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THE ROLE OF PAINTING IN THE ARTICAL DECORATION OF HISTORICAL MONUMENTS OF SHAHRISABZ

Abstract: The article discusses the role and development of the art of painting used in the decoration of ancient monuments in the ancient and modern city of Shakhrisabz, emphasizing both the practical and educational aspects of the pattern. There are also suggestions that it would be easier for students to create a new work if they could memorize the elements of the pattern, as a result of which it would be better for students to visit and copy the monuments of folk art, which are examples of folk arts.

Key words: pattern, work, students, monuments, painting, composition.

Language: English

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Introduction

As we walk around my ancient land, my desert, my native land of Shakhrisabz, where my seventy-two bloods flowed, my heart is overwhelmed by the majesty of the ancient and young monuments. We want to be proud, we want the nation, we want the people. It is a place where the feelings that hit your body always enter your chest, and the steps are steadily suppressed ... Mother Shakhrisabz. Once upon a time, our grandfather Amir Temur rode to Kesh in the same way. After all, Shakhrisabz was also the future man of the Great Entrepreneur with a longing excitement. The fact that it was the holy land where his sons Jahangir Mirza and Umarshaikh Mirza and

his father Muhammad Taragay and his spiritual teacher Shamsiddin Kulol were buried has also become the residence of the powerful ruler. "Without you, the dice of my history are a lie. Without you the place of my ancestors lies, O my heart, my city Shahri Kesh. I love you, I love you. "Indeed, starting from the foot of the statue of Amir Temur, we are amazed by the beautification of the city under the leadership of our President. The streets from the radically modified avenue to the Dorut-Tilavat complex are equipped with the latest night lighting, and the irrigation systems of the green areas have been completely renovated.

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Picture 1.



Picture 2.

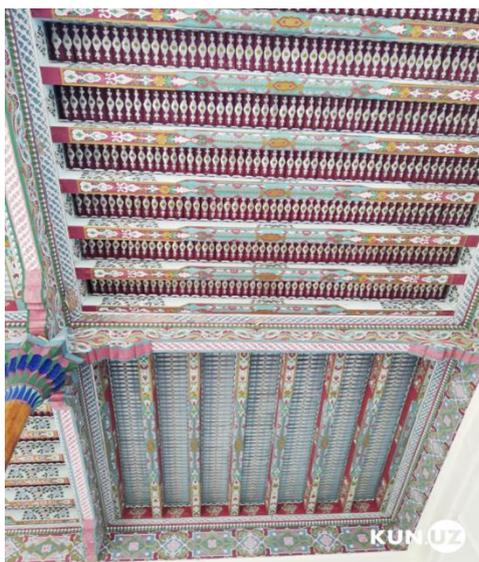
According to the government's program, Abdushukur Agalik Madrasah, Kunchiqar, Hovuzak Mardon, Malik Ajdar mosques, Koba caravansera and 7 other historical facilities have been renovated and given a special look, which pleases not only tourists but also citizens of the city. It is no coincidence that Amir Temur Square, its surroundings have been expanded, a new, beautiful alley has been built to connect the historical monuments of the region, which has become an architectural complex. These huge creations testify to the fact that the city corresponds to the name "Qubbat ul-ilmi val-adab" ("Peak of Knowledge").

Literature analysis and methodology

First of all, the task of beautification and creative work in Shakhrisabz was the reconstruction of ancient monuments, the restoration of our lost national values, the restoration of flying patterns from historical monuments. In particular, the above-mentioned goals are shared in the organization of the traditional international art festival "Maqom" in Shahrissabz on the initiative of President Shavkat Mirziyoyev. So it is put. At the same time, we, as specialists in the field of art, have a great task ahead of us, especially in the field of art, in the active promotion of the concept of "Shahrissabz - the city of festivals", which demonstrates the huge potential of the city as a center of culture and tourism.

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Picture 3.

Thus, when we talk about the role of the art of painting in the artistic decoration of historical monuments in the city of Shakhrisabz, first of all, it is necessary to dwell on the construction process of historical monuments erected here.

In fact, the Dorus-saodat ensemble, which adorns the splendor of Shahrissabz with its splendor, consists of three parts, namely, the tomb of Jahangir Mirza, the mosque of Hazrati Imam and the mausoleum of Temur. Also, Dome Seyidon is the dome of Sayyids. Although the building is small, it fascinates with its elegant proportions and wonderfully crafted entrance door covered with deep carved patterns.

The heart of Shakhrisabz, the Oqsaroy, known as the "Taj Mahal", is a symbol of the skillful beauty of the masters of nature, who spent the most time on makeup and used a variety of needlework.

The Kunduzak Mosque is one of the monuments with another miraculous pattern. It was built in the 19th century. It is located not far from Dorus-Tilovat madrasah.

An example of wonder and miracles is another monument that cannot be missed without looking at it. In the language of the Shahrissabz people, this building is "Maliki Ashtar", which has become a "Malian dragon". It means Tuyador, and this mosque was built to be a temporary shelter by the camel caravan traders who travel in trade caravans. Today, it is a complex of buildings consisting of mosques and cells located

around the courtyard. The most important of these is the room, the dome of which is higher than the roofs of nearby houses. The architectural solution is specific to the neighborhood mosques.

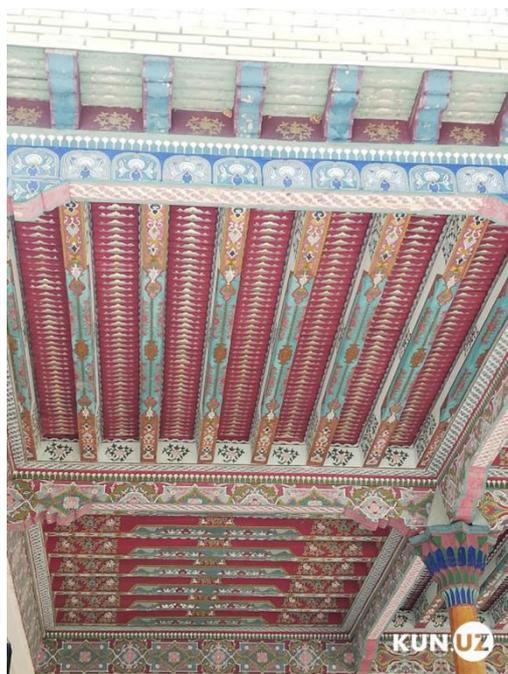
Feedback and suggestions

Indeed, painting as an art form has long been an important part of Uzbek culture. Over the centuries, his artistic traditions have emerged. In the patterns, unlike all other types of art, it is seen that the generations are closely intertwined, the continuity of national traditions. Traditions of painting as a method of studying this type of art are also passed from grandfather to father, from father to son.

Due to this continuity, the art of painting has survived to this day. The best examples of the pattern are characterized by the expediency and beauty of the shapes combined through rich creative imagination. This reflects the difference in the views of folk masters on the environment. The game of drawing in a pattern, like the melody in music, consists of "a great generalization of the life experience of the people," such as a song and a fairy tale. Artistic painting is the art of creating beauty in the harmony of colors and in unique compositions. In his work, the master painter skillfully uses the natural brilliance and harmony of colors, elegant form, material texture to achieve a bright expression.

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Picture 4.

By the way, Naqsh is an Arabic image, which means flower. In Shahrizabz monuments, painting can be seen mainly in the decoration of ceilings, silent vodka, palace columns, mosques, schools, houses of the rich, wooden items. Attention is drawn to the rhythmic movement of intertwined twigs, horns and luxuriously depicted flowers in delicate plant-geometric patterns, the islimi in the works of Uzbek masters and the classical motifs of girih patterns adapted to the shape of the ceilings. The pattern served to decorate more interiors and covered porches.

Discussion and results

When we look at the monuments of Shakhrisabz, we see drawings on the roofs of the building, such as flowers, leaves, twigs, ropes, flowers. It is known that flowers are an element of Islamic patterns, which give the patterns more beauty and elegance after the decoration is done. In buildings, too, floral elements are placed mainly in the central parts of the pattern forms. In addition, the rod - a plant-like pattern element, was used even more effectively. Flowers, leaves, fruits and other elements are intertwined and complemented. In the visible ruta, morpech, munabbat, orange, and various intricate pattern compositions, rod elements are found in single and double bands.



Picture 5.

Tanob - creates basic shape paths in pattern patterns. Such form names are called altar, medohil pepper, flange, and so on. Madohil is an element of

Islamic pattern. Madohil occurs in the form of tulips, tumors, shapes reminiscent of the appearance of a triangle. Shkufta is an element of Islamic pattern. Also

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known as shorts. The main shape-forming elements in the cupboard are interconnected in the form of buds. Symbolic patterns - pigeons, lions, fish, the state emblem, and in the past, more leaf images are used to draw artistic patterns. In this case, the leaf is depicted in delicate, elegant looks, as it is one of the elements of the Islamic pattern. Painters have long used the leaves of willow, pomegranate, date, almond, sambit, henna, rose, grape, etc. to create a pattern composition. They decorated the ancient monuments of our ancestors with elegant patterns and sang their dreams, hopes, loves and wishes through them. The painter, our ancestors studied the human psyche very deeply and comprehensively and enriched them with wonderful patterns and motifs. In a patterned house, people live in peace, tranquility, longevity, wise ancestors for centuries based on life experiences. To know the language of painting, it is necessary to know the symbolic alphabet of each element and color of the pattern. It consists of stylized elements of patterns. Shahrisabz painting has been world famous since ancient times. The magnificent buildings built by our ancestors in the past have not lost their charm to this day. The tastefully crafted patterns continue to amaze us. Our national patterns have a very rich meaning. From simple spoons, bowls, boxes, chests, swings, musical instruments, household items and patterns on the walls and ceilings of public buildings, one is amazed and thought-provoking. These beautiful patterns were created by painters and have been shaped and developed over the centuries, perfected in connection with the development of architecture and fine arts. In addition, orange, anorgul, margula, Islamic patterns were used in the architectural monuments. The orange pattern is in the form of a lemon, suspended as a composition, attached to any

pattern, in the form of a circle, 5-10-pointed star, oval, rhombus, ellipse. On the roofs of the monuments, a simple pattern was used on the edge of the rectangular composition, ie orange in the middle of the ruta. The painters also made extensive use of the anorgul pattern. This type of pattern adds beauty to the interior as a symbol of richness and luxury in life. Islamic patterns were used as a pattern of leaves, flowers, buds, and ropes being formed by repeating them together.

Margula is a double-lined gajak, an element of a plant-like pattern can also be seen.

Conclusion

Thus, the study of applied and artistic decorative art allows young people to stylize the surrounding objects, develop artistic thinking, creativity, visual memory, spatial imagination, aesthetic attitude to works of art, love of beauty, composition issues in applied and artistic decorative arts, patterns. , theoretically teaches and develops their aesthetic tastes by introducing modern symbols in artistic painting, the role of decorative art in the educational process, composition, fonts, advertising, proclamation, slogans, congratulatory text samples, decorative decoration in interior and exterior .

The monuments of Shakhrisabz are the greatest practical map for the development of future masters of art. In the historical buildings of Shahrisabz, such as palaces, mosques, madrasas, students always serve as a foundation for the creation of their own creative works of art. The conveniences created in the museums, exhibitions and expositions of the country in these institutions give the student a great benefit in a complex process, such as the use of elements of decorative and applied arts in art.

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