

About the Book "Pamphlet on Music" by Abdurahmon Jomiy

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Annotation. *In the article, the Eastern thinker Abdurahmon Jomiy's views on music are covered using the example of his work "Pamphlet on Music" translated into Russian.*

Keywords: *sound, melody, rhythm, music, dissonance, consonance interval, tone, tune.*

I. Introduction

One of the great thinkers of the East, the great poet Abdurahmon Jomiy was also interested in music issues. His work "Pamphlet on Music" ("Трактат о музыке") is one of the important studies in this direction. First he talks about sounds. According to him, sounds are characteristic of all creatures in nature. Because the Creator gave each creature a unique voice. These sounds are important for a person, because a person has a special perception of sounds. In humans, sounds are used to perform certain spiritual and material tasks. Animals make different sounds in order to satisfy material needs.

II. Literature review

According to the thinker, sound, sound is a miracle of the Creator, an opportunity given to all creatures in the universe. The sounds made by the animal world are mainly used to satisfy material needs. Except, of course, nightingales, parrots and other birds. And human sounds are perceived. Because man is a "noble" among creatures, and as a conscious being he is different from them. In this respect, the sounds related to it serve spiritual and material needs. Continuing his thoughts, the scientist notes the following: perceived sounds create a melody, which creates pleasure. This melody reaches the soul and it becomes a pleasure.

It seems that Jomiy founded the process of turning sound into melody and music. The scientist also pays attention to the issue of rhythm. According to him, sadness or joy, despair or hope in a person affects the voice in a certain way.

The third part of the book is called "Definition of Music". According to Jomiy, the ancient scientists created a certain science that evokes pleasure in a person as a result of the effect of the sequence of sounds on the soul. The word "music" is derived from the Greek language and means "tunes". Hence, music as a term refers to the study of tones. At the same time, time and rhythm play an important role in the melody created by means of sounds. Dissonance and consonance, that is, melodies are created by means of vowels and consonants.

The next section of the book deals with the Doctrine of Composition. In this, first of all, the rhythmic means that create the melody were thought about. This is confirmed by chanting, clapping, and high-pitched sound. At the same time, musical terms such as high [hiddat, tizi] or low [sakl, garani], dir [high sound or pitch of high sounds] and bai [low sound or pitch of low sounds] were used.

According to Jomiy, a system is formed as a result of an interval, a sequence of intervals. Their constituent tones have a certain duration. represents a sequence of several sounds related to gi but differing in pitch or pitch. The tone should be pleasant and affect the listener. Here the scientist uses the term "tone". This term is also relevant from today's point of view. Not all sounds in nature are melodies. A specially created sound that affects the human psyche can be a melody.

The fifth section of the book is called "Ratio of tone". Talk about pauses between tones. Such pauses are called intervals in musicology. A sequence of intervals forms a system (set). Consequently, they gain continuity. As a result, the order (combination) of the rhythm is formed. Together, these create a tune (lahn), music. It seems that Jomiy music systematically explains the process of melody formation. At that time, the scientist uses the term "lahn" as a synonym for melody. At the same time, the importance of intervals and rhythm in the formation of the melody is highlighted. Another idea of the scientist is noteworthy: he also studies the human organs that create sound.

They are divided into two: 1. Natural. This includes the throat. 2. Artificial. in which the melody is created using an instrument. At the same time, the scientist also uses the term "wind instruments". He also talks about the string instrument: he says that sounds are made through the strings. He says that it is made of threads and ears. It seems that Jomiy, a thinker, paid attention to two aspects in the creation of music in his time. It is known that melodies are created in the throat. He considers it natural. He considers the melodies created with the help of musical instruments as an artificial method. In fact, music is created with the help of a specific instrument. At the same time, the scientist thought deeply about musical instruments and their structure.

In particular, observations on wind instruments and strings are noteworthy. The melody created by the string is caused by the movement of the strings. In this respect, the pitch of the music also depends on the strings. In addition, Jomiy thinks about quarter-measure, middle-string tones. According to him, the tone of the fourth part of the second half of the string [giving the interval of the fourth] is equivalent to the tone of the fourth part of the whole string, and the tone of the third part of the second half of the string [giving the interval of the fifth] is equivalent to the tone of the third part . So, the scientist skillfully analyzes the location of strings and their position in creating music.

Jomiy reflects on a series of popular tunes. He notes that performing musicians start with a high note when singing. These tunes are as follows:

1. Nauruz asl [main Navruz] is of two types: minor and major.
2. Salma k. It has eleven of the following tones, first rising and then falling.
3. Guvasht. Nine tones, eight buds,
4. Shahnoz. There are six tones [in it], five buds.
5. Dugah contains two tones that contain bud.
6. Serah. It consists of three tones.
7. Chorgoh. It consists of four tones and three buds.
8. Panjgoh. There are two types. The first is the panjga hi asl [primary!, having five tones and four tones.
9. Ashira. Some say there are ten tones in Ashira.
10. Nauruzi Arab. [It has] six tones and five buds.
11. Navrozi. It consists of six tones.
12. Naurozi b a i t i. [It] is composed of five tones.

III. Conclusion

It seems that Abdurahmon Jomiy, as a subtle musicologist, analyzed the structure and characteristics of classical tunes popular among our people with great accuracy and artistry. In this case, the term "tone" represents tone. In this regard, some of the above-mentioned musics are still performed by artists. And it has been a mirror of our art until now, thanks to the services of Abdurahmon Jomiy, a good thinker of the history of eastern national music. This shows that Jomiy has mastered the science of music.

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