



MUSICAL CULTURE OF THE 17TH CENTURY

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Abstract

The issue of the Eastern Renaissance period in Uzbekistan has not been sufficiently studied by summarizing local materials. When talking about the Renaissance in the Central Asian region, it should be considered as a national Renaissance on the basis of the developed and enriched ancient culture compared to the foreign culture and the established Islamic faith in the 9th-12th centuries. In its long history, Central Asia has seen many invasions and robberies, against which it fought for freedom and independence. The truth is that after each invasion, national statehood and culture were restored.

The article describes the musical culture of the 17th century.

Keywords: Music culture, luxury, courtiers, Eastern Renaissance, music, art, musicology, science, education, educational value.

Introduction

Baroque music culture. The beginning of the 17th and 18th centuries was marked by great conflicts and changes in the history of music. During the reign of the French "Sun" King Louis XIV, the bourgeois revolution led by Oliver Cromwell in England marked a new stage in the capitalist era (1642-1660). The social movement against absolutism (1648-1653) was known as the "front", and the period of war (1618-1648) involved many European countries and finally ended with the Peace of Westphalia, which destroyed the power of the Habsburgs. meant to be.

Representatives of the Netherlands Polytechnic School:

Jacob Obrecht, Jacob Obrecht, Johannes Ockeghem, Johannes Ockeghem, Josken Depré, Josquin Desprez, Orlando di Lasso, Orlandus Lassus, Guillaume Dufay, Guillaume Dufay.

Representatives of the Italian National Music School:

Giovanni Palestrina, Giovanni Pierluigi da Palestrina, Giovanni Gabrieli, Giovanni Gabrieli.

The main part.

The social unrest of the 17th century was reflected in artistic culture, literature and art. Artists paid attention not only to the changes taking place in society, but also to the person and his inner world, which became the subject of works of art.

This is especially evident in the direction known as the "baroque" style (from the Italian language it is interpreted as "wonderful", "strange").



The baroque style flourished in feudal circles that did not lose temporary power. In the countries of Italy, Spain, and Germany, this situation stimulated the development of capitalist relations.

In literature and art, the baroque style of the courtiers was to show off their power and delicacy by dressing themselves up with brilliant pomp. In this regard, Catholic and Protestant Church representatives have made extremely great contributions. But under the external blindness, the representatives of advanced art were able to truthfully and expressively illuminate the excitement and desperation reflected in the society. The vivid dramatism of life perception can be seen in the references to tragic themes in literature, music, and visual arts. It was in the 17th century and the first half of the 18th century that the development of a new genre, opera, which played an important role in the art of the new era, became a special reality in the culture of European countries.

Eastern Renaissance culture. What is your understanding of the Renaissance? When it comes to Eastern Renaissance and Eastern Renaissance, scientists-historians, literary critics, cultural experts and art critics of various fields are not indifferent to this issue, and opinions are divided into two. The term "Renaissance" (Italian-French-Renaissance-Renaissance) was first used by Italian humanists, including the Italian writer J. Bacaccio, referring to the work of Giotto, who first used the term "he awakened ancient art". had used It was mentioned by the art historian J. Vasari (1511-1574) in his book "Snapshots from the Lives of Famous Artists" (1550) as a concept representing an entire era. At first, this concept meant the restoration of the traditions of ancient culture in Italy "after a thousand years of wildness", and later it began to be widely used in scientific research. Yes. Burkhart assessed Renaissance as a special type of culture. As interest in the issue increased and scientific research increased, conflicting and different opinions began to be expressed regarding the concept of the Renaissance, the chronological and geographical boundaries of the culture of this period, and its periodization. Y. Heizing in his "autumn season of the Middle Ages" considers the Renaissance as the end of the medieval culture, while other scientists consider the Renaissance as the beginning of a new era of culture. While most scientists classify the European Renaissance classically and consider it characteristic of the 14th-16th centuries, others consider the Renaissance culture a little earlier, starting with the 12th century - the Carolingian Renaissance, and the Renaissance in the countries of Spain and Italy in the north (Northern Renaissance) in the 17th century. they end with a century.

Since the mid-1950s, there has been a serious debate on the issue of the "Eastern" Renaissance. In the analysis of the history of Chinese culture, Academician N. Konrad considers the Renaissance as a universal phenomenon characteristic of all regions of human civilization, like the ancient and medieval ages. The Renaissance, considered a universal process, began in the East (China) in the 6th-8th centuries, moved to the West and became a European phenomenon in the 14th century. Against such an interpretation of the awakening, there are those who believe that this phenomenon can be applied regionally in different countries, in some forms, but it cannot be a universal phenomenon. Late Renaissance in China (Konrad), Curia (Ten), Iran-Tajikistan (Braginsky, Nikitin), India (Celishev), Turkey (Mellov), Armenia (Chaloyan), Azerbaijan (Gajiev), Georgia (Nucubidze, Natadze) some information about At the moment, supporters of both views are severely criticized by authors (A. Losev, M. Petrov) who consider the European Renaissance as a completely unique event.



The issue of the Eastern Renaissance period in Uzbekistan has not been sufficiently studied by summarizing local materials. When talking about the Renaissance in the Central Asian region, it should be considered as a national Renaissance on the basis of the developed and enriched ancient culture compared to the foreign culture and the established Islamic faith in the 9th-12th centuries. In its long history, Central Asia has seen many invasions and robberies, against which it fought for freedom and independence. The truth is that after each invasion, national statehood and culture were restored. The idea and movement of striving for independence does not deny the cultures created by other peoples. In the culture of Central Asia, the cultural achievements of universal importance were creatively combined, at the same time, the culture of the region effectively influenced and enriched the cultures of other peoples.

How can the cultural renaissance of the peoples of Central Asia be divided into periods?

Based on the analysis of existing literature and opinions, the National Cultural Renaissance of the peoples of Central Asia can be divided into three periods:

- IX-XII centuries - the period after the Arab invasion.
- The period after the Mongol conquest of the XIV-XV centuries.
- Political, national and cultural renaissance after the colonial invasion and the Soviet period at the beginning of the 20th century and the present period.

Independence and national culture Renaissance events are intrinsically and internally connected, and in this regard, Acad. M.M. Hayrullaev writes: "Independence and Renaissance, Independence and growth are inextricably linked, it requires intelligence, knowledge, talent, ability, activity, and energy from us."

The signs of Renaissance culture in Central Asia are as follows:

- Pursuit of worldly sciences, interpretation of religion and religious knowledge from the point of view of the benefit of society and people;
- Use of past cultural values of spiritual and cultural heritage of different peoples (Arab, Iranian, Greek cultural wealth);
- Increasing interest in studying nature, existing life, existence, increasing desire to reveal its secrets and use it, in this regard, development of natural sciences;
- Recognition of reason as a criterion in knowledge, intellectual knowledge, rationalistic method, increasing role of science;
- Love for a person, striving to learn and reveal his moral and intellectual qualities, abilities, pay great attention to the science of logic, educate a perfect person, justify the thoughts about a mature virtuous community;
- Predominance of the religious-ethical subject in the development of religious imagination, religious teachings, the transformation of human behavior and interests into the leading subject in religious ideas, internal spiritual perfection, subjective internal perfection to God, spiritual and spiritual elevation, ascension activities aimed at achieving and attaining its qualities;

Great attention to the spoken and written word, singing and describing its social and moral power, high development of poetry, philology, artistic culture, speech art, rhetoric are important signs of culture. to become

How did our great scholars of Central Asia contribute to world culture in the 9th-12th centuries? In the 9th-12th centuries, it is said that the rise of culture in the Central Asian region reached the flight stage, and this region produced great thinkers who amazed the world, the cradle



of knowledge, enlightenment, unique discoveries - in history, "Muslim culture", "Arab It is not for nothing that it is evaluated with concepts called "culture". Historians and tourists of the Middle Ages give information about the growth of economy and trade in Central Asia during this period, the rise of beautiful cities, and the rapid development of science and education. Monumental architecture, visual art, painting and music were developed to an incomparable level, and libraries functioned³. It is mentioned in the sources that at that time there were "palaces surrounded by high stone walls, hotels decorated with various paintings, skilfully built gardens, avenues, pools" in Bukhara. Abdul Vafa al Buzhonii in his work "About the aspects of geometrical rules necessary for craftsmen" tells about various patterns, ways of making building decorations using different geometric methods, experiences of master builders, and artistic methods. Other sources provide information about the visual and pictorial art of this period, especially portrait painting⁴.

As it is known from archeological excavations and manuscript sources, music and musicology also developed widely in that period and it was considered a component of mathematics. Abu Nasr Farabi, a great scientist of this era, is the author of the book "Great Music" devoted to the analysis of the theoretical foundations of music, tunes, instruments, criteria and terms of music culture. ("Kitab al music al Kabir"). This book, dedicated to the music theory of the Middle Ages Muslim East, consists of 2 parts, 3 books. In addition to "Big music", Farabi is also the author of "A word about music", "Book about the order of rhythms", "About shifts added to the rhythm".

Summary.

Thus, the art of music of this period has not only historical, but also educational significance, and left priceless spiritual masterpieces as a legacy to future generations.

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