

THE PLACE AND IMPORTANCE OF MAQOM ART IN THE EDUCATION OF YOUTH

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Abstract: This article discusses the art of maqom and its current development, issues related to its study and teaching to young performers, and useful advice in this regard. This article provides general information for young people interested in the art of maqom and enriches their ideas about maqom.

Keywords: Maqom, national art, music, Shashmaqom, methods, prose, meter, melody.

INTRODUCTION

The art of maqom is present in the musical heritage of most Eastern peoples and forms the basis of national music. Maqoms are a musical complex created in a certain order and are a unique and refined form of compositional creativity. Maqoms are, in a broad sense, an encyclopedia of folk music. Because in them, in particular in Shashmaqom, a number of aspects based on the rules of connection between poetry and folk singing, characteristic of the music of the Uzbek and Tajik peoples, have found their full expression. The author of the encyclopedia "Giyosul-lugat" Ghiyosuddin describes it as follows: "Maqom - pardai surudro go'yand" - "Maqom is called the curtain of melodies and songs." It is known from old sources about music that maqoms have historical, theoretical and practical aspects.

MATERIALS AND METHODS

Their theoretical issues are deeply commented on in the treatises of such great scholars as Kindi, Farobi, Khorezmi, Ibn Sina, Urmavi; Shirozi, Marogi, Jami and Husayni, who lived and worked in the 9th-15th centuries.

The art of Uzbek maqom has a thousand-year history. The rich meaning of the words of Uzbek maqom has been recognized in all times. The maqoms of our country "Shashmaqom", "Khorezm", "Fergana - Tashkent" are distinguished by the unique position of the melody and the way of performance. The era, time, social reality have had an important influence on its development and refinement over the centuries.

Just as each science has its own history, stages of formation and development, the art of maqom also has a rich history of several centuries. Maqom is a mature and unique genre of oral professional music, created by composers in the Middle Ages [1].

Maqom is a melody that has seeped from the soul of our people. Therefore, it has survived for centuries. Unfortunately, in recent years, attention to this joyful and magical art form has seemed to wane. However, the decision of our President on the development of the national art of maqom came at a time when, as the Head of our State noted at a meeting with representatives of the creative intelligentsia of Uzbekistan, we must work to widely promote the art of maqom, which is a unique heritage of our people, not only in our country, but also throughout the world, and, if necessary, organize maqom competitions on an international scale. The noble efforts to preserve our national heritage as the apple of our eye and to convey it to the youth, at the initiative of our President Shavkat Mirziyoyev, are clearly reflected in the enormous attention and care shown to the development of national maqom art. The resolutions of November 17, 2017 "On measures for the further development of Uzbek national maqom art" became an

unforgettable event in the history of our art. This document played a very important role in deeply studying Uzbek maqom art, promoting its unique performing schools and traditions at a new stage, creating and enriching its "golden fund", increasing its international prestige and widely promoting it. The endless attention paid to the development of national maqom art is inspiring and inspiring all artists. The Uzbek people have a vast and unique musical heritage. The crown jewel of Uzbek national musical art, "Shashmaqom" and its series, in harmony with our classical poetry, have created a beautiful example of art, which is admired by people around the world.

RESULTS AND DISCUSSION

In our country, the biennial international music festival "Sharq Taronalari", competitions and creative projects dedicated to the promotion of this unique musical heritage have become a good tradition. In 2003, the recognition of "Shashmaqom" by UNESCO as a "Masterpiece of the Oral and Intangible Cultural Heritage of Humanity" is a practical expression of attention and recognition to the art of maqom. The establishment of the Uzbek National Center for Maqom Art in our capital, which is now starting its effective activities, is also a continuation of great events. For us, the art of maqom, which is an invaluable artistic encyclopedia, has been expressing the human spirit, its sorrows, dreams, and noble aspirations on high screens for centuries and hundreds of years.

Maqom gives peace and tranquility to the heart, purity and moderation to the psyche. Its miracle is clearly manifested in the fact that even foreigners who do not understand the Uzbek language are enchanted and listen to this ancient heritage of ours in a flood.

We need to mobilize all our resources so that the melodies of maqom, the spirit and philosophy of maqom take a deep place in the hearts of every person, first of all, in the minds and hearts of our growing young generation [2].

Maqom is an invaluable spiritual heritage of our people. This art has gone through a long period of development, many artists and composers have contributed to its gradual development. They contain the most delicate melodies of human experiences. Therefore, a certain preparation is necessary to feel and understand maqom. For this, a person must love music from a young age and connect his spiritual maturity with this aspect. Hearing maqom does not mean fully understanding it. As for the way of performance, it is a separate art, a separate culture.

The common feature of the Turkic peoples' maqom is the special emphasis on the climax and completion of the melody. The climax is higher, and the final part is performed gracefully, pleasing to the heart. Maqom is a very large category. It differs from other musical works in its perfection, melody and form systems. Therefore, when performing a maqom, it is necessary, first of all, to be aware of classical literature. If the performer does not understand the meaning of a word while working on a maqom, he will not be able to sing this ghazal in rhythm, that is, a wall will appear between the poet and the hafiz. Maqom is a very great science. Maqom should be free from the frivolous words and actions of amateur singers.

Maqom is a rich treasure passed down from our ancestors to our generations. We must preserve it and be able to convey it to today's young artists without any losses in its originality. For this, first of all, we must understand the essence of this golden art, understand and perform its magical brilliance, its heart-touching melodies, and its original form. Otherwise, if we try to convey to the younger generation an understanding that we ourselves have not fully understood, it may be our lack of education and disrespect for this magnificent art. It is advisable to follow the following tips when studying the art of maqom.

- Determining the skill of the performer of a musical work. What does this mean? For example: what is the meaning of this work for a student who is learning a work. If it is the first work, then it is permissible to choose an easy and shorter work. Depending on the skill being developed, it is appropriate to gradually complicate the works [3].
- Determining the vocal capabilities of the performer of a musical work. In this case, it is known that the ratio of the performer's voice to the peak pitches of the selected work should correspond.

That is, if the peak pitch of the performer's voice is constantly on the note "Fa" and the peak of the selected work is on the pitch "Lya", it will cause difficulties and discomfort for the performer.

- Determining the origin of the musical work. For example: Let's take "Adolat Tanovori". There are legends that this musical work was performed for a girl named Adolat by her brother. The origin of works such as "Munojot" itself reflects the situation in the performance of the musical work. Therefore, knowing the origin of a musical work will make the circumstances of its performance more realistic.

- Understanding the words in a musical work and their meaning. In this case, determining the original meaning of the words in the musical work being performed gives the words a special magic and naturalness during the performance. If the performer does not understand the meaning of the words in the song he is singing, then the song will not obey him.

- Pay attention to the original and pure performance of the musical work. "If you correct the maqom - correct it, do not break it." No one has the right to break the maqom. Mispronouncing a word, misinterpreting the melody, climax is tantamount to betraying the rich spiritual heritage of the people. A ghazal that begins with "I came yesterday" should not be performed in the form of "I came yesterday". In this, special importance should be attached to working with words. Changes can only be made to the maqom if it can be performed more beautifully [5].

The knowledge gained based on the above tips will help you learn the art of maqom more easily.

CONCLUSION

When you study the art of maqom, if you delve deeper into its sources and origins, you will realize that every aspect is taken from the human soul. For example, let's take the methods in the maqom. Methods are factors that determine the structural characteristics of maqoms. Distinguishing them allows you to correctly understand the appearance of maqoms. They are composed in a certain order. Each method has its own name. For example: Sarakhbor, nasr, talqin, savt, gardun, talqin, kasharcha, soqinoma, ufar, etc. According to sources, the first method was taken from the beating of a human vein. If you touch the vein with your finger, you will notice that it beats evenly, as if "from one to the other". Scientists call this "Usuli zarbi qadim" (Ancient method of percussion). This is also a kind of magic. In studying and teaching the art of "Maqom" with such magic, we must first deeply study its origin, formation, and its importance today, and convey these concepts to young learners in their original form, hoping that it will serve as a basis for the art of maqom to live and thrive for thousands of years to come. In an era when national spirituality and enlightenment are opening our eyes again, it is important to shed light on the long-standing history of our people's art, study our musical heritage, and convey it to our industry-loving people. In particular, in this regard, the traditional folk performing school, which has been passed down from teacher to student, is considered the main source. We must refer to the historical works of our great scholars who lived and created in the past, as well as deeply study the masterpieces left by our great industrialists.

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