



## THE ROLE OF CENTRAL ASIAN THINKERS IN THE FORMATION OF MUSIC CULTURE

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<https://doi.org/10.5281/zenodo.10622626>

**Abstract:** The article analyzes the great philosophers who contributed to the development of the music culture of the peoples of Central Asia and their written works on music, as well as the theoretical foundations of the statuses in the past.

**Basic words:** dutor, donkey (harrak), harp, oud, flute, quarta, chang, four-stringed instrument.

It is considered one of the centers of ancient Central Asian culture. Ancient written sources on the history of the music culture of the peoples of Central Asia and ancient monuments found by archeologists serve as proof of this and at the same time confirm that these peoples have had a high culture since ancient times. It is worth mentioning that during the Arab conquest (7th-9th centuries), among other cultural monuments, we know that written sources related to music were burned and lost. Therefore, only the written sources of the history of the Central Asian peoples of the last thousand years have reached us. In the second half of the 9th century, the Soman state was established. All the scientists and philosophers from Central Asia became world famous with their scientific works in the history of medieval science during this period and also created unforgettable scientific works in other fields of science. In those times, the famous singers and musicians of their time were attracted to the emir's palace, but the musicians of the palace were not allowed to perform music in front of the public without permission. Abu Nasr Farabi, Ibn Sina, Al Khorazmi, Kawkabi, Maroghi and their successors, who contributed to the development of the music culture of the peoples of Central Asia, who were the theoretical founders of music, also created scientific works on the theory of music ("Scientific music"). Abu Nasr Farabi was one of the great figures who founded the theory of music of the peoples of Central Asia. A great philosopher, scientist, one of the founders of medieval Eastern music theory, Abu Nasr Muhammad Farabi was born in 873 in the city of Farob on the banks of the Syr Darya. Farabi is from the Turkic tribes of Central Asia, he received his initial education in his native city and went to the cities of Baghdad, Damascus, and then to Egypt, where he increased his knowledge. The great scientist was one of the leading scientists of his time who was able to create profound scientific works on philosophy, logic, mathematics and other subjects. And the science of music was considered one of the mathematical sciences. Farabi was a great musician of his time and also a music theorist. He played all the musical instruments of his time, including tunes, flute and tanbur with great skill. According to the narrations, one day Farabi visited the palace for a ceremony, and when the ceremony began, Farabi played a tune on an instrument he had perfected in front of all the courtiers who had gathered there, and when they heard this tune, everyone laughed. Then Farabi stopped and played another tune, and hearing this tune, all the assembled people wept. Everyone was surprised. Farabi sang

another wonderful tune, so that everyone who sat at the ceremony fell asleep, and Farabi quietly got up and left. Once again, we have to acknowledge Farabi's profound skills. The song Farabi played in this ceremony was "law".

During this period, the development of the science of music, the living and creation of scientists, poets, musicians (Abu Nasr Farabi, Abu Rayhan Beruni, Ibn Sina), the genre of qasida in the work of court musicians. The development of musical instruments. The annexation of Central Asia to the Arab caliphate had a certain positive significance. The Arabs, in turn, learned many things from the local population in the field of music. According to A. Isfakhani's "Book of Songs" written in Arabic, many Arabs used Central Asian melodies. For example, the first Arab singer, known as Musadjiq, visited Central Asia (among other countries) and selected various tunes and created a system of singing based on them. Another singer, Ibn Muqriz, was the first to perform Arabic verses after learning from Central Asian singers. The fact that Farabi studied the sound lines of various instruments and paid special attention to the Khurasan tanbur testifies to the great importance of local musical instruments. Musical life in the Samanid state (9th-10th centuries) Due to the active struggle of the peoples of Central Asia against the tyranny of the invaders, the power passed to the Samanid dynasty in the 9th century. During the time of the Somanids, Central Asia was not attacked by foreign invaders for almost a hundred years, which allowed the country's economy and culture to develop. During this period, encyclopedic scientists, poets, musicians: the famous mathematician and astronomer Ahmad Farghani, one of the first musical treatises in Arabic, the founder of algorithm science, Abu Abdullah Muhammad Khorezmi, became famous. It is known that Muhammad Khorezmi was the captain of "Ma'mun Academy" ("Bayt ul-hikma") in Baghdad. According to legends, when there was a debate among scientists about healing methods, one of the students asked Khorezmi - "Which do you prefer in treating people, medicine or surgery?" - he asked. Then the teacher's words, "In my homeland, they prefer the healing power of music to both of them," went down in history. From ordinary people of Khorezm, artisans to representatives of the highest class, he was close to the art of music. According to Beruni, Muhammad Khorezmshah (Mamun II) was a king who had a deep understanding of music and poetry, and gave subtle hints to the poets and musicians around him. History books also mention the names of scholars who gained attention in the field of musicology within the Ma'mun Academy. Khorezmshah Sultan Muhammad himself used to entertain himself by playing navba (series of works) on the barbat (ud). Even Khorezmshah, before embarking on important state affairs, entered it after mentally preparing himself, playing deep tunes, and adjusting his mind and emotions. The encyclopedist Fakhriddin Razi, who received the title of "Great Teacher - Sheikh Sharif" of his time, occupies a special place in the history of musicology. The part of his collection "Jome' al-ulum" dedicated to music is a very important stage between Farabi and Ibn Sina and the later periods. Razi's treatise also differs from Farabi and Ibn Sinolam's musical compositions in the Arabic language with the use of expressions in local languages, for example, the ancient name of the oud instrument was "barbat". A lot of information like the ones mentioned show that Khorezm is a musical place, where musical traditions have been honored and developed since the beginning. According to the legends: "The capital of Khorezm is Old Urganch. In the prosperous and prosperous times, Genghis Khan did not destroy Old Urganch, but most of the people who used to live in Old Urganch made music their profession. Even compared to the exaggeration of these works, the number of people in the Old Urganch city alone, who make a donkey

(harrak) to the sound of dutor and spend their buying and selling by such skills, can reach a thousand. information is available. Farobi made a great contribution to all sciences in the Middle Ages. The great scholars of Central Asia in the X-XI centuries, Abu Rayhan Beruni (973-1048), Abu Ali ibn Sina (980-1037) lived and worked. Bukhara gained great fame among the cities of the Samanid state. Bukhara became a center of culture, literature and music developed. By this time, the main genre in the work of court poets and musicians was the ode that praised and honored the ruling person. Its prelude (nasib) would be accompanied by a musical instrument. The musical instrument could sometimes be performed separately from the ode on certain nights. Along with musical poetic works in the nature of hymns, songs expressing advanced social views and moods were also created. Sometimes, in comic songs, poets and musicians laughed at the greedy and low-mindedness of the king and officials, and the hot-headedness, hypocrisy and bigotry of the priests. Often, bold words calling for freedom were hidden behind sarcasm and jokes. Such songs spread very quickly among the masses, and artists like Rudaki, a great poet and a wonderful musician (according to legend), who lived and created in the first half of the X century, gained fame in this regard. By this time, the interest in ancient epic legends and narratives, which were pictures only in folklore, grew. Professional heroic epics based on eleven-syllable mutakarib weight, with two lines rhyming with each other, were created. Firdavsi made good use of the epic of the peoples of Central Asia in creating his magnificent "Shahnama" epic. This work is also a rich source for studying the music of that time, musical life, and musical instruments.

At that time, harp and oud-type instruments, stringed and wind flute-type instruments became widespread. Uds with five-six pairs of strings tuned by quarta were used. The oud sounded like a flexible feather. Darvishali Changi assessed the oud as "the king of all musical instruments". The rud, a stringed instrument mentioned in the "Shahnama", was also widespread. The 14th-century poet Hafiz wrote passionately about his love for the sounds of dust, flute and rud. The circle is also wide. His image is often found in various miniatures of "Shahnama" and other manuscripts. Rudaki's odes mention dust and a four-stringed harp. According to the character of Farobi's sounds, musical instruments played a different role: "There are musical instruments intended for battles, and the sound of the ulama is loud and sharp. There are special musical instruments for parties and dances, for weddings and happy gatherings, and for love songs. The sound of some of them is sharp and melodious; in a word, they are so numerous and so diverse that it is difficult to enumerate them all." Thus, the performance of musical instruments developed on a large scale during the Samonite period.

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