

The Science of Music in the Works of Abu Ali Ibn Sina

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ABSTRACT

In this article, the history of the early formation of music, the life and scientific work of the encyclopedist Abu Ali Ibn Sina, his works on music, and music acoustics, sounds, intervals, gender (tetrachord and pentachord) and sets (sound series with different ranges), statuses, rhythms and full information about the scientific-theoretical aspects of the issue of tunes is given.

Introduction. Over the past period, the Republic of Uzbekistan has adopted a number of normative and legal acts on the development of culture and arts. In particular, the Resolution of the President of the Republic of Uzbekistan No. PD - 3391 of November 17, 2017 “ On measures to further develop the art of the Uzbek national makom”, August 26, 2018 Resolution No. PD - 3920 “ On measures for innovative development of the arts ”, Resolution No. PD-4038 of November 28, 2018 “ On approval of the Concept of further development of national culture in the Republic of Uzbekistan”, are becoming increasingly important.[1]

Main part. He made a great contribution to the development of world science, was known by doctors as “Father of Judges” – “Sheikh-ur-Rais”, in the West as “Avicenna” (Avicenna), has not lost his importance to this day. The great Central Asian encyclopedist Ibn Sina (full name - Abu Ali Al-Khusayn), who is the author of unique works such as “Kitab al-Shifa” consisting of 22 volumes, “Laws of Medicine” consisting of 5 books (Ibn Abdullah ibn al-Khasan ibn Ali) lived in the years 980-1037.[2]

As an encyclopedist, Abu Ali ibn Sina was involved in almost all the many sciences of his time. His works on philosophy, medicine, physics, chemistry, mathematics, geology, matreology, astronomy, botany, history of religion, music, poetry, philology and other sciences, which are preserved in many manuscript treasures of the world, are a great talent of the scholar and is a vivid example of his fame as a great encyclopedist.

His real name was Abu Ali al-Khusain ibn Abdullah ibn al-Hasan ibn Ali ibn Sina, born in 980 in the village of Afshana near Bukhara. By the age of 10, he had memorized the Kuran,

studied Arabic writing, jurisprudence, and then chose medicine and spent his life on this science. Even at a very young age, Ibn Sina impressed everyone with his sharp mind and ability to learn. At the age of 12, he became an all-rounder and trained in various subjects.

Children older than him used to come and learn from him. From the age of 16, he began to study independently in all subjects. During this period, he began to read books non-stop during the day and sleepless at night. The scientist began to study the science of medicine very early, and in a short period of time he was seen and recognized by people in the field of medicine. In the sources, he writes about medicine like this: “You should not be surprised that I have become visible to people in this short period of time. Medicine is not a difficult science.” From these words, we can say that Ibn Sina’s ability to medicine is divine. He studied medicine with his extraordinary and strong intelligence. His first teacher in learning this science was Abu Abdullakh Natili. He was a philosopher, master of the science of logic, and was popularly known as the philosopher-philosopher. Ibn Sina learned the science of logic, philosophy and calligraphy from his teacher. He surpassed his teacher in some philosophical issues, and then he started reading books on philosophy and logic. After seeing the talent and ability of Ibn Sina, his teacher Abd Allah Natili told his father that “this boy should not do anything other than science”. His father created all the necessary conditions, Ibn Sina read tirelessly, studied sciences other than medicine, such as optics, chemistry and jurisprudence.

In particular, he paid attention to medicine. At the same time, he was also a great music theorist. As mentioned above, Ibn Sina studied many fields, in particular, logic, psychology, astronomy, mathematics, music, jurisprudence, ethics, literature, linguistics and more than 450 works. Ibn Sina, who was not even 60 years old, studied and taught such sciences and left enough information about them. If we consider each field he studied as a faculty, it would not be wrong to call Ibn Sina a full-fledged university.

Ibn Sina played a major role in the development of world culture with his multifaceted productive work and rich heritage. In his creativity and scientific activity, Ibn Sina was able to embody the spiritual achievements of the high cultural elation and cultural “awakening” in the countries of Central Asia, the Near East and the Middle East, thus the enlightenment and culture of the whole East and Europe has a great impact on development. In his time, he received the greatest names in the East and Europe, such as “Sheikh ur-Rais”, “Chief of Scholars”, “King of Physicians”. As a famous teacher, Ibn Sina educated his students such as Abu Ubaid Jurjani, Umar Isfahani, Muhammad Sherazi, Ahmad Masuri, the famous Azerbaijani thinker Bakhmanyar ibn Marzban, Yusuf Ilaki, the outstanding scientist and poet Omar Khayyam. In Renaissance miniatures and pictures, Ibn Sina is depicted alongside the famous ancient Greek scientists Aristotle, Galen, Hippocrates, Ptolemy, and Euclid.

Ibn Sina's works such as “Kitab ush-shifa” (Book of Healing), “Donishnama” (Book of Knowledge), “Kitabun Najat” (Book of Salvation) and “Risalatun fi-ilmil-musiqi” (Treatises on the Science of Music) are world music. occupies a special place in the history of science and culture.

One of the main works of Ibn Sina – “Kitab ush – Shifa” is philosophical in nature, and it reflects the natural-scientific views of the author. The author explains the natural sciences of his time in 13 parts. Including the theory of music here. The work consists of 4 large sections:

1. Logic
2. Physics (natural)
3. Exact sciences

4. Metaphysics

One of the obvious subjects is music. Ibn Sina here elaborates the theory of music. The issue of musical acoustics, sounds, intervals, gender (tetrachord and pentachord) and ensembles (sound series with different ranges), statuses, rhythms and melodies is thoroughly substantiated from a scientific and theoretical point of view. A critical text of the musical part of “Ash-shifa” was published in Arabic in Egypt in 1956: Ibn Sina, Ash-shifa, jabomi ilm-musiqi, Cairo, 1956. This part of the book was translated into French by R. Erlange published in this series; R. D’Erlanger, this work, II, III, Paris 1935 and 36. [3]

Ibn Sina did not limit himself to writing scientific-theoretical works about music, but also reflected his works on music in medical books. This was no accident, of course. In his immortal works on medicine, Ibn Sina highly appreciated the emotional power of music and recommended it as a healing program in the treatment of mental illnesses.

In one place in the book “Laws of Medicine”, Ibn Sina evaluates the spiritual influence of music and simply describes the importance of music in the upbringing of the baby: “Two things are necessary for the body of the baby to be trained: one is to gently move it and shake it, and the other is the support of the mother”. Shigi(allasi). The first belongs to the (child’s) body, and the second to the spirit. [4]

Musicologists-experts showed that Ibn Sina was the first in world music to define the pure music system. H. Farmer - in the Journal of the Royal Asiatic society of Great Britain and Ireland, “The lute Scale of Avicenna” published in London in 1937. “Abu Ali Ibn Sina about the scales of oud (musical instrument) scales” brilliantly demonstrated in his article.

Ibn Sina defines it as “Science is the study of things with the human mind.” During his short life, he learned a lot of science and demonstrated his knowledge in practice, and became a teacher of students who deeply studied the science of medicine. At the end of his life, he got a pain, no matter how much he tried to treat it, it was not possible, when his students and several doctors gathered and tried to treat him, he said to them: “The black soil solves all the difficult problems of the world, from the old age to the peak of the zahil.” I solved it, I got out of the trap of any cunning trick, but I couldn’t untie the knot of death”, he said, talking about the fact that he taught them medicine, and said that he was ending his life. And he gave all his wealth in charity, spent three days in the Kuran and zikr, and died of an illness in Khamadan in 1037 at the age of 57 (in some literature, 58). [5]

Conclusion. It is not an exaggeration to say that Ibn Sina’s unique scientific legacy is proof that our illustrious compatriot is one of the greatest encyclopedic scientists in the history of mankind. It is not an exaggeration to say that there is no unlearned person who does not know Ibn Sina’s name or his works for more than 900 years.

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