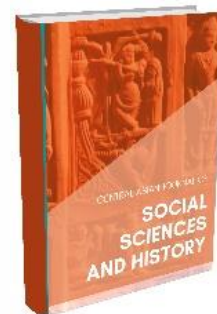




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The Place of Music in the Creation of Abu Ali Ibn Sina

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Abstract:

This article provides detailed information about the art of music during the Eastern Renaissance, the life of one of the thinkers who worked in this period, Abu Ali Ibn Sina, and the illumination of the art of music in his scientific works.

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Abu Ali Ibn Sina, a great thinker, philosopher, expert in the field of medicine, disaster and linguist, occupies one of the leading places among the scholars of all times. He is a great genius who was able to leave a bright deep mark in the history of mankind. Contemporaries Ibn Sinoni “Shaykh al-Rais”, “Sharaf al-mulk”. They called him “Hakim al-Vazir”. In the history of world science, Ibn Sina is recognized as an encyclopedic scientist, because he dealt with almost all the existing sciences of his time and wrote works about them. The scientist wrote his works in Arabic, the scientific language of the Near and Middle East at that time, and some (poetic and some philosophical works) in Persian. Various sources mention that he wrote more than 450 works, but 242 (160) of them have reached us. Of these, 80 are related to philosophy, 43 to medicine, and the rest are to logic, psychology, natural science, astronomy, mathematics, music, chemistry, ethics, literature and linguistics.[1] But not all of these works have been studied by scientists in the same way. Ibn Sina’s more philosophical and medical books have been translated into many languages of the world and reprinted over the centuries, but at the same time, many other works are still waiting for their researchers in manuscript form.

Ibn Sina’s scientific heritage can be conditionally divided into 4 parts philosophical, natural, literary and medical fields, the scientist left a deep mark on each of them. But if we look at the quantitative ratio of Ibn Sina’s works, we can see that the interest and attention of the scientist is more focused on

philosophy and medicine. Although it was his medical legacy, particularly his Laws of Medicine, that made him famous in the West as “Avicenna”, the name “Shaykh al-Rais” is primarily a reference to his great philosophy.

Ibn Sina is a great theoretician who continued Farabi’s scientific direction in the field of music. The work on music “Jame ilm ul-musiqi” (“Collection of the science of music”) is a part of “Kitab ash-shifa” and consists of 6 sections with several chapters each. “Annajot”, “Donishnoma” have small sections about music, “Medical Laws”, “Risolai ishq” and others have thought about some issues of music. He explained all the problems of the music of his time: bod (interval), cadence systems, melody creation, musical instruments, etc. In Europe, he was the first to establish the musical structure, which was later called “pure string”. Ibn Sina put forward a perfect doctrine of musical beauty and considered music to be the most perfect form of harmony.[2] Aruz, like other music theorists of the East, looks at the issues of rhythm in connection with the artistic system. As a physician, he included music as an important medical tool. The theory that music arose as a result of the development of human speech tones is consistent with modern music theories. In his idea of educating a well-rounded person, he included music among the main tools.

Ibn Sina’s work in medicine made his name closely associated with this field of science in several places. The great service of the scientist in the development of medicine is that he sorted out the information collected in the field of medical science by various public figures who passed before him, put it in a certain order and, enriching it with his own experience, summarized it on the basis of a certain theory and law. His “Laws of Medicine” and the position of this work in the history of world medical science and its growing popularity are a clear proof of this.[3]

Ibn Sina’s work in the field of medicine advanced the medicine of that time by several periods and even brought it closer to modern medicine in some areas. During the period of the scientist’s life, the teaching of ancient scientists, especially Hippocrates, Galen, Dioscorides and others, was the priority in this field. Ibn Sina also relied on their theoretical views and practical instructions in his medical work, but developed and enriched them on the basis of Indian, Chinese, Central Asian, Eastern scientists and his experiences and knowledge. One of the main reasons for Ibn Sina’s fame as a genius physician is his excellent knowledge of medical theory, in particular, anatomy - the structure of the human body. Following Galen, he correctly thought about the structure of the skull and the structure of the teeth. His writings about the anatomy of the eye, how the vision process occurs, the role of the pupil in it, and the location of the eye muscles are close to modern ophthalmology. His writings on the structure and function of nerves, blood vessels, and muscles demonstrate the relevance of anatomy to practice. This gives reason to say that the Russian scientist N. Pirogov, recognized as the founder of practical anatomy, is a follower of Ibn Sina.

Ibn Sina also paid serious attention to the issue of classification of sciences in his time and wrote a work entitled “Aqşam al-ulum alaqliya” (“Classification of Mental Sciences”) in this regard. In it, the scientist took mental sciences as wisdom - philosophical sciences and divided them into theoretical and practical parts. Theoretical sciences are aimed at knowing the truth, applied sciences are aimed at doing good deeds. Theoretical philosophy is divided into 3: 1) lower level science, i.e. natural science (medicine, chemistry, astrology, etc.); 2) middle level science - mat. (geometry, arithmetic, astronomy, music); 3) higher level science — metaphysics (theology).[4] Practical philosophy is also divided into three parts (ethics, economics and politics), and in the first part it is about one person and what his

character will be; in the second, how people relate to each other in the family, in economic affairs, and in the third, how people relate to each other on the scale of the city or the country, and the administration of the state. These categories are also divided into smaller branches. In the work, 29 branches of knowledge are mentioned, Ibn Sina states that true moral qualities and an ideal community can be achieved in this existing world, and people should live in society based on mutual support. It says that society should be governed by just laws passed by mutual agreement of people. All members of society must obey this law, breaking the law and injustice must be punished. He believes that if the governor himself commits injustice, the uprising of the people against him is correct and should be supported by the society. In his thoughts on morality, he pays special attention to the most necessary moral relations in people's daily work, moral rules such as modesty, respect, courage, correctness, honesty.

Ibn Sina, with his rich and rich scientific heritage, greatly influenced the development of Eastern and Western culture in the following period. Thinkers and scholars of the East such as Umar Khayyam, Abu Ubayd Juzhani, Nasriddin Tusi, Fariduddin Attar, Ibn Rushd, Nizami Ganjavi, Fakhriddin Razi, At Taftazani, Nasir Hisrav, Jalaluddin Rumi, Alisher Navai, Abdurakhman Jami, Ulugbek, Bedil, Bakhmanyar ibn Marzban continued Ibn Sina's teachings and scientific ideas in his works. In Europe, works were translated into Latin and taught in universities from the 12th century. Among the famous philosophers and natural scientists of Europe, Jordano Bruno, Gundisvalvo, Wilhelm Overnski, Alexander Gelski, Albert von Bolstedt, Thomas Aquinas, Roger Bacon, Dante and others used Ibn Sina advanced ideas in their works and mentioned his name with great respect.[5]

The famous Swedish botanist Carl Linnaeus (1707-78), who created the first scientific classification of plants, named an evergreen tropical tree Avitcenna in honor of Ibn Sina. A new mineral found in Uzbekistan (1956) is called Avitcenna after Ibn Sina. A statue of Ibn Sina was erected in the city of Bukhara and the village of Afshana, and there is also a statue of Ibn Sina in the Belgian city of Kortrijk (2000). The Ibn Sina Museum was opened in Afshana. In Uzbekistan and Tajikistan, medical institutions of higher and secondary education, publishing houses (see Ibn Sina publishing house), sanatoriums, hospitals, libraries, schools, streets, communal households, residential areas were named after Ibn Sina. In Tajikistan, the republican state award named after Ibn Sina was established to reward great achievements in the field of science. In Uzbekistan, the Ibn Sina International Foundation was established (1999), the international journals "Ibn Sina" and "Sina" are published.

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