

UZBEK NATIONAL MUSICAL INSTRUMENT PERFORMANCE

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ABSTRACT:

This article provides information about the Uzbek national performance, national musical instruments. The study of the Uzbek national musical heritage, the types of national musical instruments.

KEYWORDS: National, traditional, national music, national musical instruments, dutar, tanbur, rubob, gijjak, chang, soloist, performance, etc.

INTRODUCTION:

In the process of radical reforms in the economic, political and social spheres of our country, special attention is paid to the factors of national culture and art, spirituality and enlightenment and development in our society. It is important to fully restore as much as possible the invaluable national values and traditions inherited from our ancestors, to study in detail our historical and cultural monuments, including our musical heritage. In his speeches on personnel issues, the head of state said that the most important task of every teacher (regardless of profession) is to serve our youth in all respects, to be patriotic, selfless, in everything. One of the main goals is to form an enterprising and harmoniously developed generation, to bring up a perfect person who will be able to fully pass on their knowledge to the next generation. The effective and efficient use of all forms, methods and means of educational influence is necessary in the spiritual development of a person. The modern process and the education system will inevitably be in line with this. Everything that is being done is aimed at reforming the education system. Especially in this work, the skillful use

of the art of music, one of the artistic means with a strong spiritual and educational potential, gives good results, including the fact that classical music has a unique and very important place among these means. Every piece of music, firstly, serves the task of giving a person spiritual relief, on the other hand, it shapes a person's aesthetic attitude to the outside world; and the educational effect on the third also serves a function.

Music has a powerful power that envelops the human heart with its melodies. It is no coincidence that music is the heart of the people, the nation. In particular, Uzbek classical music has been purifying people's hearts and raising their spirits for thousands of years. It not only leads people to the world of sophistication, but also to aesthetic pleasures, and to the acquisition of high spiritual and moral qualities. Encourages humanity and patriotism. National music is a unique expression of the past life of our people in words and melodies. There has been a lot of talk lately about the national Uzbek ideology and national idea. The national ideology, the national idea based on it, is a powerful force that unites the people and the nation into a program of action that unites its identity and mentality and directs the aspirations of the whole people to a single goal. So the original music never loses its expression. To study the Uzbek musical heritage and pass it on to the next generation Delivery has long been a criterion for performing teacher-to-student traditions. Based on the Master-Apprentice tradition the establishment of traditional music in the education system is one of the most important aspects of modern education is an important step. This is part of a continuing

education system formation, as well as sorting it according to the requirements of each stage is primarily knowledgeable it is the basis of specialist training, as well as important in the upbringing of a harmoniously developed generation is important. Usually, performance issues are long-term and appropriate requires attitude. Of course, his technical mastery of instrumental performance The goal is to master the levels at the primary and secondary levels of education suitable. . It is no exaggeration to say that in the process of mastering the profession, the performer develops the ability to understand and interpret the work, both in content and in spirit. At the same time, it is important to learn the traditions and qualities of the teacher-student The process of shaping is very important for musicians. The most important step is to understand the traditions of teaching. Study in the system of higher education to form students at the level of specialists it is more accurate to say that it is a full lesson period. Because students are universities have mastered the necessary technical criteria of musical performance. And in higher education, to understand the essence of the works and to understand they learn lessons on perfect interpretation. The heritage of Uzbek classical music includes many monumental works embodied their worthy and beautiful interpretations are performed by classical and modern master musicians. Admittedly, one of the most important aspects of teacher-student teaching is the "individual" interpretation of the performance. However, in the performance of the dutar, this criterion is different. Probably, this is the reason why each musician plays the dutar with a unique style. The maqom melodies are adapted to our national instruments (tanbur, dutar, ud, rubob, gijjak, nay, chang, kanun), ie to the level of performance of each instrument. R.Kasimov's "Rubob melodies", "Traditional rubob performance", "Traditional tanbur

performance", Sh.Shorakhmetov's "Rubob songs", S.Azizbaev's "Gijjak melodies", R.Samadov's "Circle drums", "Ensemble class" by S. Begmatov and N. Kadyrov, "Traditional folk instruments" by S. Begmatov and M. Matyakubov, "F. Sodikov" by M. Ziyayeva Life and Creativity. " The art of traditional instrumental music plays an important role in the rich musical culture of the Uzbek people. The great scholar al-Farabi wrote in his treatise on music: "The instruments that make a sound close to the human voice are the rubab, the nay and the trumpet, which are very similar to the sound. The instruments accompany the song, creating the initial music of the song and the part of the instrument in between. " The function of the words of the instrument as described by Al-Farabi is preserved to this day. There is some information about when this musical instrument came to our region and became popular. For example, according to Darvish Ali Changi's "Musiqiy Risola", the rubab (i.e. rubab) also existed during the reign of Sultan Muhammad Khorezmshah. At that time, the rubab had five strings, but four of them were made of silk and the fifth was made of silver wire. 'lgan. In 1936, an ensemble of Uzbek folk instruments was formed in Tashkent. The ensemble is led by Tokhtasin Jalilov. In the ensemble nay, gijjak, chang, dutor, tanbur, doira, and rubab were added later. Because at that time the word rubab did not fit the ensemble. His number of curtains was small. Muhammadjon Mirzayev, who joined the ensemble in 1936, later played the rubab contributed to the increase in the number of rubab curtains (sound intervals), the replacement of rubab strings with gut and steel wire strings, and the adaptation of curtain sounds to the ensemble. M.Mirzayev made the word Kashgar rubobi popular among our people. The master artist attracted the attention of the audience with his attractive performance. In various oases, this instrument has become a

convenient and favorite word for amateur performers and professionals. According to sources, the history of national musical instruments dates back to ancient times. That is, as early as the XIII millennium BC, first percussion instruments, and then noisy words began to appear. The reason why percussion words were first discovered is explained by great scholars as the fact that the earliest labor songs originated in direct connection with the rhythmic structure of work. Later, craftsmen made instruments such as trumpets, flutes, whistles, rattles, and chiltors (harps) from reed or bamboo stalks. After some time, stringed instruments and stringed bows were created.

In the process of centuries of cultural development, traditional words such as dutar, tanbur, rubob, gijjak, chang have been created, which have a unique structure and sound. In the process of evolutionary development of society, folk instruments have become an integral part of human activity, absorbed into the life and work of the peoples of Central Asia and the Middle East. Instruments have been widely used by peoples in their national ceremonies and family celebrations. Undoubtedly, the art of instrumental performance was also known during this period. The people began to develop skilled and talented solo musicians. Then solitude along with the execution, the execution of the adventurer was gradually formed. began to spread among the masses. Instruments and their music are the life and work of the people becomes an integral part of human activity. All celebrations and festivals, religious ceremonies and other events; The song did not pass without dancing. There are also songs, games and melodies accompanied by lyrics also performed at all ceremonies and family celebrations of the people. In elections, religious and in cultural ceremonies, especially the trumpet, trumpet, doira, drum, and so on percussion instruments are widely used. Musical instruments - musical instruments designed to create a musical tone

or specific resonant sounds and certain rhythmic structures; used to perform music as a soloist or ensemble (various ensembles, orchestras, etc.). Each musical instrument has its own timbre, range of sound and expression. Musical instruments. The quality of the sound often depends on the shape, general structure, device, and material used of a particular instrument. Musical instruments. From ancient times it is made of reeds, bamboo, wood, stone, bone, metal, leather, silk, coconut, pumpkin and others. The pronunciation can be changed by additional means (eg, surdinayaan use), performance styles (eg, scratching strings, flajolet, etc.), and some musical ornaments. Its emergence dates back to the earliest periods of human history; Its development is connected with the development of the art of music and performance, as well as with the development of techniques for the production of musical instruments. Gijjak According to medieval musical treatises, Gijjak (under the name Gipchak) was created by Farobi, Ibn Sina forged the first two strings into a quartet, and Kulmuhammad Udi added a third string to Gijjak. Prior to that, the number of strings woven from silk or wire echoes in a 2-wire string was 8-11. Alisher Navoi's Majlis un-nafois states that the ability to play the gijjak was a prerequisite for all court musicians. In the Middle Ages, artists such as Alijon Gijjakiy and Khoja Uzbek Gijjakiy were famous. Tanbur Tanbur is a stringed musical instrument. It is one of the Uzbek national instruments. Uzbek classical maqoms are performed on the tanbur instrument. The tanbur is played on the index finger of the right hand with a special mediator. When played, only the first cable is played, and the rest serve to resonate. Farobi's musical pamphlet describes the curtain structure of the Khurasan tanbur. Tanbur is widely used as a professional word in Uzbek, Tajik, Uyghur and other nations. The instrument is available in chortor (4 strings), panjtor (5 strings), shashtor

(6 strings) types. Types of tanbur equipped with an electric adapter are used in variety performance. Tor is a musical instrument that is played with a fingernail (mediator). Widespread in Iran, the Caucasus and Central Asia. The bowl of the net is in the shape of the number 8. The resonator is made of mulberry wood and covered with leather. The modern form of the tor began to take root in the music culture of Uzbekistan (Bola Bakhshi Abdullayev, later Komiljon Otaniyozov and others) in the 1930s, and then in Tajikistan. Doira (childirma, chirmanda, doyra, daff, dapp) is an instrument of Uzbek, Tajik, Uyghur and other eastern peoples. The circle is struck with a tattoo. The flange is made of apricot and walnut wood. The flange is covered with skin on the outside. On the inside of the flange hang tambourine-like rings. A drum is a percussion instrument. There are many types of drums. The bowl is flattened. It is made of wood and ceramics. The top is covered with animal skin. The double drum is combined with trumpets and horns to form the Uzbek national ensemble. Even today, these instruments are widely used in weddings and performances. Hurricane, hail - a large percussion instrument with leather on both sides of the flange. The sound tip is formed using a round stick. In the past, hurricanes were mainly considered military instruments. At present it is almost not used in practice. The speaker is a wind instrument. The speaker is made of brass. In Uzbekistan and Tajikistan, the trumpet is widely used in traditional special ensembles with trumpets, drums, and doira. There are straight and elbow types.

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