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**REALITY OF THE IDEAL AS A STRATEGIC VECTOR OF  
CULTURAL DEVELOPMENT OF THE TURKIC WORLD  
(ON THE MATERIAL OF MUGAM THINKING)**

**Abstract.** The chosen topic, actualised by the acute crisis situation that has developed over the last decades, covering all aspects of the life of culturally minded humanity, calls for a large-scale comprehension of the law of universal development - growth. The attention in the proposed message is concentrated on the regularities related to the mystery of human consciousness, which opens new perspectives for studying and building logical judgements about both the distant past and future development of the unique Turkic and, in general, universal culture.

**Key words:** harmony, music, mugham thinking, cognition-illumination, inner-external.

**Introduction.** The trend of mass spiritual impoverishment, which emerged in the last century and has been increasing over the years, with its signs multiplying at the present stage of development of human society – from the risks of disintegration of the institution of the family to political, military confrontations, environmental, etc. problems, puts forward as a fundamental task the deep comprehension of basic, fundamental phenomena that keep the secret of Spirituality, the secret of world Harmony. It is to such phenomenal phenomena that music belongs in its origins, the importance of which in many ways exceeds the format of art, which explains the constant interest in music in the past and in the present shown by thinkers.

**The interpretation of the main material.** The identified problem of this topic, which puts the study of the Turkic spiritual community, which paves the way to the future, at the centre of attention, also aims at realizing the universal basic meaning of music in the format of tradition.

The achievement of the goal presupposes, as a prerequisite, the comprehension of the conceptual content of the spiritual system, to which all the variety of questions about the national ways of development of the Turkic traditional heritage, united in its origins, can be drawn.

The productivity of realization of the intended task, which largely depends on the worldview optics, presupposes realization of the motives that caused its existence. Meanwhile, it is the comprehension of the semantic invariant that becomes a “stumbling block” due to the abstraction from the original worldview attitudes, dictated by other irrational thinking, which is not conditioned by cause-and-effect relations. From the position taken, the task of rational understanding and explanation of the essence of alternative, spiritual cognition, originally belonging to the sphere of esoteric science and practice, closed to secular science and, as a consequence, rejected by it, became an insurmountable burden in research work. The unambiguous equation of esotericism with mysticism, which imposed a “taboo” on its scientific study and illumination, deliberately excluded the possibility of realising the heart of the problem - the very principle of early thinking. This, in turn, deprived science of both the immediate prospect of creating a unified system of studying individual cultural phenomena (e.g., music) and the more distant prospect of creating a holistic picture of the cultural development of mankind, based on a unified conceptual framework.

Oriented on the physical objectified world, modern science from the moment of its existence to the present day has not unreasonably considered and considers logical validity and evidence, verified either by empirical perception or by the presence of a sufficiently developed thought-idea that fits into a certain logically complete system, to be the main indicators of scientific understanding. The three indicators of scientific comprehension of the real world, in fact, do not conflict with spiritual cognition, which is also based on objectivity, reliability and logic. The indisputability of this fact, however, can be recognised only on condition of immersion in the most complex system of human consciousness, which carries out besides

the “constructive programme” - comprehension and transformation of the real physical world – a more significant programme - participation in the unified global process of peacemaking, carried out according to the Law of the Universal World Order and Harmony. In the present communication, the stated provision should be considered as a key one, since the comprehension of its essence determines the realization of the significance of the fundamental principle, the orientation on which was initially used to ascend to the heights of scientific knowledge.

The paradoxical conclusion is that the principle and norms of renewal-growth of all living things in the world are initially taken as immutability and constancy. In other words, movement-renewal is considered as constancy. From this point of view, we can speak of the dialecticality of the metaphysical attitude in early cognition. This is probably why, even later on, it is the principle of birth-renewal that constitutes the core of spiritual cognition, which determined the irrational and temporal nature of Eastern, in particular Turkic thinking and perception.

Involvement in the spiritual search, associated with the most complex inner work aimed at comprehending the Truth, is presumably a starting point in the comprehension of the Law of World Harmony, the manifestation of which was the very rhythmically organized four-part (equated to the four stages of the life cycle) creative process of ascending the seven-stage scale of spiritual states.

In the absence of other possibilities of cognition of the real world, the ancient man, beginning to master the world from scratch, was helped by the ability of inner spiritual search, originally embedded in the consciousness, expressed in the manifestation of the will to knowledge, the result of which was “illumination” with knowledge. Knowledge not connected with understanding, born in the process of spiritual search, which explains the specificity of Eastern thinking in general, is the essence of the ritual practice of cognition and enlightenment, where the fundamental role is played by inclusion in the spiritual process – the process of birth of thought – idea. Since ancient times, thought, like life, has not been understood, but lived. Since the practice of living a thought – the spiritual process was considered as the centre of all kinds of knowledge, it was accordingly the process that formed the thinking oriented to unspecific, internally comprehended by various stages of spiritual growth and manifested through the spiritual state of semantic content, subsequently reduced to specific discrete carriers.

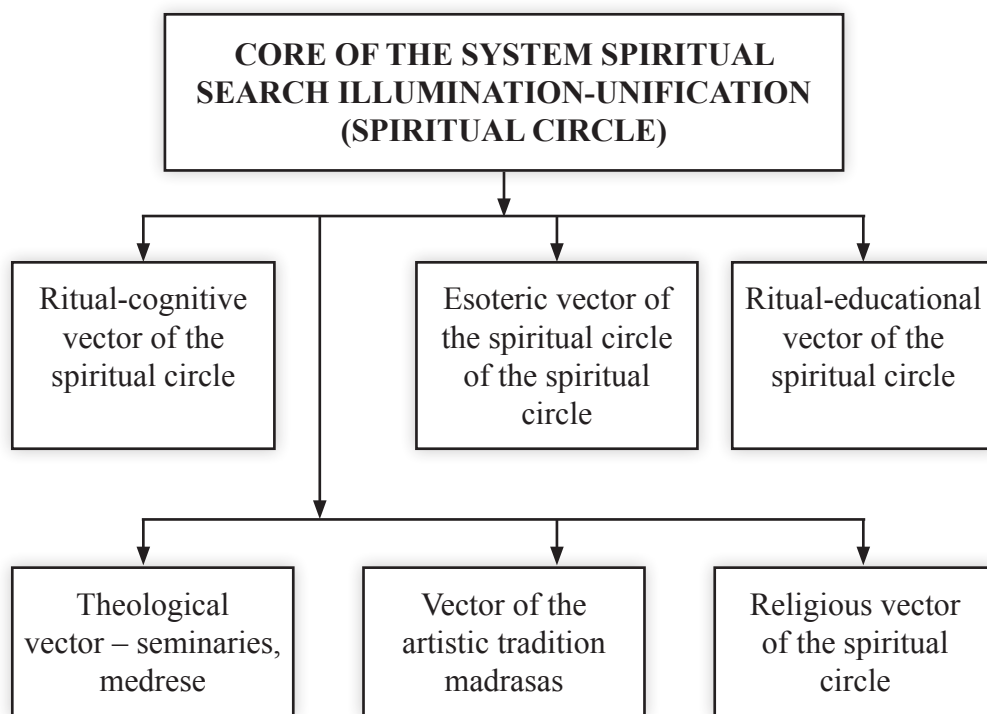
(Hence the holistic view of the world, expressed by the famous formula “all from one”). In this case, it is the inner process as an object and subject of study, forming a special type of thinking, gave rise to a special language of non-concrete thinking, associated with associative memory – the memory of spiritual state. The specificity of the language of non-concrete thinking is determined by the fact that the semantic codes of this language had not explanatory, but provoking to active spiritual search function, leading to the achievement of the spiritual state necessary for cognition. The language of the coded vocabulary and the spiritual memory activated by it, expressed by concrete practical actions “speak” all the constituent parts, the whole syncretic harmony of Turkic ritual and ceremonial actions, created by the dramaturgy of the thought process.

The universality of the language of music lies not in the universal availability of specific sound material (in which it is specific), but in the phenomenal possibility of translation into different languages (ethnic, scientific – humanitarian and technical) of its conceptually meaningful text, expressed by the norms of structuring form, the dynamics of rhythm and the plasticity of wave motion.

The criteria for understanding the phenomenon of music in the distant past were quite different, first of all, because they were formed not by the field of art, but by the field of science as an irrational comprehension of the universal law – the law of Being. And in the future music as a field of knowledge develops not only in the artistic, but also in the scientific direction, including, in addition to philosophy, medicine, biology, psychology, mathematics, physics and other fields of knowledge. However, the essential difference of early accession to the universal source as the law of world Harmony is that the form of its comprehension - inclusion in a systematic spiritual search-growth up to the moment of illumination by the Truth, i.e. sounding in “unison” with the Universal “orchestra” – was simultaneously the realisation of the law of Harmony. In other words, the first material objectification of the law of Harmony was the thought process aimed at illumination – unity, which constituted the event side of music as a spiritual phenomenon.

Any oriental text is composed according to the principle of the circle, as it is based on the musical subtext associated with the spiritual quest. In the context set by the spiritual paradigm, the circle was interpreted as the equivalent of the thought process, spirituality and music at the same

time. The circle as a conceptual paradigm, revealing itself by the norms of structuring the content of the spiritual text, in essence, fulfilled a fundamental role, ensuring the harmony of the thought process - the process of living in the meaning, by entering the rhythm-tonal zone of thought vibrating at certain frequencies. Spiritual cognition as a whole is formed in a system of circles with different vectors diverging from the central sacral nucleus, concentrating the energy of Thought, which, presumably, can be expressed by the following scheme:



Spiritual circle, carried out at the crossroads of constancy of continuous – spiritual movement – transformation (internal factor of consciousness) and discontinuity of physical manifestation (external factor of consciousness) – initially set rhythm of the world process, imitated by creative acts, for example, the life and death of a single person, in the phase of marriage copulation, giving birth to a new life (new circle), merger and disintegration of the community of people, giving birth to new structural units, new circles, etc.

All the traditional heritage of the Turkic East and the East as a whole grew out of the system of concentric circles, resonating the Law of World Harmony, the Law of Constant Renewal, the Law of Life. The perfect monumental form of its syncretic manifestation is the mugham – dyastgah – the conceptual basis of the entire traditional cultural heritage of Azerbaijan, represented, as well as the common Turkic heritage, by three main slices – 1- inward-turned, concentrating the energy of Thought mugham, 2- concentrating – extrapolating Ozano-Ashig, rooted in 3- ritual spiritual practice of creating Harmony.

Limiting ourselves to the format of a single message in the end, returning to the original thought, I will once again emphasise the importance of a systematic study of Eastern traditional culture, taking into account the peculiarities of the system of spiritual cognition, which played a decisive role in the harmonious development of a single cultural community, now called the Turkic world.

**Conclusion.** The importance of turning the optics of the research search away from Eurocentric attitudes, which largely negate the significance of the Eastern tradition for modern cultural development, seems most important from the point of view of the supra-ethnic component – the very principle of spiritual cognition, which formed the basis for the development of fundamental sciences. Let us remember that music as an equivalent of spirituality was called by ancient thinkers “the centre of all kinds of knowledge”. The demand for the study of music as a science in the present is primarily due to the need to restore the balance between the sacred and secular sides of a single cultural process. The weakening and then the loss of connection of the external side with a single spiritual core, manifesting and organising life according to the law of Harmony, has caused a change in the direction of cultural development, which is now directed neither vertically nor horizontally, but slipping into the abyss of ignorance. In the current situation, according to the concept of spirituality, it is the return to the sacred source of knowledge, that is, the return to music in its original high meaning – the meaning of the science of World Harmony, is able to pave the way for the Turkic community and together with it all mankind in the cultural future.

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#### **TAMLIĞIN REALLIĞI TÜRK DÜNYASININ MƏDƏNİ İNKİŞAFININ STRATEJİ VEKTORU KİMİ (MUĞAM TƏFƏKKÜRÜ ƏSASINDA)**

Seçilmiş mövzu son onilliklər ərzində inkişaf edən, mədəni düşüncəyə malik olan bəşəriyyətin həyatının bütün aspektlərini əhatə edən kəskin böhran vəziyyəti ilə yenilənən ümumbəşəri inkişaf qanununun – təşəkkülün geniş miqyasda dərk edilməsini tələb edir. Təklif olunan məndə diqqət insan şüurünün sirri ilə bağlı olan qanunauyğunluqlara yönəlib ki, bu da türk və ümumən bəşər mədəniyyətinin inkişafının həm uzaq keçmişi, həm də gələcəyi haqqında məntiqi təsdiqlənmiş mühakimələrin öyrənilməsi və qurulması üçün yeni perspektivlər açır.

*Açar sözlər:* ahəngdarlıq, musiqi, muğam təfəkkürü, idrak-nurlanma, batin-zahir.

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#### **РЕАЛЬНОСТЬ ИДЕАЛЬНОГО КАК СТРАТЕГИЧЕСКИЙ ВЕКТОР КУЛЬТУРНОГО РАЗВИТИЯ ТЮРКСКОГО МИРА (НА МАТЕРИАЛЕ МУГАМНОГО МЫШЛЕНИЯ)**

Избранной темой, актуализированной сложившейся за последние десятилетия остро кризисной ситуацией охватывающей все стороны жизни культурно мыслящего человечества востребовано масштабное осмысление закона всеобщего развития – роста. Внимание в предложенном сообщении концентрируется на закономерностях связанных с таинством сознания человека, что открывает новые перспективы для изучения и выстраивания логически выверенных суждений как о далеком прошлом, так и будущем развития тюркской и в целом общечеловеческой культуры.

*Ключевые слова:* гармония, музыка, мугамное мышление, познание-озарение, внутреннее-внешнее.