISTORY OF "ARUZ" IN POETRY SAIFY BUKHORIY

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RESUME

The article examines the interpretation of the word "aruz" by the Persian-Tajik arusologist of the 4th century Saify Bukhoriy and the history of the origin of metric links "Aruz". The commentary of the scientist and some historical information in "Aruzi Saify" are compared with the views of other scientists, as well as with the author's new approach to these theoretical issues and his inclusion of important information in Persian-Tajik studies, which was not previously observed.

Keywords: aruz, weight, poetry, science, Arab aruz, Persian-Tajik aruz, aruzology.

INTRODUCTION

The 4th century Persian-Tajik scientist Saify Bukhoriy in his book Aruzi Saify gives information about the weight of poetry and its historical journey, which is not found in other works on the theory of poetry, as well as about many historical events. typical of theoretical poetics. Based on ancient sources, he takes a bold step to clarify some of the contradictory aspects of the concepts of "poetry", "poet", "weight" from his point of view. In his study of poetry, the philosopher was able to give a detailed description of the poem, relying on the different views of philosophers and theorists. He also based his historical sources on the fact that the author of the first poem in the history of mankind was Adam, the first Arab poet Yarub ibn Kakhtan, the first Persian poet Bahrom Gur and the author of the first Persian-Tajik poem Abuabdulloh Rudaki.

MAIN PART

The description of the poem and the poet, their comments and the first poem among the Arab and non-Arab peoples after the identification of the first poet, draw attention to another issue. This time he discusses the criteria of poetry based on the weight of a dream. The author covers this topic in the second chapter of "Aruzi Saify", entitled "The gift of bayani hojat ba ilmi aroz va voze'u vajhi tasmiyai an" ("The need for the science of Aruz, its founder and the reasons for its origin"). Saify stresses that in order to understand the weight of poetry and its shortcomings, it is necessary to study the science of dreams. For example: "Poetry is a subject, and each subject has its own criteria, because this criterion can be used to determine its shortcomings. And the criterion of poetry is determined by the science of aruz "[2.3] In view of the importance of studying science, Aruz Saify examines the history of the formation of this science. For this, the literary critic, in his own way, examines the sources that provide information about the origin of the term "aruz", and finds several different interpretations of it. Of course, before Saify, medieval Persian-Tajik theorists used different meanings of the

word "aruz" in their works. In particular, Shams Qais Rosi in his book "Al-Mujam" commented on the word "aruz" as follows: [3.31] Nasiruddin Tusi, another great scientist who made a significant contribution to the development and formation of the Persian-Tajik dream after Shams Qais Rosi, summarized the views of scientists on the word "dream" in "Me'yor-ul-ash'ar". ("The Norm of Poetry") as follows: They said: Aruz is a stick in the middle of a tent ... And I think those who call aruz by that name think it is an alternative to tattooing, or that they call it aruz, because it is a path and a path ... And therefore this science is called aruz, who reads a poem to him in the manner and archon. " [1.105-106]

The interpretation of the word "aruz" is reflected in the brochures of the 15th century dreamers, as well as the teachers of these two disciplines. They approach the problem from the point of view of their time, to a certain extent, reinforcing the comments and explanations of past scholars along the way. For example, in the first half of the 15th century, Vahid Tabrizi elaborated on this issue in his "Jami Mukhtasar": And the last verse of the first verse is called "aruz" by the dreamers. As the pillar of the tent is made of wood, so is the pillar of the house of poetry ... Although there are many opinions of the teachers in the chapter on petitions, the correct opinion is that they complain to him about shortcomings and shortcomings. " [5.12] Summarizing his comments, he interpreted the various meanings of the word "aruz" in a simple and concise manner. Half a century after this narrator, Saifiy discovered in his treatise several meanings of this word that were not indicated by other authors, and was the first to present these new meanings to the Persian-Tajik narrator. In particular, the interpretation of the term "aruz" in the work of Saifiy is systematically given as follows.

And there are many opinions as to whether to call this science "aruz": some say that Khalil ibn Ahmad Makkai created this science in Mubarak. And another name for Mecca is Aruz. This science is called Mecca because it is sacred. Some say that aruz means "side" and science is the side of some other sciences, and that's why they called it "aruz". And some say that aruz in the dictionary means an open road in the mountains, and this can be done without getting lost. This knowledge also shows the right and wrong way of enlightening poetry, and in the process of knowing it, you can reach and learn the subject word and the subject word. In this regard, they named this science "aruz". And some say that those who call the last part of the first verse of the verse "aruz" are the reason that the beginning of this knowledge comes from the enlightenment of this last part. That is why this science is called the last member. And it is often said among dreamers that it is the desire for this byte and this is the desire for this byte. And some say that aruz means "lecture", and those who call this science "aruz" in this sense, give detailed information about the poem, that is, they complain about the poem so that the subject is separated from the subject. " [2.4] Apparently, Saifiy summarized the commentary on the concept of "aruz", saying that "there are many views" on the interpretation of the concept "aruz" as "some say", and was able to find the meaning of more than seven words aruz. The famous Aruz expert Urvatullo Toirov, in his study of the creation of the Aruz science and its terminological interpretation, analyzed the works of the Persian-Tajik Aruz scholars and came to the following conclusion: "He explained in detail the various meanings [5.24] .

In fact, if we pay attention to the above comments of Saifiy, some of them will not be noticed in the works of Shams Kais Razi, Nasiruddin Tusi, Wahid Tabrizi, Abdurahman Jami and other

Persian-Tajik researchers and theorists. The novelty and importance of his commentary lies in the fact that, as a great dreamer, he developed a more comprehensive interpretation of the term "aruz" and classified his comments on a scientific basis. It should be noted that later scholars in their treatises and various explanatory dictionaries to Aruz referred to the lexical and terminological interpretation of the word "Aruz" Sayfiy Bukhariy "Aruz" and quoted it.

There is a narrative in the book Aruz that gives us an interesting account of the history of the weight of aruz: it can induce some kind of rhythmic balance. He said, "I swear by Allah, I swear by Allah." And this voice became for him the basis for the creation of the science of aruz. " [2.3] From this narration it is narrated that Khalil ibn Ahmad, the founder of the science of aruz, was struck by the sound of a washing hammer and a certain weight spread.

We have already reviewed the important dreamer research on the word "aruz." In his brochure Aruzi Saifiy, he explained the reasons why this science is called "aruz". Now, having called this event a historical fact, he was finally able to determine the factor that created the weight of the aruz. From ancient books on the science of Aruz, it is known that the process of the emergence of the weight of Aruz is associated with the life of the Arab people. Most of the terms dreaming comes from the names of the objects of life of the Arab people of the desert. Khalil ibn Ahmad discovered the principles of the Arab dream in 767 as a result of the development of Arabic poetry. [4.15] Therefore, the above narration has a scientific basis, and the event in it probably took place 767 years ago.

CONCLUSION

In short, we do not find some of Saifiy's comments on the concept of "aruz" in the works of Shams Kais Razi, Nasiruddin Tusi, Wahid Tabrizi, Abdurahman Jami and other Persian-Tajik dreamers. As a great dreamer, Saifiy began the historical roots of this science from the study of the cultural life of the Arab people and revealed the reasons for its emergence, leaving the necessary scientific knowledge on this issue to future generations as a legacy.

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