

(a) ترکیبی, when two words are combined to form the qafia. Example (from the Taqwim ul aruz).

کسی کو ہم نے یان اپنا نہ پایا جسے پایا اسے بیگانہ پایا

(b) تجلیلی, employing a word as qafia which has to be split up half becoming qafia and half radif.

Example (from the taqwim ul aruz):—

موسیٰ کا عصا تھا لٹہہ جوان کا ایک ہی لٹہی سے سب کو ہانکا

CHAPTER 6.

THE CIRCLES.

1. Ibn Khalil of Basra tabulated the metres and invented a system of circles as an *aide memoire*, containing metres compounded of similar qualities.

The Oriental prosodians with their passion for anything in the form of a cryptograph or acrostic are immensely proud of these circles but, as a matter of fact, their use is not extensive and the student is not advised to spend much time in the study of them. They are included here chiefly as an object of curiosity and also to save the author from any accusation of having unduly curtailed the subject by the omission of any reference to them.

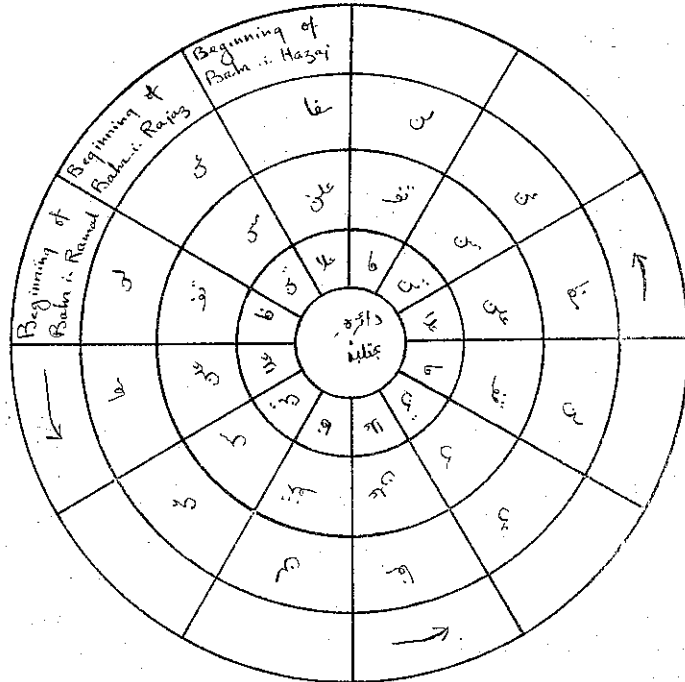
2. It will be seen that the three metres ^{مفاعیلن} مفاعیلن; ^{مفاعیلن} مفاعیلن; and ^{فاعلاتن} فاعلاتن are all compounded of one wataad-i-majmua' and two sabab-i-khaff. It follows therefore that the total of the movent and quiescent letters of each of the three is the same; or, in other words, that a complete couplet of each of them will consist of twenty-eight letters—sixteen movent and twelve quiescent. Hence, if one were to write these letters in the form of a circle starting with a wataad-i-majmua', followed by two sabab-i-khaff, as follows: مفاعیلن مفاعیلن مفاعیلن مفاعیلن, one gets the metre Hazaj. But, if one were to start with the two sabab-i-khaff, followed by the wataad-i-majmua', as follows:— عیلن مفا - عیلن مفا - عیلن مفا, the result is the same as ^{مستفعلن} i.e., the metre Rajaz.

Similarly, starting with the 2nd sabab-i-khaff, followed

by the wataad-i-majmua, as follows:— لن مفاعى - لن مفاعى - لن مفاعى - لن مفاعى, the result is the same as فاعلانن, i.e., the metre Ramal.

Thus these three metres form one circle which is the first circle, and which is called دائرة مجتلبه *daira mujtaliba*. The form of this circle is as follows:—

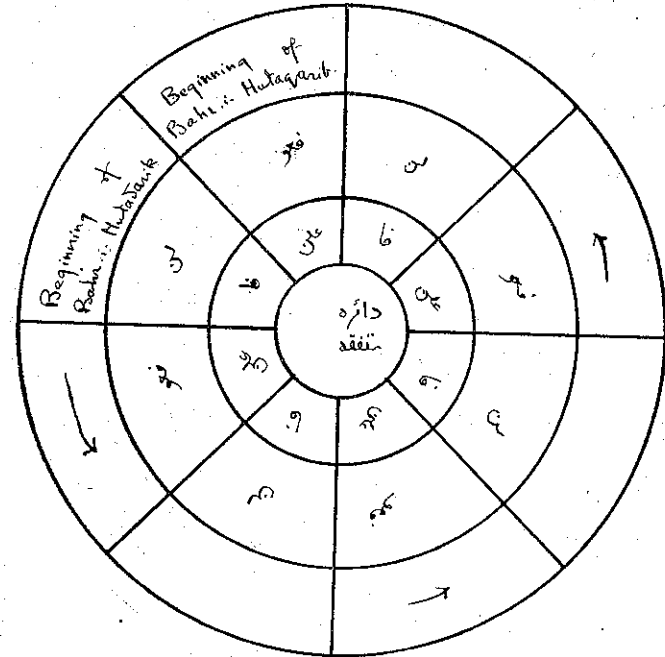
No. 1 Circle.



N.B.—The circles must be read in the direction in which the arrow points.

3. Similarly for فاعلون (mutaqarib) and فاعلن (mutadarik) is the 2nd circle, called دائرة منقعه *(daira-i-mutaffiqa)*.

No. 2 Circle.

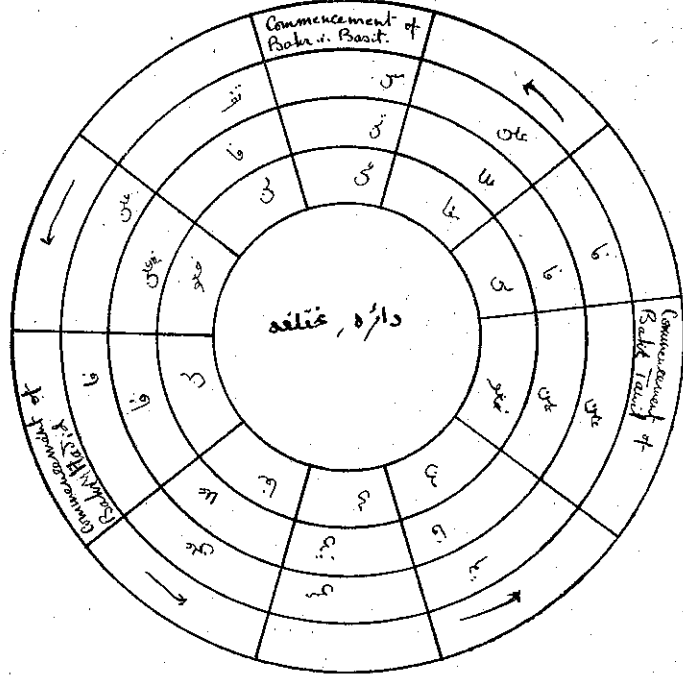


NOTE:—Khalil placed فاعلن (mutadarik) in a separate circle to which he gave the name munfarida; but Abulhasan Akhfash transferred it to this circle into which it certainly fits perfectly.

4. Similarly the third circle for the following metres:—
- (i) Basit : mustafilan failan mustafilan failan.
 - (ii) Madid : failatun failan failatun failan.
 - (iii) Tawil : faulun mufailan faulun mufailan.

This circle is called دائرة مختلفه *(daira-i-mukhtalifa)*.

No. 3 Circle.

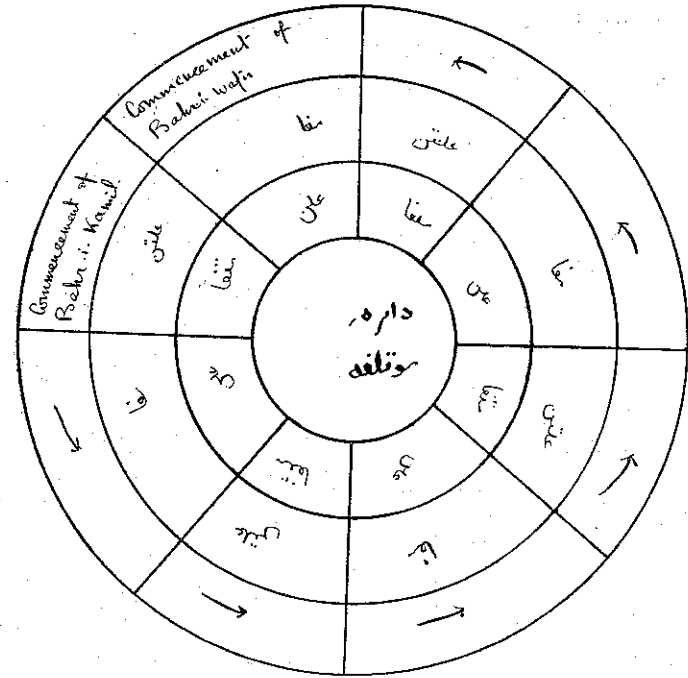


5. Similarly, for the following two metres:—

- (i) Wafir: mufailatun do do do
 (ii) Kamil: mutafailun do do do

This circle is called دائرہ موثلفہ (daira-i-mutalifa.)

No. 4 Circle.



6. Similarly for the following six metres:—

- (i) Sari: mustafilan mustafilan mafaulato.
 (ii) Mansarih: mustafilan mafaulato mustafilan.
 (iii) Khafif: failatun mustafilan failatun.
 (iv) Muzara: mufailan failatun mufailan.
 (v) Muqtazab: mafaulato mustafilan mustafilan.
 (vi) Muftas: mustafilan failatun failatun.

This circle is called دائرہ مشتبہ (daira-i-mushtaba.)

N.B.—These metres are, in order to contain them in one circle, here shewn as musaddas: though properly, with the exception of Khafif and Sari and mansarih, they are seldom, if ever, employed so.

