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## THE POLISHING OF MUSIC IN CENTRAL ASIA FOR CENTURIES

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### ANNOTATION:

**The article discusses the views of Central Asian thinkers on music, the role and importance of music in human development, education through music.**

**Keywords: drum, flag, tajweed, pattern, mysticism, ajam, bleaching, jami-al ullum, encyclopedia, classification, ghazal, pattern, melody.**

### INTRODUCTION:

With the independence of Uzbekistan, the interest in national culture has increased, and the main task today is to discover the harmony between national traditions and universal values. Today, the music culture of Uzbekistan is also going through a difficult path of development. This direction is in the process of renewal, rebirth, return to the original national foundations. The connection between the modern music of modern Uzbekistan and the art of historical music The need to pass on the best achievements of the past to future generations has always been and should be the focus of our government and the art community.

When we talk about music, it is true that its beginnings are connected with the creation of mankind. From time immemorial, people have felt the power of music and used it as a way of life.

Music plays an important role in the formation of moral and aesthetic taste, the

development of emotional feelings, as a means of enhancing creative abilities. It is a powerful tool that affects the spiritual and physical state of a person.

Oriental scholars have also used music as an important factor in the human spirit and health, and as an ointment, if necessary. The great thinkers of the East had their own views on music and even wrote books and works on music. Thinkers were well aware of the healing properties of music and used it throughout their lives. Its effect on the human psyche has been known since ancient times and recognized by philosophers.

In any period and in various civilizations, music has played an important role in the development of man. Many oriental scholars have paid great attention to this feature of music and its influence on the world of human emotions. Among them are Abu Nasr al-Farabi, Abu Ali Ibn Sina, Abu Rayhan Beruni, Fakhriddin Razi, Abdurahman Jami and Alisher Navoi. It is true that our great ancestors taught not only the sciences of public administration, but also the sciences of music, in the upbringing of worthy heirs, that is, in the education of princes, and this is important because it is preserved in historical writings.

Khorezmshah Alovuddin presented Takash with an encyclopedic work "Jami al-ulum" (Complex of Sciences) dedicated to the upbringing of Alovuddin Muhammad (reigned 1200-1220), the son of Fakhriddin Raziyu. According to the play, "Different musical

sounds are born as a result of different mental states of a person, and thus the enjoyment of music occurs. The scientist believes that "no one can have a high level of knowledge and practice in this field, except for people with the ability to think lively, strong memory and the right nature."

Al-Farabi's mastery of music The book *al-musiqa al-kabir* (The Great Book of Music) is devoted to music and classifies it into more than a dozen words. Analyzing the emergence and development of musical sounds, he also expresses his views on the ethical and aesthetic aspects of the art of music. Farabi thinks that musical instruments play different roles depending on the nature of the sounds.

In his Great Book of Music, he writes that the ancient Persian kings used trumpets during military campaigns. Some of the instruments used for military purposes - metal trumpets and percussion instruments - date back to the conquest of Central Asia by the Achaemenid ruler Cyrus. It is known that a corner harp entered the territory of our country from Old Asia.

In his works on music, Abu Rayhan Beruni mentions that the delicate nature, the emergence of people who are thirsty for music, has led to a certain development of society. The needs of this stratum of society have led to the creation of the science of music, which aims to enhance the human impact of music.

Abu Ali ibn Sina expresses his views on music in his books *Kitab an-Najat*, *Kitab al-Shifa*, and even in his *Laws of Medicine*, he emphasizes the healing properties of music. Music has always played a special role in the life of our people.

This is evidenced by the discovery of a bone flute 3,300 years ago in the village of Muminabad near Samarkand. The sounds of music express the most noble, sublime and delicate human experiences, performed by any people or nation.

The famous historian Sharafiddin Ali Yazdi in his book "Zafarnoma" spoke about the musical conferences held during the reign of Amir Temur. And the Turks, the Mongols, the Chinese, the Arabs, and the Ajamids all sang with their own pictures. "

Our ancestors knew very well how important music is for the human mind, body and psyche. According to historical records, Sahibkiran Amir Temur used to play drums, trumpets and other instruments before the battles in order to increase the morale of the soldiers of our ancestor and to give them courage. In the psyche of the soldiers who listened to such sounds, the feelings of war and patriotism were even stronger.

Even medieval miniatures depict musicians playing musical instruments alongside soldiers fighting on the battlefields during the Timurid period. From this it is clear that the musicians, using their melodies, give the soldiers a high fighting spirit. This is stated in the sources.

"During the reign of Amir Temur, the environment for the use of music was divided into political (related to government agencies and their functions), religious, educational and private. Amir Temur used military musical instruments and war songs during military campaigns. He made changes to the military functions of musical instruments, regulated and systematized their use. He also mentioned these reforms in his "Temur Tuzuklari". This chapter is called "Drum and Flag Distribution System."

Religious and secular aspirations are sometimes intertwined with the culture of Hussein Bayqara and Alisher Navoi. In particular, the recitation of surahs of the Holy Qur'an, the holy book of the Muslim world, (tajweed) at that time was much closer to secular arts, including music and singing.

All of them were diverse representatives of the intelligentsia. Secular music was also used by mystical sheikhs. Sheikh Nuriddin Abdurahmon Jami, Navoi's teacher, also wrote a separate treatise on music and composed melodies. It is said that he composed a melody called "Naqshi Mullo".

In conclusion, the impact of music on the human psyche, put forward by Central Asian thinkers, serves as a program for today's younger generation. The spirituality and worldview of young people will change. Loyalty to the motherland, love for parents helps to grow. At the same time, his love for music grows.

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