



National Musical Heritage and Historical Analysis of Moral and Aesthetic Education in Music and Art Schools of Uzbekistan

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Abstract: We know that in the world education system, special attention is paid to improving the efficiency of moral and aesthetic education of students by forming and developing the student's personality through musical and artistic works, familiarizing them with universal values, appreciating beauty and goodness.

Key words: national, music, art school, moral, aesthetic education, historical.

Introduction

In our republic, great attention is being paid to further improvement of educational and cultural institutions in order to familiarize the young generation with national and universal values, achievements of world culture, develop a sense of beauty, aesthetic needs and taste. In the concept of development of the public education system until 2030, such important tasks as "Improving teaching methods, gradually applying the principles of individualization to the educational process, developing practical scientific research aimed at studying alternative approaches and scientific justification, and expanding the use of modern educational technologies" are defined. This is to reveal the peculiarities of the use of art-pedagogical (art pedagogy) technologies in music and visual art classes of music and art schools, to clarify the possibilities of art-pedagogy for the moral-aesthetic, emotional and creative development of students, to develop a pedagogical model for the use of art-pedagogical technologies in the teaching of subjects belonging to the art category.

We have learned about the importance of music culture in the formation of a perfect person and the influence of music on the psyche, that our ancestors expressed scientific and theoretical opinions and created treatises on the art of music through archeological data, works of fine art, new researches of Orientalists, and musical works and translations of medieval Eastern scholars. we will find out. The Sarts have had their own art of music and singing since ancient times. In the past, special notes were written under the name of "Musical Code" similar to the current music notes. "Music, though fundamentally composed of single melodies, is incredibly diverse, captivating in its lyrical qualities and complexity." (Uzbek nation. p. 65, Uzdavnashr.-Tashkent. 1960).

Music and songs have been sung at weddings and parties since ancient times, providing spiritual nourishment to people and serving as a means of moral and aesthetic education.

The famous book "Avesta" and ancient written monuments have clear information about the fact that the art of music was initially in a syncretic (composite) state. World famous music, literature and art, culture figures lived and created in the East. Barbad (or Falakhbad (Marwazi pseudonym. 585-630), Muhammad al-Khorazmi (died-997), Abu Ali Ibn Sina (980-1037), Abu Nasr Farabi (872-950), Abu Raikhan Beruni (973-1048) , Abdurakhman Jami (1414-1492), Alisher Navoi

(1441-1501), Kamil Khorazmi (1825-1895), etc., etc. They left a huge musical heritage to generations. The comprehensive study and analysis of this heritage from a scientific and pedagogical point of view is a national music has a special place in the composition of our culture.

Barbod Marvazi, fully understanding that music is extremely important in the moral and aesthetic education of people, creates a strange miracle, that is, 12 statuses (Duvzdakh status). The importance of "Duvzdakh maqam" is that it is a work consisting of 30 different melodies based on the 30 days of each month, that is, 365 different melodies for 365 days of the year.

Muhammad Al-Khorazmi dedicated the seventh chapter of the work "Mafotikh-al-ulum" (The Key of Knowledge) to music, mentioned 16 types of folk instruments, commented on each of them, talked about sounds (octave, fifth, quarta), tetrachords and seven sounds. It is currently the main source in the study of the music of the peoples of the East.

As a great thinker and musicologist, Abu Nasr Farabi made an invaluable contribution to the development of the spiritual, moral and aesthetic culture of the peoples of the Middle East and the Middle East. Farabi "Kitab Al muziqi-Al kabir" (The Great Book of Music), (Kitab fi-ikhos al-iqa) "Book on the Classification of Statuses", (Kitab fi- ikhsa al-ulum wa at-tarif) "Book on the Classification of Science and its He created scientific works such as "description".

Emphasizing the importance of music in moral and aesthetic education, he says: "This science is useful in the sense that it regulates the behavior of people who have lost their balance, perfects the behavior of imperfect people, and maintains the balance of the behavior of people who are in balance. This knowledge is also useful for the health of the body." "Ikhsa-al-ulum" page 235, 1963).

The great scientist of the East, Abu Ali Ibn Sina, revealed the importance of music in the moral and aesthetic education of people in his works. In the works "Kitab us-shifa", "Kitab un-najot" and "Risalai ishq", Ibn Sina shows and develops the section of music science about sound, and in the work "Donishmandnama" he shows and develops the mathematical aspects of music. Ibn Sina in his work "Risalai ishq" noted the role of music in the formation of the human world view and its influence on the formation of human emotions, morals and taste, and its necessity in human perfection, and says: is a high level. This is the great ideal of man. Such a person can rightfully be said to be brave and wise, with a high aesthetic taste." (Ibn Sina "Risalai ishq" page 20 Tehran 1952).

Abdurakhman Jami is considered to be a great scholar of his time, matured, rich in ethical and aesthetic views, who created a unique school in the science of music. A. Jami puts forward very great ideas in his work "Treatise on Music" and shows that "Music is the harmony of nature and represents moral foundations".

In this work, A. Jami emphasizes the huge psychological importance of musical art and reveals the ability to create different moods in the listeners, such as sadness and joy, depression or hope. "It happens that one of the most secret states of taste, such as sadness and joy, sadness or hope, depression or elation, affects the sound by enveloping it in its own color. Due to this, the listener becomes aware of this secret state and gets a special pleasure from it" (Tractate on music. Tashkent.-1960).

Jami encourages people to be pure and healthy emotionally.

Hazrat Alisher Navoi also loved music and was a connoisseur of it. That is why he did not choose the nickname Navoi (meaning Navoi-kuy) for nothing. Navoi paid serious attention to moral and aesthetic issues in his works. In his opinion, the moral characteristics and uniqueness of a person's behavior are the result of upbringing and education.

In the works of A. Navoi, there are frequent mentions of music, songs and tunes, various musical instruments, and the experiences of the characters testify to the author's great musical sensitivity and broad musical thinking.

We often come across such verses in A. Navoi's poetry, where the author mentions musicians, musical instruments or hafiz, and notes their great emotional and moral-aesthetic educational power. Here is an example of a ghazal dedicated to musicians:

Oh, the musician who touches the strings of my heart,

Adjust the strings of your instrument.

Tune the pained singing strings to your own voice.

Start your bright, painful song.

Sing this song and tell the secrets of my heart!

(UzFA Institute of Oriental Studies No. 49, translated by Z. Karimova).

Analyzing the history of Uzbek music, we see that music was learned orally and passed down from generation to generation mainly through mentoring. Later, the famous thinker poet, scientist and strong musicologist Kamil Khorazmiy (1825-1895) from Khorazm (Khorazm status, volume 1, page 20) conducts serious research on the creation of musical literacy and succeeds in this difficult task. Utozi Khudaibergan became a student of hafiz, and along with getting theoretical knowledge of musicology, he also studied the tunes of "Shashmaqom" perfectly, played the tunes to perfection and composed the tunes himself. The significance of music culture in the formation of a perfect person, the influence of music on the psyche, the scientific and theoretical opinions of our past ancestors and the creation of treatises on the art of music, archeological data, works of fine art, new researches of orientologists, and today's theoretical interpretation of the translations of the musical works of the medieval scholars of the East and the practical importance is extremely great.

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