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**MUSIC CULTURE DURING THE FORMATION OF THE  
UZBEK PEOPLE (XI-XV CENTURIES)**

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**ABSTRACT**

*Conflicts in Central Asia in the 13th and 14th centuries hindered the development of culture. Especially during the Mongol invasion (13th century), when large cities, including Bukhara, were completely or partially destroyed, cultural life declined. With the unification of Central Asia under the rule of Timur, a new rise in culture and art began in the second half of the XIV century.*

**KEYWORDS:** *Music, Art, Works, Song, Tradition, Culture.*

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**1. INTRODUCTION**

During the reign of Timur and the Temurids, Central Asia had a huge external position. Architecture is prosperous, the capital Kesh, Samarkand, and Temur Samarkand and Temur, was beautified and decorated with huge construction constructions. Temur, occupied by Khorasan, Iran, and Temur, also brought various artisans, including musicians. The people of those days testify to the music of the luxurious palace. Forexample, Hafizwrites: Theywouldsay."

The famous scientist and musician Abdulkadir served in the palace of Temur and later Temur and later his successor. It is the author of the forms of palace musician booklet. Abdulkadir created a work of music in the nature of the anthem (Mortatnin). The brochure also recalls the music genres of music that came to our same period before our time.

The socio-cultural environment that has emerged in the new state founded in Movaraaunnahr is called the second warming period of Islamic culture. Accordingly, Samarkand, which became the capital of Kaltaha, said in various parts of the world, artists, and artists from around the world. Among them were many HafizuCholguers, sooths. KhojaAbdulkadir was a bratoctor of the general musician of the kingdom. He was awarded the highest titles of "owner of the owner" ("owner of the" owner of the owner ("Advant"), "the earlier representative of the addiction".Abdulkadir's work, which is the highest culture of the Timurid period, is of great importance not only in the regional, but worldwide. Henre George Farrer, one of the largest

scholars of musicology, said he is one of the main columns of the Far, IbnSina and SafiuddinUrveyi. [1]

Marglin - He occupies almost all religious and secular sciences of the times, a very encyclopedian person. Today, Zubdadul-Duvan, Maqidadal-Gulkan, Mahme 'ul-Alokan, and other music brochures are not today's scientific and practical significance. In addition, it is a masterful Hophy, the performer of the Qur'an, and in various genres in various genres, in various genres, and in various instruments performances. The author was the author. In the last sphere, it created such nonsense samples, which their glory has been preserved to our time. For example, in the marital time, the most complex form of the 200 methodical musical forms referred to "Miyatayna" (Arabic listal meanings) are introduced. [2]

The Mariese, such as "Miyataine," has not yet declined, but it is one of the most complex types of classical music at the time. The queue (the number of Navba's large number of Navla, the INDEXE) indicates a complex, multi-part of the game. Muratist is "sorted", "Muritler" means regulated a series of legislations. In the military, MuratchaMuratter consisted of the following fourth: 1) Workplace - the work of music, the word of the word for the word; 2) The song is especially in Herat, especially In Samarkand, music was developed in the Ulugbekian Palace, Shahrukh'sniUlugbek. Ulugbek turned the Samarkand to the center of scientific and cultural life. He sponsored the poet and musicians.

Most of the people's elements were detained in literature and music. The more interest in folklore between the poets creating in Turkish and the Turkish nurses. "When they sing in the maqouky", one of them, "said my heart lit my heart". Samarkand was invited to the poet and musicians from another city. Even the priests of high-ranking priests organized the banquets. However, this habit contradicted the religious rules, and the Shari'ah leader gave birth. By the second half of the 15th century, Samarkand would globalize its cultural position.

Herat showed literature and artistic, paintings, music in Herat. The prosperity of cultural life in Herat is connected with the name of the name of AlisherNavoi. Because he was the minister of King Koyan Sultan Hussein Boykaro, poets, musicians, artists, especially one of the highly appreciated species of art, met minimarians.

AbdurahmonNuriddinAbdurahman Jami was born on November 7, 1414 at Khorasan's Jam city (1414-1492). His father, Niza-Middin Ahmad was a major priest - Sheikhisam. Jami's family will move to Herat and Abdurahman Jami will soon get to read the letter and begins to teach at different and envy. After the Jami school then, a great literary critic in KirlonoJu'ndeide, a great literary critic in Kirlono Mahndd. In particular, the famous philologist, the famous philologist Media Asia, sharply enthusiasts of Sathidin Mas'ud Taftaziy Qalazanan (1322-1389) "Mukhachari al-Mutavval".

The young and famous teacher Aloiddin Ali Samarkari, the young Taftazoni's student studied. He was not content with Herat's Taé, but to Samarkand, he attended the Ulugbek Madrasa, and Kazakhstan attends the clubs of Rumius and famous scientists. He was drowned against Shaykh Sashqiddin, who had followers of Bahoddin Naqiddin (died in 1456) and trained according to mysticism. With theoretical issues of mysticism, my-Sheikh Muhyiddinibn al-Arabas Al-Arabi (1165-1240) rejects crossing and misconceptions, and he fights cruel to forgain.

Abdulguafur Laras, who became his disciples, were used to spend their time in more useful things, and the rest of the time depending on the people's service, says the closest friend of the book, an integral film, reading and cutting, reading and Creativity was his permanent mastery. Jami creates a number of art, scientific and religious artificials, and the intellect of Herat and other cities is a referee of teachers and scientific and literary disputes (arbitrators). His reputation increases day by day. Timuri rulers, Hussein International Territories, as well as environmental and regional

governors, respect the Jami and directly direct it with gifts. He commits his commodity to many improvements, the families of science, art and literature. For example, he built two madrassas and a sauce in the alley near Herat, building a mosque, buying the earth and to the mosque. "If they see the man in need, AbdulguafurLari," writes him immediately. If there were no pluses, they would have gifted them. "Jami, on the other hand, lived very simple and modestly. (Its modesty of life and qualities are stated in the works of their contemporaries.) In the autumn of 1472, Jami plays Mecca.

Along with the performance of Hajj, he was divided into the east, and hoped to meet his scholars and poets of the land, and hope to see honestly. The trip lasts a year and 5 months. After the Jamie returned from the trip, he will continue his creative work, creates new works, and grows, increases. The great poet and majestic Tajik people died on 8 November 1492, Jami. His death was a lot of science, art and literature. The whole Herat mourned hard. A lot of the nearby and far earths came to work. Joseph, a single singing of Jami, was still 15 years old. The student of Jamie, his friend and partner AlisherNavoi, as well as a son, as well as a son. Thousands attended the funeral. The poets are mourning and marches. [3]

Jamie is a very hardy scientist and writer. He last created many artistic, philosophical, scientific, and religious art in his creative career, which lasted 50 years. Manages and publications of these works to different periods. Some of his autographs have also been preserved. Some signs of their Uzbek Academy of Sciences of Uzbekistan are being held at the Institute of Oriental Studies. Other Nodir manuses of Jami's works belong to the 16th century. The most important of these, was moved in the 16th century and is held at the Institute of Oriental Studies in Tashkent, which includes 37 works. Jami works have been published several times in Central Asia, Iran, India and elsewhere. The role in the Xv-Tea Close Of Jami is especially determined by its artistic works. The Jamie is a great poet and the writer. He created works in almost all genres in the 15th century and continued his pre-priority great speech artists, and with high works of the world added to the treasury of the world. In addition to the lyiary, Jami, along with the support of Hafiz and Kamol Hogleless, has made three devices. The third office was donated to Navoi, who returned from Jami Mashhad. Just as Emir Harraev Delhi named Navoi, Amir Hurrai Delhiyigi named the three Devon (a total of five devons), he also advises him to call the three Devon. Jamaic pleased Navoi's advice and calls their offs:

1. Fatihat-Tajob – "The beginning of the guy" (structured in 1479):
2. VASAT-ul-Iqdi - "Medium Meard Shodari" (concluded in 1489);
3. HudiMat-ul-life – "Life term" (established in 1491).

These devons are made up of poems written in the Lyirik species of the Lyirik, Ruhari, continental, content, content, and other genres. [4]

Abdurahmon Jamie was also contrary to the science of music as well as in other sciences. The theory of interval is considered in the middle of the past. But there is a big difference between old modern insights. For example, in the Main, Zhul ARBABAT is ratio, three decisions are considered to be understood, and the agreed sound is re-accepted. Accordingly, previous musicologists have developed a volume of the exact figures of each status. But it is necessary to admit that it is not always expressed in the Riyazary style. This idea is clearly described in Abdurahman Jami, It is not a division." After all, the owner's duty is not a significant difference in the listening . Similarly, if it diverges this distribution, discussion, criticism and objections are dying from an antimuglut.

In the beginning of the second, theory of the interval was reported in detail by Oriental musicologists. But there is a big difference between old musician and language with modern concepts. Fortabi, Ibn Sina, is now used in the proportions of the sages, and now they are used in

the form of units marked by the Word. For example, in the opinion, if docibilization arba is understood (three decisions and fourth), it will be re-adopted in practice. Therefore, previous musicologists have developed a sound table of clear numbers of each status. However, it is necessary to admit that the folds represented in the Riyazary style are not always units. The idea is clearly described in Abdurahman Jami's Risooni Music: At the same time, listening to the identification of ten seven Northernities of the Seven Norms is listening to this science. The "Musician Christophery" was found to be in line with the "big song" before the method of winter in the spirit of praise. The poem in A. Jamiy brochure is reminiscent of greater content to the great content of the musical, but those of the top many qualities of the most meaningful Beasts to enter their work (songs, sing singing) o o In his honor, he has shown information about the fact that the mankor is in accordance with prayer. The brochure is of great importance in the history of musicology.

Music and Coating have long been to twins and partnerships. Following thinking thinkers such as Navoi, music may not be outstretched. Really. Everyone who enjoys Navoi's work is confident that the world of music is the history, theory, aesthetics of this great Hasmat, as well as the words, the forms of executive, executive and other sectors. Unfortunately, this did not learn well about the collection of music. The music studies on Navoi skills are not far from the beginning. Drain from comments on music in Uzbek and Russian editions in Uzbek and Russian languages. Because the military is far from the experience of the multifaceted music traditions of the East. Who is Barbad, who is common in the science of music? The question of what to say Barbad Lakh is to find multiple tariff features in Navoi works. The fact that the unearthed musician, musician is also possible to compare him to the Orphae in the Greek world. Because the image of borbard. Like the Orphae, in music, a symbol of perfection. The musician who serves in Hostrav Zarzez / Khusrav / Palace, which applied to specific facts. According to sources, Barbad actually was one of the largest culture of Mav / ancient Khorason, and was one of the city of Madrid, accordingly. Bazan, on the other hand, was called plaque, and, without a great musician, is just a symbol of ancient music.

The term "Borebad Lakhni" means that "LAXN" is sincerely, music. So Navoi is saying Barbad Kuyi. This term is a typical manifestation of the musicals of the peoples of the Ethiology "until the time of Islam." From time immemorial, Khusravani Navo, Curse, Roh and other phrases were also used.

Unfortunately, this period is not yet reached by the same period until Islam, until Islam. But in the following centuries, in the historical and literary books written. The details of borbard lax are common. Currently, it is noteworthy that the interest in the history of the period is growing. Today, many scientific research is published in the number of Eastern and Weths, which is dedicated to examples of ancient music. Conducts say that our ancestors have been published for centuries, which are called "later", "Later", "later," later ", which conducts the conduct of our ancestors. The basis of this system is also known / formed 30 Lakhn, 360 epic / voice or a curtains). Each of the melody was the name and accordingly. For example, in 7, 30, 360, the effects of cosmological views are felt. The week is considered to be a figurative musical expression on the / day of the 1930s and mirrors of the 1930s.

The Tebabba and Gangji Bad Bad Bad is part of this 30 Lakhn. At the same time, the commentary can be called "Balkchy Shirin", "Balkchi Shirin", "Balkchi Shirin", "Navruz", "Mehrgon" and other melodies. The features of this works are also tariffs represented by the means of artistic words. Options for the shabbates / black horse / kikoy of such narrations from generation to generation. In Khorezm, the Coradic / Cora, the narration and the narrated in which it describes them in accordance with the narration. The favorite black horse of the horn, one day, is suffering from the sick one day. The unable to withstand his heart go on a journey to overwhelms himself and often set a frequent step on his condition. In this case, anyone who represents an unpleasant

message will be punishable. Finally, the horse will die. Then no man can imagine the message to the horns. Then, the wise men will be counseled, and it is acceptable to be suitable for the musician. The musician walks in front of the branch. When the party escalated, it begins to tune. Everyone, which is shown by horseback, describing its beauty, is all of them. In the miracle we began to hear, he shouts that the horn is the horse. "Gangji Bad UZVD" and other melodies are also descriptive. Of course, it is no doubt that "Shabb" and Gangji Bad Orard is only referred to music. [5]

This means that in the above readers, the popular "Requertberrus" - "Orbad melodies" and shepherds are mentioned in the works of Navoi. "Barbad Through Lakh, the poet is a matter of music, that is, if the subject is to oppressed, Navoi can put words in this place, such as "Curse", "Curat", "circle". The phrase right status was not functioned as an expression of slope melodies. It means that the "Science", "Science", musician and a variety of music. That is, Sitmatu music (science and Art) Hali was a commoner notric. The art of music is divided into practical and theoretical networks. The appliance reflects the issues of executive melody. Scientific tariffs are given.

"Science" is the leading area of this general science. Two main criteria-mongrams / and rhythm / weight / weeps of the traditional oranular music music. Each of them has a complex content. The blorde, nomagum / low height are limited to audio / , BUD / Normation range) / , rock / pumulation, combination / gender complex / rock complex. The hive, huge, is true, that these elements are dreamed of. RITM, the smallest unit of the ellip / Time, is also called, The Ramal, the Daaza includes the Ramal, Supervisory Mohuriyot. Therefore, the work of music is added in the name of the art: True interpretation. The tid of tanks and hacks.

Logically concluded melodies and methods are brought in the form of musical books, the period / multi-aware / or jynnes / large jynnes / multiplication are called an ANGO. The science of "knowledge", generally, melodies and methods. Navoi brochures have used hundreds of music. They were limited to the scope of music only, with limits. The terms "Navo", "Curse", "Night", "circle" represents more. Therefore, it is no longer diverting the expression of music in the phrase. However, such terms about music There are, they are difficult to understand the content of the work, unless otherwise described scientific.

Take, take the topic of the beginning of ancient times in the East. In Navoi's works, Rud, Shohr, UD, Powder, Tanbur, Sagon Day, Rubob, Cus, Duke, Sushora, Sushor, Susha, Jalokail, and other words will be mentioned. The comments and livards of Navoi's works in need of this. For example, let us consider the words Rud, Beryg, UD. It is clear that Rud and Barbat is used in the times of modern time. In Navoi's works, they will appear as historical soys belonging to the period of ciated. According to the tariffs, the RUD. Torli old-fashioned man, Barbat-educated, short-handle button. It was later called UD and in general. Rud, Barbat, Ud-Butanlay is another old man or a type of tall? An existing archeological to answer this question more accurately. It is necessary to study a detailed from scientific and literary materials. There are clear evidence that in the early Asia, the distribution of Central Asia in China and then to Europe. Pipa in China, Europe, lutny. It is also known that he is called the guitar in Spain.

In addition, the current facts were in the same time. For example, the dust is made of hypocrisy, and the strings are made of silk. The dust was another digital, wire, type, and served as a typical resonant when the voice of the cervical sound. We have called Santar earlier, we now, in the past. At that time, the term Rubob was also used in another home. As difference in Navoi, the current day, the present, reminiscent of Coille / reminiscent of a cubic. In the Arabs, this word is also played with the bow. The comparative value of the sooths is especially noteworthy. The role of the old man's policignity is even more fabricated when it is to belong to the belonging of oral trading.

The rules of music, first of all, the fact that through these words is a factor in connection with the theory and theoria is a factor in connection with the practice. Therefore, nota inscriptions / Tabuats / only based on the Cholgu Well. The record created in the XVIII century was created, and the Khorezm Tanbur side "is adapted to the UD and the Khorezm Tanbur Drawbook.

In addition, the old former is closely related to specific executive traditions. Cubaz-Turkish Dostostonies, UD-secular nature have become a symbol of good religious mystic mystics, nay and rubob. In the shashmaqom, Tanbur is a leader. The phrase "in the key to the shashmaqam" is not in vain. When reading the words, we do not allow them to do with the parties to depend to tradition. The floods of the settings are often from these traditions. The description of the figurative meanings of the Cholgu tools, especially, will be widely available in the work of "Lison Uttayr". This complex topic requires a special implementation. Navoi works can also find valuable information about the forms and genres of musical in the peoples of Khalosan and Movarunnahr peoples. Tarona, Kawal, Naksh, Subs, Savt, Cor, Saves, City, Changin, Song, Navxa, Changin, Song, Kanga, Song, Navxa, Kanres, Song, Navx, and Others are an important factor in understanding music. [6]

The XIII-XIII - in Central Asia in the XIVs Asian Asian, the regional territories prevented the development of culture. Especially during the period of occupation (13th century), cultural life, including large cities, or Bukhara, is declining. In connection with the unification of Temur khokat, the second half of the XIVs began to rise in culture and art. During the reign of Timur and the Temurids, Central Asia won a huge external position. Architecture is prosperous, the capital Kesh, Samarkand, and Temur Samarkand and Temur, was beautified and decorated with huge construction constructions. Temur, occupied by Khorasan, Iran, and Temur, also brought various artisans, including musicians. The people of those days testify to the music of the luxurious palace. For example, Hafiz writes: They would say.

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