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**MUSICAL WORKS CREATED BASED ON THE MUSICAL VIEWS OF  
ALISHER NAVOI AND HIS CREATION**

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**ANNOTATION**

This scientific article discusses the life of the great thinker and poet Alisher Navoi, his attitude to the art of music, the centering society during Navoi time, the rise of culture, art and development conditions during the strengthening of external and internal relations, and the improvement of music science. Navoi poems in each epic are connected with folk oral traditions and professional music tunes, he creates perfect human images in his works and glorifies the spiritual and moral qualities manifested in them. and in his works that illuminate the legal and moral problems, the content of the process of forming a perfect person, his comments on the specific aspects, ways, forms and methods of this process, and his contribution to raising art and culture to a higher level are described.

**Key words**

Alisher Navoi and music art, musical works based on Navoi work, "Chang" musical instrument, "Layli and Majnun" musical drama, "Farkhod and Shirin" epic, "Chor Devan", spiritual education, Khoja Yusuf Burkhan, folk oral traditions, professional musi.

With the passage of centuries and eras, the science of music is also improving as people mature. The art of music has a direct and strong influence on a person from his youth and is a very important force in his general cultural development.

If we look at the history, in the second half of the 15th century, during the period of the great poet and thinker Alisher Navoi, the society, which was centered, and the external and internal relations were strengthened, the conditions of culture, art, and development improved even more.

Alisher Navoi, the founder of Uzbek literature, said that an artist's heart should be full of meanings, and besides, he is not satisfied with keeping those gems of meaning only in his heart, but presents them to the world, that is, art. He mentions that it is necessary to polish those jewels and shine light on the hearts of the listeners even when performing as his work. Judging by his works and epics



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such as “Zafarnama”, “Mahbub ul-Qulub”, “Hamsat ul-Mutakhairin”, “Majolisun nafais”, including verses dedicated to the artist Moni and singer Dilorom in “Sabai Sayyor”, he is a poet, architecture, history, philosophy, as well as evidence that he was thoroughly aware of the musical art of his time.

Along with writing poems, Alisher Navoi also knew the secrets of music. That why he gave his poems written in Uzbek the nickname “Navoi” which means “Melodious melody”. The great poet demands from his students to learn the secrets of music along with knowing the weights of poetry. He has always emphasized that he cannot become a good poet if he does not study music well. In his “Baburnoma”, Zahiriddin Muhammad Babur wrote in detail about Navoi authorship of several melodies and his excellent knowledge of the art of music.

Navoi poems in each epic are related to folk traditions and professional music. The stanzas in each opening section are smaller, and later these stanzas develop into a large work of art. It is the same in the art of music, first a small musical theme is played and gradually this theme expands into a large musical piece. Or the repetition in Navoi poems is also used as a reprise (repetition) in musical melodies, a certain part or whole forms of the work are repeated, and the last final part is strengthened by the poet or composer. In Navoi epics, these situations are repeated and reinforced at the end of the work, confirming the similarity between music and poetry. Or, assuming the main characters in Navoi epic “Layli and Majnun” as one big symphonic work, the fact that we can illuminate the contrasts of characters in it through musical moments proves the connection between literature and musical art. In the “Sabai Sayyor” epic, the content of the work and the images in it belong to the category of lyrical-psychological works belonging to the poet's pen, and in it, as in musical works, there are lyrical contradictions and dramatic situations.

Since ancient times, in the East, and especially in Central Asia, it has become a habit to write an artistic speech. This information is reflected in the historical Zoroastrian book “Avesta”. Zoroastrians from those times recited their poems with the help of melody, and thus the unity of poetry and melody was born. We can observe the co-synonym of Kuy later in Central Asia and Iran during the X-XV centuries during the renaissance period.

Orientalist scientist E. Bertels in his article “Persian literature in Central Asia” described the literary life of Bukhara in the 10th century, and the great poet Abu Abdulla Rudaki divided poets into two categories in his seasons. The first are the poets who have no musical talent, who require the training of singer-poets in their poems, and the second category is to sing these poems themselves with their own voices. those who can. The second category also included Rudaki, who was also an excellent musician and the possessor of a melodious voice. At Shahs invitation, Rudakiy took a dust instrument in his hand and performed a qasida in the



direction of "Ushshaq" in the morning. These sentences have come down to us from before the Sassanid dynasty and the unity of musical art with poems that have become a tradition and that every poet should be aware of music culture.

This tradition did not lose its influence even during the time of Alisher Navoi and, on the contrary, continued to develop. In the 7th century, the countries of Central Asia and Iran were under the rule of the Arabs, and the Arabs managed to destroy Zoroastrian religious traditions and historical monuments. But the Arabs could not influence the tradition of poetry, and on the contrary, this tradition continued its development. Alisher Navoi work "Khamsa" and the series of poems "Chor Devan" can be cited as concrete examples.

In particular, Navoi wrote poems in a beautiful genre in each divan of "Chor Divan" and enriched the content of the works with a lyrical character. The ghazals belong to the category of very melodious, lyrical poems, standing above the Rubaiy genre. The series of ghazals spread rapidly during the time of Alisher Navoi and was performed mostly in the genre of singing.

Songs based on Navoi poems have been performed for centuries, and especially in modern times "Bayot-II", "Guluzorim", "Ushshaq", "Koshchinor", "Kochabagi II", "Nargiz", "Hanuz", "Chorgoh III" and "Yali - Yali", which have been performed for many years, will prove our word. Navoi ghazal "Black Eye" has been performed to the tune of "Ushshaq" for many years.

Navoi ghazals are also rhythmically very suitable for the methods of melodies and songs. The song "Ushshok" is an example of this. No matter what genre of Uzbek art, music, painting, theater or cinema, Navoi creativity is visible before our eyes. Alisher Navoi epics decorate the stages of Uzbek theater to this day.

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Alisher Navoi second staged epic is "Layli and Majnun". In Eastern countries, this epic has become a masterpiece, and the tragic life of two lovers is highlighted,



and this epic is similar to "Romeo and Juliet", which is popular in Western countries. But the epic "Layli and Majnun" interpreted by Alisher Navoi is considered to be the highest among the works.

The musical drama "Layli and Majnun" was staged for the first time on the stage of the Uzbek theater in 1937 with the music of the composer T. Sodikov. In this musical drama by T. Sodikov, classical folk songs and statuses were used a lot. For example: "Segoh" status was used in Qays songs, "Chorgoh" tunes were expertly used in Layli songs, as well as "Dugoh IV", "Tasnif", "Buzruk" from folk tunes and songs in the musical drama "Layli and Majnun", "Nazmi segoh", "Dugoh II" and others can be listened to. In 1940, the Uzbek opera "Layli and Majnun" was created and appeared on the stage with the cooperation of composers Talibjon Sadikhov and Reyingold Glier. Uzbek composers staged the ballet "Mehr and Suhayl" based on Alisher Navoi fifth epic "Saddi Iskandari". The great figure is not only a great lyric poet, but also a great epic poet - epic writer. He achieved even more unprecedented success with his epic works. During the period when Navoi lived and worked, Khwaja Abdulkadir Maroghis achievements in the science of music were remembered at meetings, and his songs were performed.[1]

Navoi devoted all his creativity, life and work to educating a person, raising him spiritually, and opening a wide path for his potential. Babur Mirzo, while describing Navoi work, writes: "People of virtue and people of art do not know of Alisherbek-like coach and coach. Master Qulmuhammad Shaykh son, Husayn Udiykim, were fluent in words, and the teacher's training and reinforcement made him a little progressive and famous. It is clear from the lines that Navoi, with his humanitarianism, was always a friend and mentor to all intellectuals, including talented musicians, and guided their free creativity.

After all, Navoi believed that music effectiveness and thus education is related to artist mental perception and performance potential. For example, according to him, "The pleasant performance of a discerning musician will charm even a hard-hearted person", "The soul is strengthened by a good melody, and the soul is nourished by a cheerful one" for this reason, "The more painful the melody of every musician is, the harder its click is on the aching heart" affects he states.

If Navoi considers the skill of artists as one of the factors that illuminates the educative nature of music, he skillfully describes the unique nature of musical sounds as a means of conveying the artistic content of music to the listener. For example, "Gijjak, writes Alloma, likes to hide from noisy parties and play the most painful music", "Dust and oud know how to divide hearts", "The law shakes the heart", "We are love is a singer". Navoi analyzes the visual impressions left in the listener's imagination by each piece of music in a unique approach, and expressively illuminates the artistic possibilities of performance in them as a



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manifestation of the art of words. It is noteworthy that one of the ideas put forward in the teachings of scholars of the past showed the tradition of analyzing music and musical words in a unique way.

Alisher Navoi, the founder of Uzbek literature, created images of a perfect person in his works and glorified the spiritual and moral qualities manifested in their image, while in his works, which shed light on educational and moral issues, the content of the process of forming a perfect person, describes the considerations regarding the specific aspects, ways, forms and methods of this process. A perfect person in the imagination of the Allama should be able to embody the highest human qualities in his image. For example, he should be creative, capable, and at the same time, he should be in love with science. According to Alisher Navoi views, only a person who can possess such qualities believes in his own strength and intelligence. Only a person who firmly believes in his strength and intelligence can withstand various difficulties, he is able to solve even the most complex problems. In his works, Alisher Navoi deeply studied the aspects of music education and said: Music is an important basis of society life. Only music brings clarity, balance and a sense of self-confidence to a person heart and makes him happy." [2]

Alisher Navoi considers the desire to learn science as one of the most necessary qualities that serve to ensure human perfection. He describes science as a factor that saves people and people from ignorance. With the help of the ideas presented in the content of his works, he encourages people to become knowledgeable and enlightened. The thinker recognizes learning as a human duty of everyone. Mir Alisher Navoi stated that intellectual, moral and refined education is one of the most beautiful qualities of a person and emphasized that everyone should enjoy them. In short, in the creative legacy of the great thinker, who repeatedly emphasized that it is impossible to be a good poet without knowing the theoretical foundations of music, there is an advanced approach to music education for young people, which is important for the spiritual development of the young generation. You can find many ideas.

Navoi created his scientific and partly artistic works directly related to music in the last ten years of his life, i.e. in 1490-1500, that is, in a period when his creativity reached its peak. These are "Majolis un-nafais" (1491), "Mezon ul-Awzon" (1492), "Holoti Pahlavon Muhammad" (1493) and "Mahbub ul-Qulub" (1501), which are deep, comprehensive, and philosophical. are works rich in observations and observational conclusions. [3]

Alisher Navoi made a great contribution to the development of the music art of the 15th century. Information about Alisher Navoi skill in music science is given in several works of our musicologists. Abdurauf Fitrat in his book "Uzbek classical music and its history" mentions that Navoi studied music from a famous



musicologist named Khoja Yusuf Burkhan, and that Navoi was a good composer. He also said that he created works and trained the most famous talented musicians, Navoi himself wrote a treatise on music. In his famous work, Babur Mirza enumerates Navoi's works and says, "There are good things in music, there are good" patterns" and good "Peshravs", showing that Navoi was a master composer. [4]

At Navoi request, Abdurrahman Jami wrote the work "Risalai musiqi". Zaynilobiddin al-Husayni wrote a treatise on music entitled "Kanuni ilmi va amaliyi muzik" ("Practical and theoretical laws of the science of music") and dedicated it to Navoi. By the time of Alisher Navoi, musical expressions began to find their perfect expression in literary heritage.[5]

The great humanist Alisher Navoi, like other great people of the medieval Renaissance, showed with his whole life what a real person should be. He fought against the injustice and injustice of his time, exposed the abuse of their duties and greed by the officials, took the weak and needy people under his protection.[6]

To sum up, composers and composers of the present time regularly create songs, songs and stage works based on the works of Alisher Navoi, and these masterpieces of art have attracted the attention of all nations until now. A number of classical songs are performed based on Navoi poems. In the spiritual education of the young generation, inculcating national traditions and values into their minds, introducing them to a broader understanding of our scholars, great historical figures, using the teachings they left behind, and to make students more aware of their homeland. it is necessary to be programmed in awakening the feeling of love. Alisher Navoi work will be eternal not only in poetry, but also in the art of music, the work of our composers and composers, and as a person who encourages the beloved science and enlightenment of the Uzbek people. We believe that these works have a special place in educating young people to be perfect people.

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