

# MUSICAL CULTURE OF UZBEKISTAN: PAST AND THE PRESENT

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**Abstract:** the article is devoted to the formation and development of culture and musical art of Uzbekistan at different historical stages, the branch of national culture has passed a colossal and fruitful path of development. The development of the musical culture of Uzbekistan is associated with ancient origins. Outstanding scholars of the East, such as Abu Nasr Farabi, Abu Ali Ibn Sino, Muhammad al- Khwarizmi, Fakhruddin Ar-Razi and others, left valuable information about musical science and the history of performing arts in their treatises. Uzbek musical art is represented in all spheres of creativity: pedagogical, performing, research and educational.

**Keywords:** culture, musical art, musical traditions, musical instruments, folk melodies, composing.

## МУЗЫКАЛЬНАЯ КУЛЬТУРА УЗБЕКИСТАНА: ПРОШЛОЕ И НАСТОЯЩЕЕ

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**Аннотация:** статья посвящена становлению и развитию культуры и музыкального искусства Узбекистана на разных исторических этапах, ветвь национальной культуры прошла колоссальный и плодотворный путь развития. Развитие музыкальной культуры Узбекистана связано с древнейшими истоками. Выдающие учёные Востока, такие как Абу Наср Фараби, Абу Али Ибн Сино, Мухаммад аль-Хоразми, Фахруддин Ар-Рази и другие, в своих трактатах оставили ценные сведения о музыкальной науке и истории исполнительского искусства. Узбекское музыкальное искусство представляется во всех сферах творчества: педагогической, исполнительской, научно-исследовательской и просветительской.

**Ключевые слова:** культура, музыкальное искусство, музыкальные традиции, музыкальные инструменты, народные мелодии, композиторское творчество.

**Introduction.** In the Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis, it was mentioned that science and education are of paramount importance for increasing the intellectual and spiritual potential of not only young people, but also our entire society. Where science does not develop, there is regression, the backwardness of society in all spheres. The great thinkers of the East said: “The greatest wealth is reason and science, the greatest inheritance is a good upbringing, the greatest poverty is the lack of knowledge” [1].

With the gaining of independence of Uzbekistan, respect for the past and the study of the historical heritage of ancestors have been elevated to the rank of state policy. Culture consistently went through all stages of development, as well as a person in particular. Throughout the existence of mankind, it has developed, opened up new boundaries for the vision of the world. The concept of "culture" is used to characterize certain historical epochs, specific societies, nationalities and nations, as well as spheres of activity or life. Culture (from Lat. Cultura - cultivation, development), a historically developing set of material and spiritual values created by mankind. Each social formation has its own culture associated with the level of development of the productive forces and the corresponding societies, forms of human life [4]. Monuments of fine art related to the culture of the Kushan period, which depict musicians, also tell us about old musical traditions. One of them is represented on a frieze with a stringed harp-shaped instrument in his hands, another with a wind instrument similar to a flute, and the third with an oblong-shaped double-sided drum. From this we can conclude that the Kushans and Sogdians knew the main types of instruments and used them both solo and in an ensemble.

In the 10th century, a kind of "renaissance" took place in Central Asia. It consists in the fact that the Samanid cities: Samarkand, Bukhara, Herat, Gurganzh and others - are becoming leading scientific and cultural centers. Local traditions are being revived in all fields of science, literature and art.

Of interest is the work of the scientist Ahmad Usturloby as-Sagoniy at-Termiziy, which embodied not only his own scientific views, but also the views of his contemporaries. The author notes the activity-oriented personal development of the personality and the distinctive (traditions, customs) features of this period. Uzbekistan is a country of ancient high culture. In the descriptions by eastern authors of the construction of

ancient cities, mausoleums, the Kyrk-Kyz madrasah is also mentioned. The palace Kyrk-Kyz ("Forty girls") located in the Surkhandarya region, the city of Termez, was built in the IX-X centuries - it is an amazing work of art of ancient architecture. A huge palace with competent architecture, speaks of a peculiar style and high skill of the builders-architects. Cultural studies belonging to scientists and thinkers of the East, for example, Ahmad Usturlobiy, Rukhaidai Davron, Khuraida binti al Hakim at-Termiziy, Saman Ashur, Hamza Hafiz Kokildor were associated with the Kyrk-Kyz academy for girls with the observatory located in it. According to the works of Al-Hakim at-Termiziy and his follower Varroke Termiziy, the pupils studied in the madrasah and the students were examined by them. The madrasah organized the study of such sciences as materialism, morality, geometry, selfless devotion, jurisprudence, music, algebra, geography, weaving, archery, fencing, mountaineering, interpretation of the Koran. It should be noted that 40 girls from different countries studied conditionally in the Kyrk-Kyz madrasah, regardless of their religion, nationality and ancestry. After graduation, the graduates subsequently trained and educated their fellow villagers in their cities and villages. In the book by Akhmad Usturlobiy "Ilm un nuzhum" talks about the madrasah for girls Kyrk-Kyz. About Ruhaidai Zamon, daughter of Abu Bakr Varroke Termiziy, who was one of the most educated women of that time. There are many legends about this monument, according to one of them, the women who lived in the Kyrk-Kyz fortress made a huge contribution to the development of culture and science. Their names are associated with scientific discoveries, which are mentioned in such works as "Ilm un nuzhum" by the scientist Ahmad Usturlobiy as-Sagoniy at-Termiziy (VIII-IX centuries).

Thus, it should be noted that the existence of the Kyrk-Kyz madrasah is proved by the fact that in the east they attached great importance to the study of girls and even sent them to study in distant countries. The book by Ahmad Usturlobiy as Sagoniy at-Termiziy "Ilm un-nuzhum", which we were guided by, proves how educated the women of the East were already at that time. The invaluable heritage left by the ancestors to future descendants ensures the continuity of generations in both cultural and social development.

**Main part.** The relevance of this work is due to the special conditions for the development of culture at the previous stages of the cultural development of the individual. In the current cultural situation, the question of the role of general art upbringing and education acquires a special role. The importance of art in the formation of personality since time immemorial. The true role of art in human life is revealed at the end of the 20th century. M.S. Kagan emphasizes that each generation assimilates or processes the past culture, thereby developing its own culture. The philosopher wrote: "Culture is a set of results and methods of activity of a collective subject - human society" [3, p. 120-121].

The current stage in the development of domestic pedagogical thought and practice is characterized by radical changes in the system of spiritual and moral values that underlie the education and upbringing of the younger generation. In search of landmarks, let us turn to the values of the past.

The aim of the study is to provide a systematic historical and typological culturological understanding of the problem of artistic development at different stages of the formation of culture and art. As a result, it is supposed to identify the function of culture at different historical stages, in the development of a person's essential forces at different stages of life. The inclusion of each person in the past, present and future of culture. Today there is a need to understand education as a mechanism for the development of culture based on both socio-cultural realities and cultural orientations. This is evidenced by ancient written sources relating to the history of the musical art of the peoples of Central Asia, which prove the presence of a high culture of these peoples. Their best examples were highlighted in the works on the music of the Central Asian scholars of the Middle East Al-Farabi (9<sup>th</sup>-10<sup>th</sup> centuries), Ibn-Sino (10<sup>th</sup>-11<sup>th</sup> centuries), Al-Khorezmiy (11<sup>th</sup> century) and Fakhruddin Ar-Razi, which became a composite partly in the European musical-theoretical science, which received brilliant development in the subsequent era. Al-Farabi, in his works devoted to music, substantiated the theory of the music of the East. His works dedicated to music are "The Big Book on Music", "The Book on the Methods of Music" and others. Al-Farabi's books on music theory were the most complete and well-known in the East and served as a source for the works of subsequent scholars of musicology. Farabi regarded music as an integral part of the model of happiness, or harmonious being. According to his socio-ethical views, musical art is a conductor of virtue, a guarantor and at the same time a sign of happiness and virtue.

Over the centuries, Uzbek music was very original, and the genre variety included lullabies, labor and holiday melodies. During the years of independence in Uzbekistan, special attention is paid to national and universal values, this is of great importance in the restoration of traditions in the art of music. "The development of musical art on the basis of the national musical heritage of our people and the brilliant achievements of the world musical culture, the rise of musical education to a qualitatively new level" [2].

One of the most important means of musical heritage is the Uzbek folk lullaby "Alla". These songs concentrate the age-old wisdom of the people and their immense love for children. In all phases of historical development, the people wanted to see each individual as an active and worthy member of their society [5, p. 1]. Introducing him to the culture of his people, and folk songs are a storehouse of wisdom and knowledge. Lullabies that have been living among the people for centuries have a huge moral and aesthetic potential. Ibn Sino wrote: "To raise a worthy person, one must adhere to two things from childhood: the first is to quietly rock the child, and the second is to sing lullabies to him before going to bed." It is known that a child begins to learn about the world around him long before his birth. To create favorable conditions for the development of the

intellect of the unborn child, a pregnant woman should do everything for her pleasure - engage in activities related to creativity, be interested in art and improve herself in every possible way.

Global changes taking place in culture at the end of the century necessitate the cultivation of those forms of activity that contribute to the formation and development of this integrity. The attitude to traditions and scientific views of the composers of Uzbekistan were formed under the influence of the historically established priorities of different national schools, as well as their own creative composer experience accumulated over the years. In this aspect, it is important to note the literary and critical heritage of 20th century composers such as K. Debussy, M. Ravel, B. Batok, S. Prokofiev, D. Shostakovich and others. Their thoughts on musical creativity are compared with the opinions of Uzbek musicologists and composers. The accumulation and generalization of the views of composers from different national schools help us in a creative explanation of the essence of folklore, traditions and modernity.

Scientific interest in the creative process of composing in Uzbekistan is of great interest today and abroad. The works of R. Abdullaev, H. Rakhimov, M. Bafoev, M. Otajanov were highly appreciated. In this sense, an attempt to theoretically comprehend their own creativity by Uzbek composers fully correlates with the principles of world musical culture.

**Output.** Thus, the analysis of the data obtained indicates that the Uzbek culture is the quintessence of the cultures of Central Asia, but with all this, each region has its own unique shades. History and modernity are inseparable, they form a connecting thread between the past and the present. The genesis of the pedagogical ideas of the great scientists-encyclopedists contributed to the development of education, instilling universal human spiritual and moral values, and the fulfillment of this requirement created conditions for further development, strengthening the place of music education in the world educational space.

The musical heritage of Uzbekistan today is represented by an extensive instrumental range. The highest guests of our sunny land enjoy the musical heritage of the republic. Uzbekistan is justly proud of its musical culture.

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