



RATIONAL USE OF THE MUSICAL ART OF MEDIEVAL ORIENTAL ALLOMAS

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<https://doi.org/10.5281/zenodo.7794519>

Summary: In this article eastern mentioned about the ideas that eastern scholars treated different illnesses with the help of music. Precisely the author investigated Ibn Sino's opinions about the role and importance of music in medicine. Besides there was mentioned the ideas of other nations related to musical treatment.

Key words: medicine, music, scholar, tradition, harmony, emotional, recovery, melody song.

In educating the growing young generation as a mature, perfect person in every possible way, hesh undoubtedly plays a decisive role in historical memory, culture, enlightenment, the scientific heritage of our great allies. Therefore, in the period of independence, great work was carried out on the study of the life and invaluable heritage of our great ancestors, the improvement and preservation of their steps, our national spirituality is developing.

The great allomas claim that the restraint or candor of music also has its effect on the human mood. The treatment of the body with music was tried in practice as early as the time of our grandfather Abu Ali Ibi Sino. The treatment of the soul and body was carried out in a proportional way. The one who heard the pleasant melody forgot his pain. The recovery process is accelerated.

In Eastern medicine, healers widely used methods of treating patients with medicinal herbs, animal organs, various minerals, as well as healing waters, salts. Healers paid great attention to such ailments as the naturalness, harmlessness of healing items and the fact that they did not provoke other ailments. But, in addition to physical diseases, a person also experiences mental, mental disorders, in the treatment of such diseases, representatives of Oriental Medicine have made extensive use of music. Since ancient times, healers have treated patients on the means of music, singing, dancing. Such a method is present not only in us, but also in the medicine of all peoples. For example, ancient Egyptian healers had good results in treating patients with Tone support. And Chinese healers, depending on the patient's illness, recommended to them the only medicine of musical therapy - the benefits of singing-songs [6]. It should be noted that the National Music of Uzi is formed on the basis of the Dune vision, mentaletiti, religious and moral values of every nation and the economic lifestyle.

Abu Ali ibn Sina, in his (book ush-healing) work, devoted a chapter to the issues of healing with music. In this work he writes (It is necessary to be a healer to be the perfect person. If the healer does not know Nazm, does not understand music and art, he cannot become a healer. Music gives a person an enirgia of spiritual and spiritual nourishment. The soul in him loses anxiety and violence. Listening to gentle music for half an hour every day in a cool and dark room, in the language of modern medicine, reduces the hormone cortisol, which is called stress in the blood. When, in the process of listening to music, the eyes are closed and breathed lightly in one rhythm, the effect of this is even stronger than a bushing massage.

Today, in science, in particular in the field of medicine (music therapy), the so-called direction has not appeared in vain. Experts are even treating patients left over from the tongue with a musical instrument due to a stroke. Sometimes healthy parts of the brain are donated to the injured parts, and the person left with the manure begins to sing.

Ibn Sina advanced doyr's views on the use of music in medicine in ASAS such as "Tib qonunlari", "Kitob ash-shifo". Including: "to strengthen the client of the child, you need to apply two things. One is to vibrate the child slow, the other is music and allusion, which has become a habit of saying it to put him to sleep. Looking at these two, the child's talent for badantarbia with his body and for music with his soul is generated"-says [9].

Alloma compared the human heart rate (pulse)with the tuning of the ud instrument [2:138]. As far as he is concerned, the pulse is consistent with the timbre and rhythm of the music: "you must know well that the pulse is embodied in a natural subtle musical axis. The addition of sounds in musical art reflects the proportionality of the acute period and severity of the disease, and this determines the time between rhythms" [5:109]. The" book ash-healing", a piece dedicated to music, is also spoken of in this context, stating that " one of the things that affect the senses is sound, which is characterized by its inherent likability. The human soul takes a break from every pleasant Nag," and it is encouraging that the patient should choose music and oxang suitable for him based on his character. This means that when we hear music, a change occurs in all our body parts and our permission, and the adaptation of music to zinc and the body is cured of diseases. It is possible to know that Ibn Sina, in combination with being a mature healer of his time, was even better aware of musical knowledge by mutoaling his works. Alloma applied music to medicine not only as a method of treatment, but also made extensive use of musical knowledge to explain certain medical processes to others. According to the confirmation of historical facts, Hippocrates used music to treat seizures and insomnia. The ancient Roman healer Galen, on the other hand, argued that the snake used music as an anti-poison in the treatment of patients bitten by other venomous animals. Also in Ancient Egypt, under the sounds of music, the midwife was admitted. And in ancient India, it was customary to treat injuries acquired on the battlefield with music.

One of the allomas that tried to reveal the influence of music on a person not only on aesthetic pleasure, but also on mental state was Al-Kindiy. In his opinion, music is a medicine that affects the human psyche. Sources report that Al-Kindiy treated a paralysed son of a merchant via taralg'an kuy from the UD instrument [8]. The second source quotes Darvesh Ali Changiy as treating a patient with the music of a dust instrument [10].

Another medieval alloma, Alisher Navoi (1441-1501), in his" Majolisun nafois", revealed the soulful, healing, and orombative effects of music and art. He himself was a bokhabar, directly from the science of music, and was well aware of the influence of music on the human mind and psyche. Abdurauf Fitrat writes in his book" Uzbek classical music and its history " that Nawai learned the science of music from a prominent musicologist named Khoja Yusuf Burkhan, who was well versed in music theory and Practice [4]. Navoi places great emphasis on such issues as the role of music in a person's life and its influence. We can see in his works that the role of melody and oxang in the treatment of people is incomparable, alloma, who is aware of the science of music and tib.

Navoi's teacher Abdurahman asked Jami (1414-1492) to write a work on music. After that, Jami created the work "Risolai musical". In the work, alloma views music as a determining factor in the unity between man and nature, and at the end of the work, the bunj heritage of

our people touched on the influence of "Shashmaqom" on human fasting [7]. According to him, each status in the "Shashmaqom" captures the physical (courage, strength, strength) and mental (lust, chastity) state of a person in proportion. This directly affects the health of the body and soul.

In their views, eastern allomas promoted music as a healing factor for the spiritual world and spiritual image of people. In Oriental Medicine, diseases are divided into two large groups: mental and mental disorders and physical diseases. Eastern allomas have also been said to be necessary to correct the patient's mental world as a primary action in the treatment of Hatto physical disorders.

Today, music is used in modern medicine not only in the implementation of RHUs diseases, but also in the implementation of complex jarrahliks. In developed countries of the world, courses "music therapy" are organized. Hence medieval eastern allomas have gained valuable information in their research that music is a source of healing properties as well as benazir in the treatment of the human psyche. Today, however, these views have gained a place in world culture, not only as a world music achievement, but also as a specific system of traditions of Eastern medicine.

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