



TRANSMISSION OF OUR NATIONAL MUSIC CULTURE, CUSTOMS AND VALUES FROM GENERATION TO GENERATION.

Shokirov Tokhirjon Nurmamatovich

lecturer of the Department of Vocal and
Instrumental Performance of Fergana State University

e-mail: alfargoniy.uz@gmail.com

<https://doi.org/10.5281/zenodo.11184289>

Abstract: This article deals with historical thinking, social philosophy, historical spiritual and cultural heritage, the decrees of President Shavkat Mirziyoev "On measures to further develop the art of Uzbek national status", shashmaqom, folklore, folk rituals. will go.

Key words: Historical heritage, social philosophy, synergetics, inheritance, Avesta, Shashmaqom, decree, desert Iraq, music, folklore, teacher-student.

In the history of mankind, there are a lot of evidences that show that any nation has a certain power only if it lives with its national-spiritual values, national culture and historical memory, which have been formed for centuries and have passed the tests of time. There is no doubt that the Uzbek people, with their great state history, customs and traditions, their contribution to the development of world civilization, and their national characteristics, which are rightly recognized by the world community, are among such nations.

The same opinion can be expressed about the President's Decree "On measures to further increase the role and influence of the sphere of culture and art in the life of society". All spheres of human life - economy, politics, agriculture, construction or education - all of them rely on the perfection of national culture. "Any society faces a historical choice in relation to historical heritage. There is a question of what to take or not to take from the past, what to use or not to use. Without solving these issues, the society will not develop forward."

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"Self-awareness begins first of all with the study of the past, with the need to know history," writes N. Joraev, "In fact, every person who understands himself, who understands himself, is born into what kind of family." , seeks to find out who his ancestors were, what their ancestors did and how they lived. They are proud of their virtues and heritage."

Historical thinking is a guarantee of self-awareness. To certain knowledge,

A person with a worldview, independent approaches to events and events strives to find his place in existence, social environment, and surroundings. The most important thing is that historical thinking encourages a person to achieve spiritual perfection and to create his own future by studying the heritage of his ancestors (on the basis of inheritance).

Social philosophy studies colorful, internal conflicts, constantly changing, and sometimes non-repeating, synergistic events and phenomena of social existence. Since they are reflected in the socio-philosophical heritage, the attitude towards them, for example, inheritance, example, devotion, is diverse and sometimes contradictory.

It is known that the natural and socio-geographical environment has a great influence on the worldview, spirituality, and historical cultural heritage of peoples and nations. The cultural heritage collected by man is a unique object that must be mastered by man. This object determines the spiritual life of a person - worldview, faith, spiritual aspects of lifestyle. These factors also affected the folk art and national musical culture of our people. For

example, in Zoroaster's book "Avesta" we do not see the plot of the struggle for the throne, in which the struggle between good and evil, light and darkness of our people

we come across metaphysical, spiritualistic observations about struggle. So, the people of our country thought about the creation of the world, good and evil, human nature, virtues, faith and divine powers even three thousand years ago, and expressed these religious and philosophical views in their oral creativity, mythology, practical art and expressed in his spiritual heritage.

Our spiritual heritage, which is the oldest petroglyphs and inscriptions created by the thinking and genius of our ancestors, examples of folk oral creativity, is our inheritance.

based on which has reached us. In particular, the fact that oral cultural heritage of mankind, such as Katta Ashula, "Shashmaqom", Askiya, has been included in the Representative List of UNESCO is a proof of our opinion.

An integral part of the rich spiritual world of the Uzbek people is the samples of the national musical heritage coming from the depths of the centuries.

President Shavkat Mirziyoyev's "On measures to further develop Uzbek national status art" (November 17, 2017), "On holding the international status art conference" (2018 April 6, 2018) and the Decisions "On holding the International Charity Art Festival" (November 1, 2018), as well as "The role of culture and art in the life of society and the The Decree "On measures to further increase the secret" is of great importance in terms of raising the social status of the national musical heritage. When we talk about classic statuses, naturally, in our consciousness, the image of master artists who showed spiritual courage and bravery in the difficult conditions of the recent past is embodied in the way this priceless value has reached us. In this place, the image of Yunus Rajabiy (1897-1976), an honored son of our people, a great representative of the Rajabi dynasty, a famous composer, singer and musician, People's Artist of Uzbekistan, academician, arouses special feelings of respect. After all, there are many exemplary examples for today's generations in the life and creative activity of the great teacher.

In its time, there was classical palace music - the perspective of "Shashmaqom, asri" the fate of artistic traditions has become abstract, moreover, the value of this art has been denigrated by "leaders of culture" in expressions such as "boring art left over from the feudal system" in official and unofficial circles. Yunus Rajabi showed an example of courage in preserving such a masterpiece of our musical heritage, theoretically and practically mastering it, delivering it to the next generation and keeping it intact.

Statuses have been passed down from generation to generation, mainly in the form of oral tradition. These musicians and singers, who are skilled performers of classical music, studied at the traditional teacher-disciple school. At the same time, in the central cities, a unique and unique performance school and styles of statuses were formed. Now it is possible to study and continue these age-old traditions consistently and perfectly. Of course, there is also the issue of combining "traditional" and "innovative" methods in the educational process, which is a requirement of the current era. Our elders did not call music "food for the soul and strength of the soul" for nothing. Education is also very important in terms of getting spiritual energy from national music.

These cautionary words, written by Professor Abdurauf Fitrat almost 100 years ago, are still relevant today. After all, the processes of "popularization of cultures" that are accelerating on a global scale are also affecting our musical culture.

By the first quarter of the 19th century, Khorezm status was established in the palace cultural environment of the city of Khiva. Also, Fergana-Tashkent status roads spread through the large cities of Tashkent and Fergana Valley - Kokand, Andijan, Fergana, Namangan, Khojand, Kuva, Osh and Shymkent. . By the 20th century, due to certain political and social events, the traditional forms of Shashmaqom, Khorezm status and Fergana-Tashkent status roads, which were inherited from great ancestors as a priceless value, changed radically.

In Uzbekistan, academician Yunus Rajabi published Shashmaqom twice in sheet music, and in 1959 he created the "Maqomchilar Ensemble" at the TV and Radio of Uzbekistan, which included the famous "Shashmaqom" series and "Fergana-Tashkent maqom yollari". He put his mothers on a practical path, connecting them with the spirit of the times. The recording of Khorezm maqams in the form of a complete series (that is, both chertim and aytim yolyari) by the passionate artist Matniyoz Yusupov and published in 1958 in volume VI of the collection "Uzbek folk music" is also a scientific from a practical point of view, it has become insignificantly important.

In the new era, the classical music of the Uzbek-Tajik peoples "Shashmaqom" began to walk boldly and gloriously on the world stage. In this regard, in 2003, the UNESCO international organization declared "Shashmaqom" as a masterpiece of the world's intangible cultural heritage, and in 2008, at the 3rd session of the Intergovernmental Committee on Intangible Cultural Heritage, it was included in the representative list of the intangible cultural heritage of humanity. It was an important event that a special program was adopted for the preservation and promotion of mothers in new conditions.

This musical heritage, like other genres, has survived to our time mainly through the oral tradition (without notation), that is, oral creation, oral performance and oral learning (transmission). Considering this nature of musical heritage, scientists define folk music as a kind of folklore, more precisely, folk oral creativity, and sometimes use the concept of "musical folklore" in relation to it. Because "folklore samples are created, spread, developed in conditions of live oral performance, and they are said, performed, sung and shown in such conditions." Therefore, the concepts of "folk music" and "musical folklore" are synonymous.

Seasonal ritual songs, which are a meaningful part of folk art, reflect the worldview, philosophy, faith of our ancestors belonging to the oldest and later historical periods, in a word, its spiritual world is reflected in its own way. It is noteworthy that most of the songs of this type were created in connection with the beautiful spring season and its main date - Nowruz holiday. For example, seeing a Stork in early spring ("Stork came") is a sign of happiness, while the crane ("Argamchi") that flew early "foreshadowed" the early spring. As a rule, those who first saw the ambassadors of spring rushed to inform others about it. For this purpose, the evangelists sang special songs ("Laylak keldi", "Argamchi", etc.).

In the masterpieces of professional music, which grew up on the basis of folk music and reached us through the tradition of teacher-student education, the deep inner world of our talented great ancestors, philosophical thoughts, lofty, melodic genres are integrated with musical folklore. It was formed and developed independently. However, these samples belonging to professional music cannot be evaluated as folk music creations in the same sense. After all, these types of genres, which are the products of the work of master composers, have a relatively complex form and style, wide-breathing developed melodies, and

singing paths are mainly based on the classical poetry of aruz weight, as well as "master- student"

It differs from musical folklore in aspects such as professional qualifications and special skills formed in the traditional school. After all, professional music genres are high examples of classical music that has matured orally and passed down from generation to generation through the tradition of "master-disciple".

In conclusion, the classical music samples, which are the living expression of deep thinking and perfect spirit of our talented great ancestors in the sounds, are the unique and refreshing melodies and sayings of our nation, rich in spirituality, coming from the depths of long centuries, the creator of the great state It serves as the soul and life force of our society today.

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