

# THE ROLE OF THE CREATIVE HERITAGE OF EASTERN THINKERS IN THE FORMATION OF THE SPIRITUAL AND MORAL OUTLOOK AND MUSICAL PERCEPTION OF YOUNG PEOPLE

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## Annotation

This thesis reflects on the creative heritage of Eastern thinkers, musicologists and artists. The role of scientists of the past in the development of spirituality, worldview and musical thinking of young people is widely covered. Information is given about the formation, history and stages of development of Uzbek musical culture. The formation of Uzbek musical culture in different periods is described.

**Keywords:** Music, statesmen, scientists, educators, musical heritage, poet, culture, mathematics, astronomy, musical instruments, Turkestan khanates, pamphlet.

Music has been widely used in all systems of education since ancient times as a powerful educational tool. Prominent statesmen, scientists, educators in all forms of art, including music, have a profound effect on the minds and psyche of people as a means of forming and developing high spiritual qualities in them those who gave.

Every genre of music and art contains such themes that reflect the spirit of the people, the nation, the nation, the people, the people, the people, the people, the people, the people, the people, the people. The power of music lies in its ability to have an emotional impact on people's inner worlds in its fairness and clarity. It is important to take into account this feature of the art of music in the upbringing of a harmoniously developed generation. While the national program requires the training of highly qualified personnel to meet the needs of highly spiritual students, the role of our musical heritage in this regard is also important.

Medieval thinkers such as Farobi, Ibn Sino, Abdurahman Jami, Alisher Navoi and others praised the wide educational potential of music. We all know that Navoi was a great poet, thinker, scientist, musician, historian, educator and statesman. In his works, the poet appreciates the educational potential of the art of music. He placed a great deal of emphasis on the art of music, viewing it as a means of influencing the minds and psyches of the people. He pays special attention to folklore and professional music, and teaches that these works have the power to inspire, develop positive qualities and form high emotions. The theory and practice of music education are inextricably linked with our culture. As in other areas of human culture, music reveals important features and patterns in the study of its experimental stages of development. Issues of musical creativity considered in various fields play an important role in Farobi's works. His most famous works were *Kitab ul Musiqi al-Kabir*, *Qalam fil Musiqi*, and *Kitab fi ixsa-al-Ulum wa al-Tarif* (The Book on the Classification and Characteristics of the Sciences). These works have had a significant impact on subsequent developments in the field of music science and culture.

The roots of Uzbek music are very old. Evidence of this can be seen in the historical literature and in the archaeological finds. When Alexander the Great conquered Central Asia about 2,400 years ago in the 3rd century BC, the Greeks were our ancestors and were amazed by the rich musical culture of the Khorezmians. Their talented singers have enriched their musical culture by learning the wonderful art of high performance of wonderful and heartfelt songs and melodies of our

ancestors, as well as a variety of pleasant musical instruments. As a result, some of our musical instruments are used in the practice of European peoples and spread in a new form (form) and nomenclature (oud, lute, dutar, dutor - guitar, organic - harp, etc.).

The Arabs, who brought Islam to Central Asia in the 2nd century, also enjoyed the musical culture of our ancestors. By the IX-X centuries, Bukhara became a place of high art and science in the Samanid state. During this period, world-renowned scientists, poets and musicians emerged. The famous philosopher al-Farabi Ahmad Fergani scholar Abu Rayhan Beruni the Great, Abu Ali Ibn Sino, Abu Abdullah Rudaki, Abulqasim Firdausi and others made great contributions to medieval Eastern culture.

During the XI-XX centuries, the culture of the Uzbek people reached new heights. Uzbek music culture was especially developed during the Pamir period. The services of such great scholars as Abdurahmon Jami, Alisher Navoi Mirzo Ulugbek, Zahiriddin Muhammad Babur deserve special respect.

In the second half of the 19th century, the Turkestan khanates began to be invaded by Russian tsarism, which led to the influence of European music on our musical culture through Russia.

During the Soviet era, various changes took place in our music culture, including the introduction of music as a science in European education in schools and music schools, as well as the establishment of theatrical concert halls. The style of compositional music was created, which resulted in the emergence of Uzbek composers. There is a growing interest in children's music created in this style.

As mentioned above, the musical culture of the Uzbek people has a long history. The details of the folk music heritage have historically developed from afar and are inextricably linked with the social life of the people. As a result of the first appearance of folk musical heritage and the development of thinking, it was created in the process of labor by a man inspired by the beauties of nature. In fact, life is unimaginable without music. Art has played an important role not only in the spiritual development of people.

The famous scholar Abu Ali Ibn Sina wrote in his book *Kitab al-Shifa* that “music is one of the aesthetic means of healing the human soul that has a strong effect on the human heart”. That's how music and melody come about. “It simply came to our notice then. When he has a conditional character, when he flatters, when he expresses his naturalness, or when he begs, his voice softens, and as a result the word is effective and achieves its purpose. Then the analysis is especially relaxing for people”. In the works of the Uzbek poet and thinker Alisher Navoi, the names of many musical instruments such as tanbur, rubob, gijjak, nay, karnay, sunray are mentioned. In his works, the poet glorifies the beauty and spiritual richness of man, the joy of his creative work. In particular, the scientist in his works appreciates the educational potential of the art of music.

In general, when our thinkers of the past spoke about the art of music, they said that the art of music is a growing and harmoniously developed generation that serves our state, our people, and the whole world, the spiritual and moral worldviews of young people and their musical appreciates its role in shaping perception. It is not in vain, of course, because the mind and heart of a person who loves the art of music, who can feel it deeply, who can understand it, always strives for beauty, goodness and good intentions. A person with a beautiful heart hates ugliness and selfishness, rudeness and dishonesty. Therefore, the main task of us, the future music teachers, is to bring up a person with a pure heart, beautiful and well-rounded personality.

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