



## MUSICAL REVIEWS IN EASTERN SCIENCE

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### **ABSTRACT**

*Eastern science is highly regarded in music. In particular, Alisher Navoi's progressive ideas about music are still valuable today. At the same time, music was rated as sophisticated art at the beginning of the 20th century. The article discusses the views of Alisher Navoi, Abdurauf Fitrat and Abdurahman Saadi on art and music.*

*Key words: Majolis un-nafois, mughani, ud, tanbur, surud, advore, oriental music notes, art, word art, music, sculpture, classification, architecture, dance.*

### **INTRODUCTION**

In Eastern science, the attitude to music was very high. Many orientalist consider music a refined art. The great thinker Navoi occupies a great place in world civilization thanks to his multifaceted creativity and rich literary and scientific heritage. His priceless masterpiece Hamsa, Hazoyn ul-maoni, the philosophical poem Lison ut-Tire and other works are of great importance. This work is one of the great sources of literary criticism. It is also an invaluable book by the great Navoi about the creators of Maorunnakhr and Khorasan. Speaking of creative people, he gives an objective assessment of many talented musicians. It can be said that this book reflects Navoi's love for music and his love for it.

### **LITERATURE REVIEW**

The work consists of 8 sessions. At his first meeting, two musicians were discussing. First: "Хожа Абдулвафойи Хоразмий (қуддиса сирруху) кибори авлиёдиндур. Адвор ва мусикий илмида дағи маҳорати бор эрдиким, рисоласидан маълум бўлур» ("Khoja Abdulwafoyi Khorezmi (quddisa sirruhu) is a great saint. "I have deep knowledge in the field of counseling and music, and this is clear from his treatise.") - 1.7. According to Navoi, Khoja Abdulwafoyi was well versed in the Khorezm theory of music, oriental notes and music, and even wrote a treatise. Second: "Mevlana Sahib Balkhi is a master of poetry. I have

associated their ghosts with their works, and I will testify to their superiority” (1.15). Mevlana Sahib Balkhi is a talented poet, he owned music and even sang his own gazelles.

### ANALYSIS

The second session of the book confirms the participation of three musicians in music: “Khoja Yusuf Burhan is a close-knit descendant of the Hazrat Sheikh ul-Islam Ahmadi Jami (quddisa sirruhu). He used to be a beggar among the poor and the poor. He was a well-educated and educated musical person and studied in poverty. In his poetry there were more musical gardens. I associated the action of Isfahan with this byte:

Расид мавсуми шодию айшу тараб,

Агар гадо ба муроди диле расад чи ажаб»(1,46).

(The holiday season is full of fun

If you want to be a cheerleader ")

According to the poet, Khoja Yusuf Burhan was versed in being a poet. He also sang his poems. The song "Isfahan" is associated with the byte of the poet. He also worked in Navoi. Next musician: “Mavloni Riyazi is a Samarkand. Music, adoration, assault, disrepair and strange rituals would not be lost”(1.54). Mevlana Riyazi was also familiar with music and many other disciplines. As you know, the uncle from Navoi were smart and creative people. One of them was Mohammed Ali. Navoi wrote: “There was a poverty line. He wanted more music. It was good. He was well versed in music”(1.62). It is worth noting that Muhammad Ali Garibiy was well versed in music and knew how to play several musicians. Navoi writes about Mavloni Solimi at the third meeting of the book: “It belongs to the people of Iraq. In addition, oud and tanbur were taught, and music was also classified (1.76). This means that Mavloni Solimi has mastered new musical instruments such as oud and tanbur. The fourth session of the book contains observations of a number of performers, four of whom are also involved in music. Among them: “Pahlavon Muhammad Goshtigirkim ... this is a unique era in music and fascinating science” (1.108). It is worth noting that Navoi Pahlavan Muhammad was well versed in the musical theory of advocacy, the old musical style of oriental music. Hafiz Muhammad Sultanshah was a Hushaf (1118). Poets such as Khoja Kamoliddin Hussein and Khoja Abdullah Sadr also mastered music and gained fame in this field (1,132).

The fifth session of “Majolis-al Nafais”(“ Collection of refined”)highlighted the skill of Mir Habibullah (1140).

It is clear that the thinker Alisher Navoi, as one of the most famous scientists of his time, expressed his attitude to the creators. The above valuable information about more than a dozen poets who are well versed in musical science, theory, oriental music, the development of musical instruments and writing their own poems, indicates the development of music in the fifteenth century. Moreover, the most important feature of the artists of that time was that their work became more and more perfect with music.

In addition to Navoi's “Majolis-al Nafais”(“ Collection of refined”), the pages of works of art also reflect scientific views on music and musical instruments. The great thinker wrote several musical terms in his diwan “garoyib- al sigar” (“Wonders of Childhood”), in the epic poem “Saddy Iskandari”: melodies, songs, composers, makeup artists, drummers, musicians, stuffy, carrots, musicians, musicians. He also used such terms as evidence of what he knew about the theory and practice of the great poet.

Муғанний уруб чангга забонда жанг,

English version:

Mugani plays the chang (musician instrument),

Hey-hey, ulan, jon ulan,- the poet writes. There are implemented the terms mugani, chang, melody. “Hey-hey, ulan , jon ulan”- the first line of the folk song (It is special song for wedding party). In other words, the poet admits that the Mugani singer sings in the chang (musician instrument). The work of the most educated writers (jadids) is the most great deal in the field of literature and music. In addition to fiction, writers such as Fitrat and Cholpon paid special attention to science. Abdurahman Saadi, who at that time was known as a literary critic, identified and combined in his works a unique combination of fiction and fiction. They paid great attention to secular science. The views and valuable ideas of these artists on cleansing music play an important role in the development of contemporary art. The opinions are expressed in Fitrat's " The Rules of Literature" (“Адабиёт қоидалари”) and A. Sady's "Textbook of Applied and Theoretical Literature"(“Амалий ҳам назарий адабиёт қоидалари”) confirms this approach.

Although the work of Abdurauf Fitrat's “The Rules of Literature” is devoted to the problems of literary criticism, his views on art and music is also in deserved attention. In this book, Fitrat first describes the word “art” as follows: “Art is a vocation in the dictionary: if a

person acquires something and produces it well, this is his art” [2, 68]. Fitrat seems to interpret the word art in a broad sense. He explains the word beauty as a thoughtful profession. Indeed, the profession takes many years of study and training. The same applies to art. It can become art only when it reaches a professional level.

Continuing his thoughts, the scientist writes: “A living person has many desires, desires, hopes and needs. He rejoices when he does, and when not, he rejoices. A person is affected by various events around him, from current events, from various phenomena, from the misfortunes of other people to happiness: joy or sadness” [2, 68]. Indeed, changes in the human psyche: internal experiences associated with their joy or sorrow must somehow manifest themselves. “Everyone wants to express their joy and sorrow to others and make them feel the same” [2, 69]. It is worth noting that Fitrat expresses the process of the origin of art and at the same time continues to enrich the Uzbek dictionary. In particular, the word “emotion” forms the word “excite”.

In his point of view, there should be feeling or good to express their joy and sadness. Recognizing that this tool is an art, he writes: “The art of creating a wave of heart, thought, emotions using words, sound, color, shape, letters, movements and creating the same wave in others.” [2, 68]. When he considers materials, the means by which he creates art, Fitrat refers to the important "goods" that he created in the course of human life: words, sounds, colors, letters and movements. In fact that, words are created by literature, music by sound, paints by painting, art by performing arts. At the same time, the scientist emphasizes another important aspect of art: the depiction of the experiences of the human heart and its transfer to others. After all, when these arts are created, when they are touched by man, it will be pleasure or sadness.

Fitrat also defines types of art by definition: “In visual art, a product (material) is sound, a melody is beautiful music; paint, if there are lines, this is painting; Stone or any other ore is a sculpture: stone, wood, brick (i.e. brick. The emphasis is ours); body movements and mangoes - a melody; and the word is literature.” [2, 69] Muga movements include gestures, eyebrows and eye movements, facial expressions and facial expressions. The scientist examines each of the tools of art in detail and divides art into 6:

1. Musical.
2. Picture.

3. The sculpture.
4. Architecture.
5. Dance
6. Literature.

At the same time, Fitrat classifies these types of art into two categories: A series of literature, music, games (dances); painting, sculpture and architecture fall into one category. ” [2, 69] Attention is paid to music, dance and literature in terms of sensitivity. Fitrat also emphasizes this aspect and puts them in one category. In addition, beautiful art forms that uniquely reflect the human psyche among the arts and share their suffering and joy are reflected mainly in music and literature. The musician conveys the melody to the word of art and makes it reach the heart faster. Therefore, Fitrat’s views on art and music have a deep theoretical foundation and are still relevant. The famous scientist Abdurahman Saadi continues Fitrat’s views on art and music in his book “Practical and Theoretical Literature”. It can be said that many of these two thinkers are harmonious and united. A. Saadi also thinks about fine art and defines art: “Art is the ability to systematize the waves of thought and perception, to make them bright and attractive” [2, 73]. Apparently this definition reflects the essence of almost all arts. In the end, literature, painting and music help integrate human emotions into a system. Here is how a scientist describes an artist: “People with these skills become artists” [2, 73].

So, according to the scientist, not everyone can be an artist. The artist must be able to portray and express human emotions. Thus, the scientist begins to reveal the essence of the concept of fine art: "The fruit is the beauty of that which is not created in nature - that which is created by the head of one person is the beauty of man." After all, man-made paintings, melodies, and artworks “move” thoughts and feelings. A. Justifies them one by one, saying that they need a tool to create art. Thus, there are 5 types of fine art:

1. Poetry or the art of the word, the art of the ear.
2. Music.
3. Painting - fine art or fine art (plastic).
4. Architecture.
5. The sculpture.

Apparently, Saidi's views on art design coincide with those of Fitrat. Consequently, Fitrat speaks of six kinds of art, and A. Saadi speaks of five kinds. She does not give up the art of dancing. This is actually a subculture of music. In addition, Fitrat puts literature in first place, and Abdurahman Saadi in first. Abdurahman Saadi follows Fitrat, evaluating these arts as related: "These arts are interconnected, each of which contributes to the development and improvement of the other" [2, 74]. Indeed, an interconnected form of art is literature, which serves as an expression of music, sculpture and other arts. The scientist considers dependence on them. Because you have to think about creating all kinds of beautiful art. At the same time, he writes poetry and music "at the same time, not at a distance." In this way they connect with each other. " This exactly matches the look of Fitrat. In this regard, A. Sadi calls music and literature "the art of the time." Since Fitrat classifies them according to their close proximity to art, Sadi divides them into two parts: 1. Fine art. 2. Non-fine art. This includes the art of words, painting and sculpture in the art of imitation, music and architecture in the art of imitation. At the same time, A. Sadi does not consider the game (dance) that Fitrat recorded as a separate art. Indeed, musical art is networked in such a way that its movement is a dance.

Consequently, Abdurahman Saadi reveals the unique features of fine art and classifies them. The scientist also values literature and music among them, noting their influence on the human psyche. Thus, the great thinker Alisher Navoi respected art and contributed to the development of the history of oriental music. At the same time, his views on music confirm that speech and tonal art are intertwined with the human psyche. Today, these ideas are lifelong and contribute to the development of modern music. The views of Abdurauf Fitrat and Abdurahman Saadi on art and music still attract the attention of art historians. In particular, ideas and life-supporting evidence that music is closely connected with literature are important as a product of a broad view of intense enlighteners and deep knowledge.

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