



**THE ROLE OF MUSIC IN THE DEVELOPMENT OF AESTHETIC AND
EMOTIONAL CHARACTERISTICS OF PEOPLE**

Abdirayimova Marjona Odil qizi

Student of Samarkand State Institute of Foreign Languages

Ochilova Noila Farmonovna

Scientific supervisor

Abstract: *musical education is a tool that leads a person to beauty, it shapes a person's aesthetic and emotional characteristics. Real musical works generalize the aesthetic-moral and political ideas of the time. Human life cannot be imagined without the art of music. Art not only nourishes people spiritually, but also plays an important role in their physical development.*

Upbringing with the art of music – a comprehensive approach to the upbringing of the child and its comprehensive development. Reforms in the field of preschool education, the growing role of music in the formation of spirituality and intelligence of the younger generation, the process of humanization of education poses new challenges to the professional competence of musicians and teachers. A specialist in this field should know how to cultivate in a child a sense of patriotism and humanity, just as music is a love of life.

Keywords: *music, art, education, performance, creativity, heritage, upbringing, media, influence.*

The art of music serves the purpose of studying the elements of creativity created by our ancestors, enriching them with modern innovations and passing them on to future generations in a perfect way.

The art of music has always been a necessary condition for the overall development of the child. It is a scientifically recognized fact that a child can react to the sounds of music during pregnancy. The music that the expectant mother hears has a positive effect on the development of the developing child, but also nurtures his taste. From the above, it can be concluded that it is very important to create conditions for the formation of a child's musical culture in preschool. It is important to start getting acquainted with music as early as possible, that is, not to delay the child's musical development.

Every educator engaged in the education of the art of music should study Farobi's scientific concept, his attitude to music, spiritual and mental problems. In his work, Farobi emphasizes the "role of art in the best examples of the highest moral and aesthetic goals of a generous city," in which he believes that music is a force that greatly influences a person's upbringing and development [1].

Realizing the role of music in moral and aesthetic education, we must never forget its importance in educating the younger generation. Musical beauty is an



"PROBLEMS AND PROSPECTS FOR THE IMPLEMENTATION OF INTERDISCIPLINARY RESEARCH"



important factor in the formation of a person's spiritual image. The pursuit of musical beauty, the need for aesthetics is not an innate quality. It arose in man under the influence of labor and the world around him. With the change of the external world, man himself also changed, in which he developed not only physically but also spiritually. Man's spiritual ability and, above all, his sense of aesthetics gradually developed and was nurtured.

The art of music is a powerful tool for knowing life and educating people. But his level of service in knowledge and upbringing depends on his ability to influence a person aesthetically, artistically. Like any art form, the art of music originated in very ancient times, in times past when people lived in caves and used stone tools to cover animal skins. He said that people's spiritual world was limited, their language was poor, and their perceptions of the events around them were very vague. But even so, musical works, even if those works are in a "wild" state, were created by these same ancient people.

Almost all forms of art originated thousands of years ago. Art has appeared not only in one place, but on several continents at once, in different latitudes, in different climatic conditions. Very ancient images on the rocks have been found in Africa, Spain, on the shores of Lake Onega, and in China. In ancient Greece, the "science of music therapy" was widely developed. For example, the mathematician and philosopher Pythagoras recommended music as a means of healing the soul and body in every way. It is said that Alexander the Great also did a lot of work to the music.

The roots of the musical heritage created by the Uzbek people go back many centuries. The monuments that have come down to us thanks to the fascinating fine arts of our ancestors show that Uzbek instrumental music dates back to ancient times. Excavations at ancient Afrosiab have uncovered a statue of a trumpet. Scholars believe that this statue was created in the III-I centuries BC. According to scientists, the rare monuments known in science as Ayritosh, which depict a woman playing the harp from the ancient Earth Fortress on the plain where the southern ridges of Sultan Uveys Mountain begin, date back to the III-IV centuries.

In the works VIII-XII, the period in the history of Oriental studies, called the "Oriental or Muslim Renaissance," is the highest peak of all the developments in the Middle Ages in the East. Abu Yusuf Yaqub ibn Ishaq al-Kindi, Abu Nasr ibn Muhammad al-Farabi, Abu Ali ibn Sina and others were great representatives of this period. According to al-Farabi's Kitab ul-Musiqi al-Kabr (The Great Book of Music), which is devoted to music, the science of music consists of practical and theoretical fields. The first is the performance of musical works using musical instruments. The second explores the origins of melodies and the laws governing the creation of musical works. According to Farabi, art, including music, is not a



"PROBLEMS AND PROSPECTS FOR THE IMPLEMENTATION OF INTERDISCIPLINARY RESEARCH"



divine blessing but a product of human creation. Its task is to be useful to man in perfecting his intellectual and moral qualities.

Ibn Sina wrote about music in five of his works. This is a section on music in a multi-volume encyclopedia entitled Kitab ash-shifo [2], ("The Book of Healing"). According to Ibn Sina, art, including music, is a science. Ibn Sina emphasized the educational nature of music. It focuses on cultivating aesthetic taste through the medium of art. The great scholar emphasizes that in order for a person to develop in all respects, it is necessary to interact through exercise, music and other arts for spiritual development for two-sided-lama-physical perfection.

Alisher Navoi, the sultan of the realm of poetry, as a man of delicate taste and high intelligence, loved to listen to music and enjoyed it from the bottom of his heart. The poet always cared for talented artists, constantly cared for the perfection of young people. One of the tools that plays a key role in a person's maturity is to enjoy the art of music. "A poet who does not understand music is a poet," said Navoi.

Alisher Navoi is a great thinker who had a very strong and effective influence on the formation of the spiritual world of the Uzbek people. His glorious name, the richness of his creative heritage, his artistic genius are always proud of his ignorance of the boundaries of time and space.

Alisher Navoi is an important stage in the history of consciousness and thinking, culture and art of our people. A person who forms an entire epoch, one of the founders of our national literature, an immortal artist who sang to the world the pride, honor, language and spirit of our nation. If we say that this great man is perfect, a thinker, he is undoubtedly the forerunner of the great thinkers in the Uzbek language, the teacher of the poets who wrote in our native language.

Alisher Navoi's attention to music education as a statesman and prime minister in charge of youth education is also noteworthy.

The essence of the concept of preserving musical heritage is not simply the blind repetition and preservation of ideas of the past, but the need to develop, critically master and reconsider creativity in terms of a conscious worldview and the interests of humanity.

As a result of the creative study of folk music by our composers, invaluable works of art have been added to the treasury of Uzbek culture. Songs from the heart of a person who is thirsty for beauty are the fundamental basis for the formation of composers' creativity.

Thus, music reflects reality in a separate, unique way, expressing the basic ideas of society and time, the most important things in human relations. Music understands reality on a philosophical generalized basis. In the work of each composer, some feature of the time in which he lives is reflected. The impact of music on people is very strong because it is a highly emotional art that captivates people with their emotions.



"PROBLEMS AND PROSPECTS FOR THE IMPLEMENTATION OF INTERDISCIPLINARY RESEARCH"



Music reveals to man a wonderfully high feeling that was previously unknown, it is able to change a person, to soften his heart, to enrich him spiritually. That is why it is not in vain that music is said to be an expression of all the good qualities of human nature. He who loves music is spiritually enriched, his heart is refined, his spirituality is enhanced.

References:

1. *Abu Nasr Forobiy*. Fozil odamlar shahri. T., 1993.
2. *Abu Ali ibn Sino*. Kitob ash-shifo. T., 1973.

