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Annotation. This article analyzes the history of the development of musical science in Central Asia in the Middle Ages.

Keywords: Renaissance, music science, antiquity, socio-economic and spiritual life.

The so – called “Renaissance” in science was used in western and central European countries to express the peculiarities of their development in the XIV-XVI centuries. For the first time, the term “renaissance” was coined by the 16th-century Italian painter and historian J.Wazari uses in his works. The terms “Renaissance” began to be used in the sense that , without revealing the essence of socio – economic development of the XIV - XVI centuries , they would again “revive”, “wake up” the heritage of antiquity, that is, a culture similar to ancient culture. Later in science, the term began to be widely used. In this sense, most researchers believe that the development of culture in the history of the peoples of Middle Asia of the 9th-12th centuries is conditional, as noted above, in the so-called “Renaissance” period.

The 9th-12th centuries marked a period of sharp rise in the history of the peoples of Central Asia in the development of material and spiritual life in comparison with previous periods. In the 8th century, the Arab Caliphate had conquered what is now called Central Asia, Islam was widely spread in the occupied lands, and socio-economic and spiritual life was completely subordinated to the procedures of the Arab Caliphate. In the territories included in the caliphate, not only Islam was introduced, but also Arabic and its spelling. Because while Arabic was the state language of the caliphate, Islam was its ideology. For this reason, there has been a strong desire to master Arabic in these countries. While the interaction of the inhabitants who adopted Islam with the Arabic language consisted in reciting the suras of the Qur'an during prayer times, the local nobility consider the Arabic language as a guarantee of rapprochement with the administrators of the caliphate and strengthening it by restoring their political positions in the country. Because of this need and aspiration for the Arabic language, it was not long before in Movaraunnahr learned people who adopted Arabic and writing rather than Hatto's native language. The people of science became as necessary as water and air for the caliphate, whose borders were expanding and growing. In the administration of the state, the administration of the caliphate needed knowledgeable siymos. Because among the Arabs there were also few knowledgeable people who were fit for the work of the state at this time, and those who were weak. This situation in turn provided an opportunity for the widespread use of Arabic and writing in Movarounnahr. But at the end of the 8th century at the beginning of the 9th century, maintaining subjugated peoples in absolute obedience began to become increasingly difficult not only for the administrators of the caliphate center, but also for the viceroy, who was assigned to the lands. Tohir ibn Husayn, who was appointed viceroy of Khurosan and Movaraunnahr in 821, did not pursue politics as the caliphate thought. He instructed that the name of the Caliph should be dropped from the Khutba's obscenity. The tohirids thus launched a movement of practically independent proceedings, although in the word they presented themselves as the Viceroy of the caliphate. It is noteworthy in this regard that the tohirians not only sought political independence, but also made efforts to regulate most branches of the farm as they saw fit. They began to pay great attention to improving the water supply in order to develop agriculture. Large-large ditches, dug channels. Fiqh scientists wrote brochures about the water supply, proving that it is necessary to carry out this work according to a clear procedure. Thus, the ground for the emergence of Independent States appeared. In 873, Tohiri rule was replaced by Saffarid rule. This in turn formed the basis for Movarounnahr to break away from Khurosan and regain his independence. In the last quarter of the 9th century,

Movarounnahr came under the control of the Somonians, further consolidating independence. Ismail Somoni, one of the largest representatives of the somonian dynasty, tries to form a powerful state and successfully succeeds in doing so. The somonians tried to rule their states by making modifications, relying on them and taking into account the demands of the Times, Having thoroughly studied the governing traditions of the eastern states to their extent.

The formation of independent states in this area, called Movaraunnahr, began to have a great influence on political stability, economic development and the prosperity of cultural life in them. Cities such as Bukhara, Samarkand, Urgench and Marv began to form and develop as centers of Science and culture. In Central Asia, in the 9th-early 13th centuries, the states of the Somonians, the Karakhanids, the Ghaznavids and the Khwarezmshahs prevailed. These countries gained great attention and prestige in terms of their position and place in the international arena. During the time of entrepreneurs and far-sighted statesmen such as Ahmad Nasr, Ismail Somani, Alptakin, Mahmud Ghaznavi, Tughrulbek, Sultan Sanjar, horseless, Takash, promotions were achieved in all aspects of life in Central Asia, State Power was strengthened, relative peace, tranquility and stability were created. The historian Abu Mansur as-Saolobi's definition of the Samonian Bukhara refers to the plight of the entire Central Asian states in the 9th-13th centuries: "...the abode of glory, the Kaaba of the Kingdom, and the progressives of the times were concentrated, the stars of the ADIBS of the Earth shone, and the phosils of their time were gathered (place)". The rulers of Central Asia became close to the people of science. They used their knowledge and advice to run the country. Most of the rulers in this period got used to collecting in their palaces valuable books by scientists, poets and master artists, from different fields. Scientists and poets attracted to the Palace were proud of the rare manuscript works in the libraries. In Damascus, Cairo, Baghdad, Kufa, Basra and other big cities, generations of our ancestors who went from Central Asia and contributed to the development of science, culture, went to many by this time. The city of Baghdad became known to the world as the center of Science of the East, since in the 9th century, the "Beit ul-hikma"-(“House of Wise Men”) Academy of Sciences of the East was founded here. This was followed by monand in Khwarezm in the late 10th century, also under caliph Ma'mun (R.995-997).)“House of wise men“-”Bayt ul-Hikma“-” Ma'mun Academy " (Khwarezmian Academy) was founded. In these two foci of knowledge, the famous and known scholars and scholars of the East studied. Among them are the names of Ahmad Farghani, Al-Khwarazmi, Beruniy, Ibn Sina and other great allomas.

One of the foci of ancient culture - the peoples who lived in Central Asia-made significant contributions to the treasury of World Science and culture. They are also very rich in the field of music culture and have an ancient heritage. Ancient written sources on the history of the musical culture of the peoples of Central Asia and monuments found by archaeologists will be evidence of this and confirm that these peoples had a high culture. But during the arab occupation (7th-9th centuries), among other cultural monuments, written sources of music were burned and lost. Therefore, only written sources on the history of the culture of the peoples of Central Asia of the last millennium have reached US. In the second half of the 9th century, the rise of the people's liberation struggle in Movarounnahr and Khurosan, the fierce resistance and uprisings of the land peoples to the conquerors, overthrew the rule of the arab Caliphate, and established the local Tohiri and then the Somonian state. During this period, some conditions were created for the development of science, culture and art. A number of scientists from Central Asia became world famous for their scientific works in the history of medieval science in the same periods. Many great scholars, such as al-Farabi, Ibn Sina, al-Khwarazmi, who also created immortal scientific works in other areas of Science, also created scientific works on music theory ("Ilmi musical") and opened a whole period in the history of the development of oriental music. These scholars played a decisive role in the rise of the theory of music applied in the peoples of the East.

The great philosopher-scientist, one of the founders of medieval Oriental music theory - Abu Nasr Muhammad al-Farabi was born in 871 in Forob, near Syrdarya, and died in 950. He is a native of the Turkic tribes of Central Asia, receiving his initial education in his homeland. An honest scholar, al-Farabi went to Baghdad, Damascus, and then to Egypt, where he increased his education. Al-Farabi was a brilliant musician and music theorist. He played all the musical instruments that existed in his day. The tunes were performed with great skill, especially in the flute and tanbur. Some sources indicate that al-Farabi, the inventor of the instrument of law, did very great work in improving the sound of ud, which was popular in those times. Al-Farabi was a mature scholar of his time who produced large-scale scientific works in philosophy, logic, mathematics and other sciences. Music science, on the other hand, was considered one of the subjects of mathematics, which included arithmetic, geometry, astronomy, and music.

Al-Farabi in his treatises on music of the East .founded the theory of music. His musical works are " Kitabul-Musikal al-kabir "("big book on music"), " Kilamu fil-Musik "("book on Styles Of Music"), " qitabul-Musik "("Book of music"), " qitabun fi-IHSA'il - ulum "("book on classification of Sciences"), " Kitabun fi-IHSA'il-iqa' "("book on classification of rhythms of music - iqa'"), etc. Al-Farabi's and other scholars of the time's scientific-theoretical works were written in Arabic as required by The Times, commenting on the fundamental issues of Eastern music theory. Al-Farabi's books on music theory were among the most perfect and most famous of the works written about it in the East, and served as the basis for the summer-Lish of the books of music scholars who lived and worked on it in recent times. One of those who followed Al-Farabi's path was Abu Ali ibn Sino.

Abu Ali ibn Sino (980-1037) was born in the village of Afshona, near Bukhara. He was a great philosopher, naturalist, famous healer, but also a brilliant music theorist. The music of Ibn Sina's "Kitabush-shifa" ("Book of healing"), "wisdom" ("Book of knowledge"), "Risalatun fi-ilmil Musik" ("treatise on musical science") and other books are of particular importance in the history of World Music Science and culture, among al-Farabi's works. Abu Ali ibn Sina was not limited to writing special works about music, but he also included his large-scale works on music theory in medical books. It was not accidental. of course. Abu Ali ibn Sino refers to his medicine. in his immortal works, he was highly regarded in the treatment of mental disorders, given his great appreciation of the emotional impact power of music. In particular, in Ibn Sina's book "Law of fit-tibb", several places recommend musical works as a "healing program" for mental disorders, and in his similar works a separate section is distinguished, which interprets music theory. Among them are his " qitabush-shifa", " qitabun-najat "("Book of salvation"). Comparing some of the theoretical issues of Music commented on in the sources proves that Abu Ali ibn Sina further developed al-Farabi's Musico-aesthetic vision in his works on music and took him to a higher level.

A special place in the history of music culture of the 9th-10th century is also occupied by the music theory part of the Encyclopedia "Mafatixul-ulum" ("key to the sciences") by the great scholar Abu Abdullah Muhammad ibn Yusuf al-Secretari al-Khwarizmi, who came from Central Asia. Al-Khwarazmi's work is one of the important sources in the coverage of the history of Science and culture of the peoples of Central Asia. Oriental scholars, in their encyclopedic writings, initially considered music to be one of the disciplines of philosophy, while incorporating it into their works as one of the disciplines of philosophy. In this, they must undoubtedly take into account the artistic-aesthetic power and socio-educational role of music. In recent times, the science of music has been included in encyclopedic books as one of the subjects of mathematics. The works of famous scholars such as Al-Qindiy (9th century), al-Farabi, Ibn Sina, al-Khwarazmi served for many centuries as the main source for interpreting the music theory of the peoples of the East and clarified the content of music treatises created in recent times. The subject matter, content (regardless of some discrepancies in their internal content) of theoretical treatises on music, written from the time of Al-Farabi until almost the 15th century, is close to each other in many matters. These treatises, created at different times in dedication

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to music theory, have some disagreement on certain issues. Safiuddin Abdulmomin al-Urmawi, a 13th-century giant, had tried to prove al-Farabi's theoretical reasoning untenable in some matters. Such discord is expressed in the definition of musical acoustics, the sound of music (savt or Naghma), rhythm (iqo'), the determination of the position of certain curtains on the UD instrument and other issues. In such discord, the history of music of the period of almost, more than three centuries. the changes that occurred during the development process were reflected. The issues posed in Eastern music treatises are close to contemporary early music theory. But there are also issues in medieval musical treatises dealing with the practical aspects of the music of the Eastern peoples' past, which do not appear at all in contemporary music theory. Medieval music scholars were more likely to base on theoretical issues the definition given in the works of al-Farabi, ibn Sina. Music theory was further developed in the works of recent scholars - Safiuddin Abdulmomin, Mahmud bin Mas'ud ash-Sherozi (XIII-XIV), Khoja Abdulqadir Maroghiy (XIV century), ("Jamiul-Alkhan", "maqasidul-alqan" brochures avtori), al-Husayni, Abduraqmon Jomiy (15th century) and others. The question of status in these scholars' music treatises is seen as one of the largest and most fundamental issues of music theory. Because the purpose of interpreting music theory was to associate it with live musical works - statuses, as well as to summarize and explain music practice. Therefore, we will briefly reflect on some issues that depend on them and are commented on in qadimny, music brochures, before outlining the reflections on the statuses. These issues describe the theoretical and practical aspects of statuses and the elements that the peoples of the East in general constitute live musical works. Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

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