

The educational value of choral works composed of ghazals and rubais by medieval thinkers

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Abstract: This article discusses the works of Uzbek composers based on the poems of medieval Eastern thinkers, the methods and tools they used in the genre of a capella, the factors of Uzbek national performance and music that enhance the spiritual world of the younger generation.

Keywords: a capella, harmony, intonation, monody, meter, rhythm, polyphony, antiphony, canon, imitation, counterpoint, texture, phrygian, dorian, mixolydium, ionium, aeolian, lydium, licorium.

Introduction: It is impossible to talk about a spiritually mature person without developing a sense of beauty. Music is one of the most powerful tools for formation and upbringing these delicate emotions. Music is an art form of artistic and educational value. Music is a key factor in shaping and living as a human being.

Our first President I.A. Karimov wrote the following about the art of music: "Speaking of the spiritual maturity of a person, of course, this goal cannot be achieved without the art of music ... The sounds of music performed by any people or nation, are expressing the most noble, lofty and delicate human experiences." [1-B-140.]

The development of the basics of culture, arts, including music, is one of the cornerstones of the Action Strategy for 2017-2021 in five priority areas for further development of the Republic of Uzbekistan. This document is a program for the development of our country, the fourth priority of the document is the further development of culture and arts, and the fifth priority is to protect society from various cultural threats.

Today, one of our important tasks is to restore and promote the huge, invaluable spiritual heritage created by our ancestors over the centuries, to instill in the hearts and minds of our people, especially the younger generation, a sense of national pride.

Thanks to independence, the study, restoration and development of the spiritual heritage of Eastern thinkers living in Central Asia and the Islamic world has become one of the factors in raising the spiritual world of our people. The content and scope of the scientific heritage of the great Eastern scholars is so great and weighty that this heritage still serves as an important source for new research and creativity, without losing its scientific and practical significance.

At the International Conference "Role and Importance of Historical Heritage of Medieval Eastern Scholars and Thinkers, in the Development of Modern

Civilization" held in Samarkand in 2014, the first President of our country I.A. Karimov said about the importance of the discoveries made by the great scientists of the East for modern science and development:

"The history of the Middle East shows that unprecedented growth in the fields of culture and education, medicine, literature, art and architecture, the emergence of scientific schools, the emergence and maturation of a new wave of talented generations - all this, first of all, directly related to rapid economic and rural development, high level of development of handicrafts and trade, construction of roads, opening of new caravan routes and mostly ensuring relative stability." [2-B-6.]

In a short period of time, the culture of choral performance in Uzbekistan has come a long way, from unanimity to polyphony. Uzbek composers have achieved unprecedented results in creating works for the choir. Uzbek folk songs and music have always attracted artists. In order to create works in each of the national style, composers were required to study folk songs with great care and precision. Choral art too, imbues people with the variety of voices, the commonality, the world of passions and emotions, and makes them think. And today, people are required to have a harmony of goals, feelings, actions, and thoughts, and to overcome the complexity of the universe along with its beauty.

Uzbek composers B.Umidjanov, M.Bafoev, B.Lutfullayev, F.Olimov, D.Omonullayeva also wrote a number of wonderful acapella works for the choirs of our medieval thinkers.

Among them are Botir Umidjanov's "Ay tun" (Najmiddin Kubro), "Mushtoqdur" (Muhammad Rahim Rogib), "Gul ishqida" (Bayramkhan), "Dili shoding bolsin" (Hakim Sanoiy), "Ey, dostlar" (Najmiddin Kubro) a series of a cappella works; Mustafa Bafoev created 7-part acapella works for solo tenor and choir "Frescoes" based on the poems of Abu Ali Ibn Sino; Bakhrullo Lutfullayev's 8-part acapella "Firoq", "Yor sendek" (Alisher Navoi); Farhod Olimov's "Yaxshi" (Alisher Navoi); "Ruboiy" by Dilorom Omonullayeva (Umar Khayyam); Oydin Abdullaeva's "Kelib ketmoqdamiz" (Umar Khayyam) and many others works are written.

The treasures of human thought created in the past serve the development of our culture for today's generations and contemporaries. The works of Eastern thinkers and ghazals pay special attention to the image of the perfect man.

Well-known choirmaster and composer Botir Umidjanov used ghazals and rubais of Najmiddin Kubro, Muhammad Rahim Rogib, Hakim Sanoi and Bayramkhan in his series of a cappella "Ay tun".

Najmiddin Kubro, one of the scholars and thinkers of the East, is a great sheikh, one of the most famous representatives of mysticism, and the founders of the Kubra sect of mysticism. From a young age, Kubro quickly mastered the basics of Islam, Sharia, Hadith and Tafsir. According to Kubro's mystical teachings, man is essentially a small universe, because all the things and qualities in the universe, which is a large

universe, are located one after another in specific positions in the higher celestial circles, those who seek the path of truth must go through certain mathematical principles in order to reach such a heaven. His "Ay tun":

Ay, tun, qorong'u tun sahar bo'lg'aysan
Bu dardi dilimga samar bo'lg'aysan
Ay subh otlanib kelarsan, a yo
Maqsudi dilim sari xabar bo'lg'aysan

Moon, night, dark night you will be in the morning
You will be the treatment to my painful heart
Moon, will you come riding in the morning, or no
You will be the message to purpose of my soul

Moon, night, the ghazal promotes good beliefs about the future, feelings of hope, darkness, that is, light after darkness, and good faith that good days will come. In the poem "Friends", he says, "Dear ones, do not make mistakes out of lust, do not be unfaithful to the faithful, do not make mistakes.", calls for humanity, goodness, generosity, courage and purity.

Hakim Abdulmajid Majdud bin Adam Adam is one of the great poets and scholars of the 12th century. Sanoi's works "Hadiqul Haqiqat", "Aqlnoma", "Gharibnoma", "Avfnoma" are mature and brilliant examples of mystical literature. Eternal love and truth are sung in the rubai of Hakim Sanoi, the dreams of the human soul striving for eternal love and truth resound.

Giyasiddin Abulfath Umar ibn Ibrahim Nishapuri is a mathematician, astronomer, philosopher, judge and thinker poet. Umar Xayyom ruboiylarida dunyo, odamlar, hayot mazmuni haqida fikrlar yuritadi In the rubai of Umar Khayyam, he thinks about the world, people and the meaning of life. In the rubai, it describes various situations, such as the transition of people from one state to another, the disintegration of the old and the emergence of the new. His rubai are based on such themes as love and life, the power of human thought, the meaning of life, human virtues and shortcomings, enlightenment and ignorance. The works of Eastern thinkers and ghazals pay special attention to the image of the perfect man.

The poems of the above-mentioned thinkers have inspired humanity to goodness, patience, science and future progress. These poems and poems have a great educational value. For this reason, our composers have benefited from the unique spirituality of their ghazals and contributed to the popularization of their immortal masterpieces for the next generation, music and choir lovers.

Composers used a variety of choral styles and tools to create works in the acapella genre, depending on the content of the ghazals of medieval poets and thinkers, in order to bring them closer to the spirit of national identity and its mood, metro-rhythm. In these works, the composers used mainly homophonic-harmonic and

polyphonic methods. One of the most common methods of developing and enriching musical sentences is imitation. This style is also a means of intonational renewal, development, and reinforcement, giving the choir texture a timbre variety. Counterpoints in the works create a colorful effect, it reveals many facets of the subject matter in a variety of timbre combinations, sometimes creating a broad, meaningful, including landscape background. Their works often use antiphon (dialogue), canonical, imitation ways, because they allow to vividly reflect the national nature of music, its various forms, to reveal the form of Uzbek monody in the context of its unique sounds and to enrich it with polyphonic colors.

In the works, contrasting polyphony is used to express the versatility of the musical image. The purpose of using it is to depict images that are versatile and bright, vivid scenes. Such counterpoints are a great help in revealing the versatility of the musical image in the independent texture layers of the sound system. Choral works by composers are also associated with lad features. In most cases, natural scales are used: seven-step diatonic scales, such as Phrygian, Doric, Myxolidian, Ionic, Aeolian, Lithium and Lacrylic. The composers' works are characterized by a relatively small range, with a predominance of intervals of seconds, thirds, quarters, and fifths. They are more up and down gradual movement. This style of performance is typical of the two voices of the musical instrument *duitar*.

In creating choral works, composers skillfully use methods that are one of the sources of national identity. Indeed, the method of artistic features in Uzbek music are unique. In these works, we see the skillful, colorful effects of our composers in adapting the beat of *doira*, to rich the polyphony in various rhythmic methods. Composers use many coloristic effects to rich polyphonic choral works: closed voice, vocalization of vocal sounds, special syllable combinations ("bum-bak", "ra-na-na", "rak-tak-tak", "yor-yor", "yoroney"). The melismas, *forshlags* and mordents used in the works further embellish the melodies, making them more attractive, elegant and beautiful. Depending on the meaning of the lyrics, the main melodies are given to either the men's group or the women's group. And, of course, all the choruses sing together at the culmination of the work.

The more our young people learn from international, universal values, the richer their thinking and sharpen their intellect. The lofty ideals of the perfect man are deeply expressed in the *ghazals* and *rubais* of our thinkers. According to them, morality, honesty, humility, prudence, justice and honesty are the most important qualities that should be reflected in the image of a perfect human being.

The spiritual heritage of thinkers, their masterpieces, words of advice, words of wisdom - the product of the work of our composers, play an important role in educating young people in the spirit of national and universal values, developing their professional skills.

The *rubais* and *ghazals* of our thinkers play a special role in the formation of a harmoniously developed generation with such qualities. Their literary and socio-

philosophical views, wise thoughts, instructive words, teachings and teachings have not lost their educational value.

In conclusion, in the work of the first President IA Karimov "High spirituality is an invincible force": "Our goal is not to fully describe the way of life and the legacy of such great people, but to embrace all areas of enlightenment, science, culture and religion in the image of their greatest representatives to prove how rich and colorful the spiritual world of our united people is. I believe that the issue of in-depth study of such a unique and priceless wealth, its meaning to our children should be both a debt and an obligation for all of us, especially for our intellectuals and the whole society. " - he said if we emphasize his words.[1,B:44]

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