

# MOVAROUNNAHR AS THE CENTER OF ARUD SCIENCE

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**Abstract:** *The verse studying in the East, especially in Central Asia was developed in two directions:*

*The first - learning the meaning of verse. The main question of the first turn was – “What is verse?” First direction tries to explain the essence of poetic word and the role of poetry, its influence on people’s lives, why poetry is needed, its social functions and importance in formation of artistic and philosophical mind.*

*The second - learning the structural aspects and elements of verse. The second turn answered to the question – “From what internal elements verse consists of?” Second direction sought answers to questions from what elements the verse is composed of, how sounds unite which each other to form a meter (wazn), what wazn is, what are the rules of verse creation, what principles should be followed to create a good verse.*

*Marked two directions of poetic science have had a single object that is the poem. However, research methodology of two directions, i.e. methods and ways of studying and analyzing the verse were different.*

*In the development of these two directions there was significance role of Movarounnahr scholars.*

**Keywords:** *Movarounnahr, arud, metrix, Muslim science.*

## 1. Introduction

In the middle ages, Central Asia has become one of the world and Muslim science centers, and the literary knowledge has included to the classification of sciences.

The development of philological science as literary theory in Central Asia was connected with the name of Aristotle and his Poetics. The Aristotle Poetics [12; 23; 25] which was the basics of literary science played the role of cartelization not only for Western, but for the Eastern literary knowledge too.

In Movarounnahr (X-XI centuries) we can observe in special works of Beruni [7; 8; 9; 28], Ibn Sino [1; 2; 14; 21], Farobi [5; 6], who were from the Uzbek soil, the commentaries the ideas of the First Teacher which was the Aristotle. Then Farobi had the honored name of Second Teacher thanks improving in many spheres the Aristotle ideas.

Prosodic direction justified by Khalil Ibn Ahmad constitutes the core of the science area called the arud. Among the philological science of that time studying the arud has the main position, and arud was one of the three bases of Eastern poetics.

On the formation of this process, the role of Movarounnahr scholars was very huge. Manuscripts on national arud systems (Arab, Persian, Turkic) which safely come from XI still XVIII period are evidence about this process.

**The aim of research:** Comparisons of some famous historical and newly found facts relating to the formation and development of literary theory, with a view to determining the role and status of Movarounnahr scholars in this process is the aim of research.

**The point of view:** We are of the view that Movarounnahr scholars have made a huge contribution to the development of literary science. *Firstly*, their literary activity contributed, transfer, interpretation, and develop of Aristotle's literary views. This means that the science about literature, created in the ancient Greece in the 3rd century B.C., had been developed later within the Muslim culture by series Movarounnahr scholars. *Secondly*, there are a number of Central Asian scholars, who become the founders of poetic studies in Muslim culture. *Thirdly*, Movarounnahr scholars were among the first in a line of research, study and improving the national arud systems in Arab, Persian and Uzbek literatures.

## 2. Result and discussion

Thanks to scientific research and the comments of Aristotle's works such great encyclopedias scholars of Central Asia, as Biruni, Ibn Sina and Farabi we have an opportunity to evaluate the literary views of humanity.

Scientific treatises of the middle ages from – al-Jawhari, Abu Abdullah Mahmud al-Zamakhshari, Khorazmi, Sakkaki, Yusuf Abu al-Hasan bin Hasan al-Marginoni – on Arabian arud;

from Radduyani, Abdul Qahhar Arudi Samarqandi, Sayfi Bukhoroi and Mavloni Yusuf Ba'dii – on the Persian arud;

Shaih Ahmad ibn Khudoydod Tarozhi, Alisher Navoi and Zahiriddin Muhammad Babur - on Turkic arud, we can restore the historical process of literary creations of Central Asia and its impact to world literary mind.

The most ancient manuscripts which safely persist on Aristotle Poetics were its translations to Assyrian language. Aristotle's poetry was first translated by Aby Bashr Matta (died 932) from the Assyrian into the Arabic language. Then Yahya ibn Adi (died 960) translated it again from the Assyrian language into Arabic. Based on this translation by ibn Adi, Ibn Sina wrote comments on "Poetics". Ibn Rushd also commented on Adi's translation. In the XII century in Toledo, German Hermann (died 1256) translated ibn Rushd's comments into German. In the history of literary culture, having experienced quite a complicated fate, Aristotle's work has survived until now within the Muslim culture and Western Renaissance [29; 233].

Aristotle's key role in development of literary science lays in the fact that he, unlike other scholars, for instance, Horatius [16], brought the literary knowledge to a level of theoretical science and saved it from normativeness. In addition, theoretical understanding of poetic word as a phenomenon of artistry was initiated by Aristotle and this teaching has, with no doubt, influenced both Western and Eastern (Muslim) literatures.

Abu Reykhan Biruni treatises devoted to liberal arts had small number of lists and were kept only in few copies. Therefore, of 18 treatises devoted to the issues of linguistics, philology and prosody, practically none has survived to our days. Most his opinions on comparison of languages, verse systems, artistic language, prosody, which he expressed in his other works have been preserved. For instance, in his work title "Al-osor al boqiya an al-qurun al-kholiya" ("Ancient Nations' Monuments"), which he finished in 1000 year, he provided valuable data on culture, languages and literature of various ancient nations: Greeks, Romans, Iranians, Soghdians, Khorezmians, on various religions and faiths – Kharranians – worshippers of stars, Kibtians, Christians, Jews and Muslims. In his opinion, a language had emerged due to peoples' need to communicate with each other, and various directions of sciences had emerged due to another need – human's material and spiritual needs.

Biruni became the first in the literature science to found the comparative research of literary monuments, folklore topics and subjects of various nations and poetic systems. This

indicates that Biruni collected substantial information on literary works of various cultural areas, for instance, Central Asia, Iran, Afghanistan, India, Greece, and China.

In addition, Biruni was among the first in comparative research of poetic systems and certain sizes (Sanskrit and Arabic arud). In his work titled "India" he studied the ancient Indian poetic system of "chhanda" and Arabic arud - quantitative verse, and found common features in verse sizes under study.

Biruni said, "As some people indicate, Khalil Ibn Ahmad had heard and known that the ancient Hindus had special sizes for poetry. He, (i.e. Khalil Ibn Ahmad) had achieved substantial success in explaining and distinguishing the Arabic sizes based on special signs" [14; 158]. He thought that sizes of the "Veda" verses were very similar to the "radjaz" size of the Arabic arud. This similarity, in the scholar's opinion, was based on the similar melody and use of quantitiveness. He concluded that common feature of the ancient Sanskrit and Arabic verse systems lies in the fact that they are based on the qualitative characteristics of syllables, and spoke on possible adoption of this principle by the Arabs from Sanskrit. This opinion of Biruni has not still been disproved completely. Unfortunately, we have no data on a reason why he thought on this way. It should be emphasized that there is still not a single a priori opinion among the researchers. In Biruni's opinion, the verse performs four functions:

- Makes the syllable (speech) emotionally effective, influential, and impressive;
- Poetic speech eases its memorizing, serves to easy transmission of certain information;
- Rhythm and poetic size strengthen the text structure; it is impossible to destroy the poetic text without destruction of its size; size of poetic passage and its text turn into an indivisible whole, and, therefore, size and poetic system serve to the inviolability of the text;
- Science of verse and writing poems serve to development of many other sciences.

As seen from this, Biruni thinks that science of poetry serves to development of other sciences. Biruni had come up with this conclusion because the majority of treatises at that time had been written in verses. Therefore, it turns out that the verse serves to fixation and storing as well as development of natural sciences.

Biruni regretted that his knowledge on arud did not allow him to write a separate work on it. He spoke of limited nature of his own knowledge. However, the fact that Biruni used actively and effectively the arud as a verse system in his works is indisputable [28]. E.Talabov thinks that the Arabic arud combined in itself all existing poetic traditions that had existed prior to it. Therefore, Uzbek researcher does not exclude Biruni's opinion with respect of impact of the Sanskrit "chhanda" on it [28, 8]. However, the fact that the quantitative nature in Arabic classic poetry has its distinctive roots is nowadays beyond any doubt and this postulate is the only true and correct one.

Ibn Sina, both as a practical poet and a thinker, comprehended literature in his own deep, and justified manner specific only for him [1; 2]. Ibn Sina wrote a separate work dedicated to poetic rhymes and verse features. Later he integrated this work into his famous work "Medicine". The specific aspect of Ibn Sina's book lies in the fact that unlike Abu Nasr Farabi, Ibn Sina gave answers to and commented not only on Aristotle's "The Poetic", but on being able to come out of Aristotle's ideas, and was able to create the theory based on harmony of the new, comparative views. Ibn Sina gave his work the name of Aristotle's work. There is also a separate work by Ibn Sina dedicated to rhymes "The Meanings of Poems". Being the more coherent continuation of the ancient Greek thinking, Ibn Sina's works on poetry do not pertain to works commenting on specific verse techniques [20, 21].

Ibn Sina expressed valuable ideas on arud verse quality and rhyme as well. Ibn Sina stated that the verse consisted of metre, features of symbols, rhyme, artistic color, rhythm, i.e. sound harmony, chime. Ibn Sina's ideas about the poem's poetic objective, its influence on the human spirit and specific construction of poems are the evidence that the scientist was

liberally comprehensive. In his work “The Poetic Art”, Ibn Sina states that three things in poetry make it socially significant, overmaster the human spirit: *harmony, words and metre, figurative style*.

Two works by Abu Nasr Farabi on poetry and its objectives survived. One is “Kitab ash-Shi’ir” (The Book of Poetry) and the other one is “Risola fi-qavoniyn sinoat-ash-shuaro”(The Rules of Poetic Art). Both books collect valuable ideas that the “extraordinary” effective potential of literature, i.e. of poetry, harmony of poetry and music, types of poems, existence of relation between the metre and word make poetry a kind of art. The “extraordinariness” of poetry is the result of effect of extraordinariness of the poet’s talent. Proceeding from the idea of Aristotle about mimesis, Farabi puts that poem is the event of creation of similarity of between things and events [5; 6].

Farabi says that “words embellish the art of poetry”. For this reason, he thought that most poets were able to make other people accept their ideas and judgments. According to the scientist, keeping the metre intact will result in the perfect and finished structure of poem. However, he was not able to comprehend the exact structure of literature types and genres in a modern sense. Division of literature by types and genres in Ibn Sina’s imagination was not at scientific thinking level, too. Ibn Sina states about the influence of poetic works on people and their spirit, that poetry amazes people, boosts the feelings, and that poems “have feelings”. “In their comments on Aristotle’s “Poetry”, Farabi and Ibn Sina dwelled on epos and drama and also on types of verses, but these ideas of theirs were not aimed at interpreting more clearly the types of lyrics” [9].

Later one can see the impact the ancient Greek scientific ideology which creatively adopted in the East and the development of literary theory in Europe under this adopting Muslim influence. “The impact of East was perceptible not only in science and philosophy, but also in literature. Secular literature in Europe was formed initially in Spain, first in Arabic and then as kind of *mulammah (bélles-léttres)*. These poems were often created in genres of *zajal* and *muvashshah*, and the former was most widely developed... Before impact of the East, written literature in European countries, even in advanced France, consisted of works of religious content created in Lati by religious figures” [28, 6].

In the comments by Abu Nasr Farabi and Ibn Sina on the art of poetry the question: “What is the verse technique?” was not covered. This subject was worked out comprehensively and monumentally by linguistics scientist Khalil ibn Ahmad before them who developed the Arabic grammar. When Khalil ibn Ahmad “took to independently researching, the Indian, Greek and other poetry studies served him as such a source that the scientist absorbed certain most general ideas for his arud” [19, 20].

In studying of Arabian aruz system [22, 18, 39, 40] such Movarounnahr scientists had a great contribution as al-Jawhari (“Arud-u vurqati”), Abu Abdullah al-Khorazmi (“Mafatih ul-ulum”), Mahmud Zamakhshari (“Al-Qistas”), Yusuf Sakkaki (“Miftah al-ulum”), Yaqut Khamavi (“Mu’jam ul-udaba”) and Abu Hasan bin al-Hasan al-Marginoni (“Makhasin al-qalam”).

*Ismail Al-Jawhari* of Turkic origin was one of famous representatives of the philological science [22]. Until recently, Al-Jawhari’s treatise titled “Arud al-Vurqati” has been considered as lost. Al-Jawhari was a famous linguist of his time, author of a glossary, arud researcher and poet. He, like Abu Nasr Al-Farabi, is considered to be from the city of Farab by birth. Data have survived to our days to evidence that Al-Jawhari had an excellent knowledge of calligraphic arts. The glossary titled as “Taj al-lugha va sihah al-arabiyya” and shortly “As-Sihah” was his major work. Al-Jawhari was one of the founding fathers of four lexicographic schools – “madrasat al-Jawhari”. His work devoted to the theory of prosody was found in Atif Efendi’s library in Istanbul under number 1991. Manuscript of “Arud al-Vurqati” founded in Atif Efendi’s library by researcher Nihad Chetin, who wrote an article in

the “Encyclopedia of Islam” in 1991. In 1994, another researcher – Muhammad Sa’di Djugenli, published the manuscript already.

Al-Jawhari’s treatise is interesting for its attempts of critical understanding of Khalil Ibn Ahmad’s teaching, attempt to reform some provisions of the science of arud. Jawhari thought that there were seven bahrs, i.e. radjaz in the arud rather than eight according to Khalil. There are five samples as opposed to Khalil’s six. There are twelve sizes, and seven of them are single and five are composite. According to Al-Jawhari, total number of circles is equal to five. As Sh.S. Kalieva supposes, Al-Jawhari was guided, first, by rhythmic generality of sizes that actually existed, thus, having refused Khalil’s scheme of circles, which were not clear even for many medieval scholars. Al-Jawhari’s treatise on arud needs to be studied in detail and specifically.

Manuscripts of majority of Al-Jawhari’s works are kept in Berlin. Information about scholar’s life and works is provided in S.Brokelmann’s bibliography and Encyclopedia of Islam. Examples from Jawhari’s several poems are also given examples in As-Saolibi’s treatise titled “Yatimat Ad-Dahr” [4] As-Saolibi states that Ismail Al-Jawhari was the most famous calligrapher of his time. Therefore, some researchers think that his alias also comes from his calligraphy as beautiful as the “brilliant”.

*Abu Abdullah Muhammad Ben Ahmad ben Yusef al-Katib Al-Khorezmi* devoted a separate chapter to poetics in his encyclopaedical work titled “Mafatih ul-ulum” [17, 18]. This chapter considered the issues of arud, rhyme, poetic description tools, drawbacks of poetry. The scholar provided the encyclopaedical data on arud. 15 bahrs of arud were specified in his treatise. The scholar relies on well-known works such as “Kitab al-Ba’di” by Ibn al-Mutazz, “Naqd Ash-She’r” by Qudama ibn Ja’far and treatises of Al-Jahiz. Critical text of Al-Khorezmi’s treatise was published in 1895 by the Dutch orientalist Van Floten. Among Uzbek researchers, M. Khayrullaev and R. Bahodirov have studied the life and works as well as various structural aspects of “Mafatih ul-ulum”. Chapter on poetics has been studied by M. Ziyavuddinova.

This book known under the title of “Mafatih ul-ulum” provides opinions on arud in addition to those on fikh, Arabic grammar, history, philosophy, medicine, arithmetic, geometry, astronomy, music and other subjects. This work is composed of two large sections and 15 chapters. Each chapter is devoted to a separate area of science. Khorezmi provided historical and comparative characteristics of his time with respect of arud, qofiya (rhyme) and artistic means of verses as well as poetic drawbacks. The scholar tried to give clear, specific and justified opinions on arud. Information on 15 bahrs of arud is provided in this work. Three versions of tavil bahr, six of madid. Six of basit, three of vofeer, nine of komil, two of hazaj, five of rajazm three of ramal, seven of sari, two of munsarikh, five of hafif, and one version of each of muzori, muqtazab and mujtas are discussed in this work.

*Abul Kasim Mahmud Ibn Umar Ibn Muhammad Zamakhshari* (1075-1144) was yet another scholar of the Medieval, who studied the Arabic arud, while being of Turkic origin. His works devoted to the Arabic grammar, fikh, geography, tavsir and hadisas bare well known. Total number of his treatises exceeds 50. He enjoyed the highest respect and honor in the Arabic world. His honorable titles included “Jorulloh” – “The Almighty’s neighbour”, “Teacher of the World”, “Pride of Khorezm”. His work devoted to the Arabic arud was titled as “Al-Kistas Ul-Mustaqeem Fi Ilm-al-Arud”. Bakir al-Khasani published the treatise in Baghdad in 1969. Manuscript is kept in Cairo at the Dar-ul-Kutub. Uzbek researchers A. Rustamov and U. Kariiev studied certain philological and linguistic features of this work.

Titling of this work as “Strong Balances of the Science of Arud” bears a special meaning, and this work served as a theoretical basis for later generations. One of other titles of this work is “Four Dimensional Balance”. Zamakhshari had det an objective to study the verse wazns of poets of his time. Zamakhshari made changes to the system of *sababs*, *vataads*

*and fosilas*, which are the smallest units of arood, and specifically discusses the *wazns of solim and furoo*. He spoke specifically on drawbacks of arud. He provided a lot of examples from many poets' works with respect of *taqtee of arud wazns*.

Another scholar, who was Turkish by birth, *Abu Yaqub Yusef Ben Muhammad Ben Alias Sakkaki* devoted his treatise titled "Meeftah ul-Ulum" to the issues of poetics. In this work there are special parts devoted to the Arabic arood. I.YU. Krachkovskiy thinks that by its structure and issues under study this treatise has become a standard for further generations, and has left no chance for independence. In fact, this work started playing the role of a certain standard in philological sciences. Sakkaki divided poetics into five major parts: ilm-e arood, ilm-e qofiya, ilm-e badee', ilm-e maoni and ilm-e bayon. One of lists of this manuscript is kept in the Manuscript Fund of the Institute of Oriental Studies of the Academy of Science of Uzbekistan under inventory number 519-M.

*Yaqut al-Hamavi*'s work titled "Mu'jam ul-Udaba" [3, 4] is an anthology of poets. Literary circle, works of Central Asian authors of XIII century, who created in Arabic language, were collected and studied in this work. *Yaqut Al-Hamavi* also studied the issues of verse size, rhyme, poetic figures of these authors and provided his own interesting observations. Various aspects of works and heritage of *Yaqut al-Hamavi* were studied by researches such as I. Yu. Krachkovskiy, Kh. Khikmatullaeva, Sh. Shoislamova, N.I. Ibragimov, I. Abdullaev, B. Vakhabova, B. Irmatov, Sh. Zokirov, Sh. Kamoliddinov, I.K. Elmurodov.

In research of Persian aruz studying [36] the huge merit belongs to such scientists from Central Asia, as Radduyani ("Tarjuma al-balaga"), Abdul Qahhar Samarqandi ("Arud-i Humoyun"), Sayfi Arudi Bukhoroi ("Arud-i Saifi") and Ba'dii Mavlono Yusuf.

*Muhammad Umar Radduyani* is author of the work titled "Tarjuma al-Balogha". This work is devoted to the Persian poetics, on the course of which the Persian arud is studied as well. There are data survived to our days evidencing that Rudduyani was from Ferghana Valley by birth.

Another scholar, who studied the Persian arud was *Abd ul-Kakhkhar Samarkandi*. His year of death is known - 1493. In 1959, the Iranian researcher Muhammad Adib Khiravi published Samarkandi's treatise titled "Arud-i Khumoyun", though real title of this work is "Me'zon ul-Avzon". The treatise has not yet been studied specifically, from the viewpoint of prosody.

*Sayfi Aroodi Bukhoroi* is the next author, who wrote a work on Persian arud. His work is titled "Arud-e Sayfi" and was written in 1491. There are other titles of this treatise - "Ilm ul-Arud", "Me'zon ul-Ash'or", "Risola-i Arud", "Risola-i Sayfi"[38].

*Ba'dii Mavlono Yusef* is another person born in Andijan in addition to Babur, and who wrote a special work on arud. In his work Radduyoni indicated that Mavlono Yusef was born in Andijan. However, his treatise devoted to arud has not survived to our days

On Uzbek arud system we know only three works: "Funun al-balaga" of Shaih Ahmad ibn Khudoydod Tarozi, "Mizan ul-avzan" of Alisher Navoi and "Mukhtasar" of Zahiriddin Muhammad Babur.

Sheikh Ahmad Ibn *Khudoidod Tarozi* who lived during the period of Ulughbek's rule, is considered as the founder of research of the Turkic arud. His work on arud titled "Funun ul-Baloga" was devoted to Ulughbek.

This treatise is also known under another name - "Latoyif-e Tarozi". Zahiriddin Muhammad Babur in his treatise on arud gave Tarozi's verses as examples. "Funun-ul-Baloga" consists of five parts. Genre features of ghazal, qasida, rubai, masnevi, musammay, mustahzod, fard and others are studied in the first chapter. The second chapter is devoted to the issues of rhyme. The third part of the treatise considers the issues of artistic means and "ilm-i bayon" (science of expression). Author gave description of 97 poetic arts. The fourth

part of the treatise is devoted to the Turkic arud. It occupies the largest part of the book. The fifth part of the treatise is on the genre of muammo. The only manuscript of this treatise is kept in England at the Bodleian Library. Based on facsimile of this manuscript, the treatise was published in Uzbekistan [32, 44].

Tarozi's attitude towards arud is characterized with attempts to link the poetry in Uzbek language with balance of arud rules, and efforts to for the national arud rules. Therefore, Tarozi had brought the number of bahrs to 40 and that of branch wazns to 366. Importance of this work for the history of Uzbek literature lies in the fact that names of tens of poets, who created their works in Turkic language were mentioned in this work.

*Alisher Navoi's*, [24, 26 ] name as an arud researcher is widely known. His work titled "Mizan-al-Avzon" has been studied by Uzbek researchers long ago. Unlike his predecessors, Alisher Navoi devoted his treatise specifically to the issues of prosody and arud rather than to the issue of poetry in general. Alisher Navoi introduced many new things in the study of verses. He was among the first to start comparing the prosody and genre features of poetry with folklore features. He was the first to specifically emphasize on the features of folklore. Alisher Navoi analyzed the specifics of folklore song genres such as "tuyuk", "kushuk", "changi", "muhabbatnoma", "mustahzod", "orzuvori", "turki", and indicated that many of them had been written in the arud sizes.

In his work titled "Me'zon-ul-Avzon" Alisher Navoi defined major structural part of the science of arud as follows: a) theory of rukns; b) theory of zihofs and far'is; c) theory of bahrs; d) theory of taqte'; e) theory of wazns.

Alisher Navoi's ideas on linked nature and similarity between the Turkic arood and popular songs serve as a sign of the scholar's outstanding intellect, deep understanding of the poetry science and power of observation. Because poetic systems actually undergo lengthy stage in their formation processes as part of the folklore. In addition, Alisher Navoi mentions that he was familiar with works such as Jaami's "arud", Yusuf Sakkoki's "Meeftah-ul-Ulum" treatise and Al-Qazvini's "Talhis al-Miftah".

Alisher Navoi is seen as one of the researchers, who had substantially developed the Oriental science of arud. While Arab scholars distinguished mainly 16 types of wazn within five circles, and Farsi scholars mentioned 19 types of wazns within 6 circles, Alisher Navoi specified 19 types of wazns within 7 circles. In addition, Zahiriddin Muhammad Babur determined 21 types of wazns consolidated into 9 circles.

Zahiriddin Muhammad Babur's "Treatise on arud" is another work devoted to the Turkic arud [15, 43, 46, 47, 45] Babur's merit was that he had collected all actually used arud wazns and created the frequency mapping of used arud wazns, which had never been fixed in any other work. Babur's Treatise on Arud was studied by I.V. Stebleva and S. Khasanov. Like Alisher Navoi, Babur paid his attention to the size of popular arts and characterizes the "tuyuk", "tarhoni" and "olang".

The "Mukhtasar" of Babur played very important role in the development of national poetics and it became the noticeable book on arud for next ages. Babur studied Turkic arud in details, he revealed the historical development and burning of arud correctly, comparatively showed and synthesis of the opinions of all the scholars, and finally, created the complete national arud theory [43].

Alisher Navoi was the ancestor of studying the Turkic folklore poetic system. Babur continued this tradition and comparatively learning arud with folklore verses, especially learned some folklore genres and their poetic system. So Babur was the first scholar who continued this national tradition, the comparative study of versification. Babur, for the first time in literary history, brought up the information concerning some genres and folklore verses system (tuyug, tarkhoni, o'lang).

In the modern time the problems of arud system was studied by the several Uzbekistani scholars, on Arab arud there are some works of – E. Talabov and M.Ziyavuddinova, on Uzbek arud – Abdurahmon Sa'di, Izzat Sulton, Sodiq Mirzaev, Ummat Tuychiev, Alibek Rustamov, Saidbek Hasanov, Anvar Hojjiahmedov, A.Haitmetov, and on Persian arud – Sh.Shomuhamedov and G.U.Tuychieva.

### 3. Conclusions:

The role of scientists from Central Asia was the significant in the process of understanding and improving the literary ideas of Aristotle and on the development of the Eastern poetics, particularly the arud system.

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