



On the surface of the theory of music used in the peoples of the East arrival

S.SH.Raximov

Annotation: Music has accompanied man for centuries, reflecting his work, life, feelings and experiences, thoughts and dreams.

Keywords: music, Chertma instrument, Munojat, dutor, tor, tanovar, curtain, note, word

One of the centers of ancient culture - the peoples of Central Asia have made a significant contribution to the treasury of world science and culture. They also have a very rich and ancient heritage in the field of music culture. This is evidenced by the ancient written sources on the history of musical culture of the peoples of Central Asia and the monuments found by archaeologists, which confirm the high culture of these peoples. However, during the Arab conquest (VII-IX centuries), along with other cultural monuments, written sources on music were burned and lost. Therefore, only written sources on the history of the last millennial culture of the peoples of Central Asia have survived. In the second half of the ninth century, the people's liberation struggle in Movarounnahr and Khorasan intensified, the local resistance of the local peoples to the invaders and the uprisings overthrew the Arab caliphate, and the local Tahirid and then Samanid states were established. During this period, a number of conditions were created for the development of science, culture and art. At the same time, a number of scientists from Central Asia became world famous for their scientific works in the history of medieval science. Many great scholars, such as al-Farabi, Ibn Sina, al-Khwarizmi, who wrote immortal scientific works in other fields of science, also wrote scientific works on music theory ("Musical Science"), and a whole period in the history of Oriental music. explained. These scholars played a decisive role in the formation of the theory of music used in the peoples of the East. died in He is from the Turkic tribes of Central Asia and received his primary education in his homeland. Al-Farabi traveled to Baghdad, Damascus, and then to Egypt, where he continued his education. Al-Farabi was a great musician and music theorist. He played on all musical instruments of his time. He performed melodies with great skill, especially on the flute and tanbur. According to some sources, al-Farabi invented the instrument of law and did a great deal to improve the word ud, which was popular at that time. Al-Farabi was a great philosopher, logic, mathematics and other sciences was one of the leading scholars of his time who created scientific works. The science of music was one of the sciences of mathematics, which included arithmetic, geometry, astronomy, and music. His musical works include Kitabul-musiqiy al-kabir (The Great Book of Music), Kilamu fil-musiqiy (A Book on the Styles of Music), Qitabul-Musiqiy (The Book of Music), Qitabun fi -ihsa'il-ulum (" Book on the classification of sciences ") devoted to music," Kitabun fi-ihsa'il-iqa (" Book on the rhythms of music - iqa 'classification ") and others. The scientific and theoretical works of Farabi and other scholars of the time were written in Arabic in accordance with the requirements of the time and comment on the fundamental issues of the theory of Oriental music. Al-Farabi's books on music theory are one of the most complete and famous works on the subject in the East, and have served as the basis for the writing of books by musicologists who lived and worked in later times. One of those who continued the path of al-Farabi was Abu Ali ibn Sina.



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Abu Ali ibn Sino (980-1037) was born in the village of Afshana, near Bukhara. He was a great philosopher, naturalist, famous physician, but also a great music theorist. The musical part of Ibn Sina's books "Kitabush-shifa" ("Book of Healing"), "Donishnoma" ("Book of Knowledge"), "Risalatun fi-ilmik musiqiy" ("Treatise on the science of music") and others are al-Farabi's works. has a special place in the history of world music science and culture.

Abu Ali ibn Sina did not limit himself to writing special works on music, but also included his major works on music theory in medical books. This was no accident. of course. Abu Ali ibn Sina belongs to his medicine. In his immortal works, he praised the emotional power of music in the treatment of mental illness. In particular, in several places in Ibn Sina's law "fit-tibb", musical works are recommended as a "cure program" for mental illness, and in similar works he commented on the theory of music.

There is a separate section for lab.

His works "qitabush-shifa", "qitabun-najat" ("Book of Salvation") are among them. A comparison of some of the theoretical issues of music commented on in the sources proves that Abu Ali ibn Sina in his works on music further developed al-Farabi's musical-aesthetic views and raised it to a higher level.

A special place in the history of music culture of the IX-X centuries belongs to the part of the encyclopedia "Mafatihul-ulum" ("Key to Knowledge") of the great Central Asian scholar Abu Abdullah Muhammad ibn Yusuf al-Kotib al-Khwarizmi, devoted to music theory. Al-Khwarizmi's work is one of the most important sources in the history of science and culture of the peoples of Central Asia. At the same time, they undoubtedly took into account the artistic and aesthetic power of music and its socio-educational role. For many centuries, the works of famous scholars such as Ibn Sina and al-Khwarizmi have been the main source for commenting on the music theory of the peoples of the East and have clarified the content of recent musical treatises. From the time of Al-Farabi to the fifteenth century, the subject matter and content of theoretical treatises on music (despite some differences in their content) are closely related in many respects. the pamphlets contain some controversy on some issues. The great scholar of the thirteenth century, Safiuddin Abdulmomin al-Urmawi, tried to prove that al-Farabi's theoretical considerations were inconsistent on some issues. Such discrepancies are reflected in the definition of musical acoustics, sound (savt or nagma), rhythm (iqo), the location of individual curtains on the oud, and other issues. In such disputes, the history of music of more than three centuries. The issues raised in the pamphlets of Oriental music are close to the primitive theory of modern music. There are also issues that are not found in modern music theory at all. Medieval music scholars based their theoretical views on the descriptions of al-Farabi and Ibn Sina. Music theory has been developed by Safiuddin Abdulmumin, Mahmud bin Mas'ud al-Sherazi (XIII-XIV), Khoja Abdulkadir Maroghi (XIV century), (Jamiul-alkhan). The author of the treatises "Maqasidul-alkan"), al-Qusayni, Abdurakhman Jami (XV century) and others. In the musical treatises of these scholars, the question of status is regarded as one of the greatest and most fundamental issues of music theory. Because the purpose of the interpretation of music theory was to connect it with live musical works - maqoms, and to generalize and explain the practice of music. We will briefly consider the following issues. These issues describe the theoretical and practical aspects of maqoms and the elements that make up the live music of the peoples of the East in general.



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