

History Of Creation Of Alicambar Melody

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Annotation: This article contains feedback on the creation of the ancient melody "Alikambar", the factors that contributed to the formation of this melody.

Introductory words: music, art, instrument, aesthetic delight, folk song, dutor, Khorezm school, national song.

Music is one of the types of art that directly affects the human psyche. Along with other forms of art, such as painting, architecture, theater, music, music plays an important role in a person's life. Works of musical art are one of the spiritual treasures of a person and give people aesthetic pleasure, become spiritual nourishment and educate and elevate aesthetic taste. Music is a constant companion to a person throughout life. The work done under the sounds of music will be fruitful, the rest taken by the music will be rewarding. "People's holidays, weddings, and tragic mourning ceremonies are accompanied by music"[1; 125].

Music is the translator of the spiritual world of man, it spiritually educates a person by touching the human sense. Today, the art of music is significant because it uplifts people, especially young people, directs them to creativity and creation. That is why in our country great importance is attached to the development of musical arts, support and encouragement of young talents. Music is also associated with instruments.

Musical instruments are a product of folk art, formed in ancient times among the masses, made by skilled songwriters, and are becoming more and more perfect[2]. 85]. The national pride, traditions, and values of each nation are expressed in the instruments, and the voice emanating from them is also adapted to it[3; 67]. All these serve as the basis for the form of the instruments being created and the criterion of nationality. Throughout the history of mankind, there has always been a great emphasis on musical instruments, but also with their educational aspects. In particular, the lake of Aliqambar is an example of this.

Jump to search 98. In Uzbek and Tajik folklore, many rain-calling ritual songs (e.g., "qambar boziy") were formed in connection with the name Ali. In the legends of Khorezm, Ali's horse and horse "pir" are "pir". Beruni (disambiguation) This Uzbek folk melody is a restrained lyrical dance and methodically close to the Ufor tracks. Khorezm major songs (Feruz, Suoralar), as instrumental choruses in satons and statuses, as well as in the works of some Uzbek composers and composers.

Alikambar is a legendary figure who summons lightning and thunder in the creativity of the Turkestan peoples, the feast of musicians and musicians, as well as the legendary inventor of musical instruments such as dutor[5]. 54]. There are various legends and narrations about the Aliqambar Kuy, and one legend says that one of the horses of Hazrat Ali was named Qambar. Qamar not only looked after Hazrat Ali's horse, but he is also a loyal servant of man. Qambar was also a skilled performer of dutor music. The melodies he plays can intoxicate the listener and draw him into another world. Editor's ChoiceAll

Mankind's interest in singing has increased. Because Adam and Eve were so passionate about singing, that's why people like music and music. People's Artist of Uzbekistan Yetmishboy

Abdullayev Kurbonnazarovich, as noted in his childhood memoirs, recalls the creation of the Alikambar song as follows:

"One day, Hazrat Ali went to a place and sat down and almost disappeared. There is a saying of the past: "God is not idle." On the other hand, the Prophet (peace and blessings be upon him) said: "O Qanbar, this day is a little wasted, for the sake of the shunning, let's do something without sitting idle." And Qanbar came up to Ali Shahimardon and said, "Be amazed." After the two of them sat down and talked, they took a dutar in their hands and began a melody, hoping that this song would be eternal to the end of the world. The mahrams, who were soldiers by the bonfire, were shocked to hear this singing. Then the tea-maker of Hazrat Ali brought tea in and asked, 'What are you doing?' Grandma Qamar and I are sitting down to sing a song so that we don't have to sit idle." Hazrat Ali ordered him to take tea. Then comes the chef. This miserable grandmother becomes the cook of Hazrat Ali. Well, saying it was okay, they went to Miskin Buwa, the teapot. Then Grandma Miskin came and asked Ali Shoyimardon, "Do not blame, may you bless what you have started." Then Ali Shoyimardon said: "We started a business with Qanbar grandmother, and they played a song so that we would not sit idly. And then you have done a very good job, and if you will join me in this, that is to say, this is the music. Ali approved. And they said, 'Go and do something.' Miskin went to the stove and sat down with his dutor in his hand to make something and asked the tea-housekeeper, "Master, what are you doing?" They asked. Grandma Miskin said, and I asked Grandma Ali and Grandma Qanbar, "What are you doing, Hormang, what are you doing?" So they said, 'I'm going to sit here and do this song.' The teapot also said, "Am I going to stay?" They asked. Then Miskinbuwa said, "Go and ask me, I'll do it and then we'll go and see if we can do it." Until then, they said, "Work out something." The teaser also became obsessed with singing and worked on something smaller. Hazrat Ali and Qanbar called Grandma Miskin. "Bring it if your music is ready," said Miskin, and Grandma and the teapot joined in. Ali Shahimardon, who was next to them, asked, "Where is the one who worked?" Poor people came to me. This song pleased Ali and Qanbar grandmother. Then the tea-house said, "I have also made something, so take a look at this, and if you like, add it." "I'm not going to be overwhelmed either, and I'm going to contribute to this song." And this song pleased Ali Shoyimardon and Qambar grandma. Then, you see, a divine voice appears. The song was called "Ali Qambar". It is a song that is applied to two great people—two great persons. Ali Shoyimardon and Ali were named after their grandmother Qambar, "Ali Qambar". Now he has a "shahma" and is named Ali Qambar Miskin, after his grandmother "Shahomcha" Miskin. There is another "chess" "Chokigiribon". The name is poured into the name of the teahousekeeper. That is, "AliQambar Miskin is called 'Chokigiribon'.

Thus, the story is that the song "Ali Qambar Miskin "Chokigiribon" is born and created.

According to the opinion of the people of Khiva, the history of the creation of this song is as follows: during the Khanate of Khiva, the khan used to walk on his horse every morning. Hearing this melody, the horse would step directly to the melody of the melody. It was a very entertaining spectacle for the people. But in reality, rubob-u string musicians would play the melody, setting the rhythm in harmony with the horse's step.

According to other folk legends, the creation of this song is as follows: Khan's horse gets sick day by day, and his condition worsens. Then the khan's servants begin to track the horse. It is so evident that the sound of the song affects the horse's psyche, and they notice that it is getting worse every day. They stop the song from playing. Then they witness that the horse's condition begins to improve. From this we can see that this melody is a divine melody that can reach the very depths of a person's heart.

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