THE USE OF VISUAL ART IN MOTHER TONGUE AND LITERATURE CLASSES

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ABSTRACT

The miniature works provide visibility in the class, develop oral speech, educate students in the spirit of beauty, give detailed information about the way of life, clothes, customs and flora and fauna of our ancestors of that time.

Keywords: miniature, Alisher Navoi, "Xamsa", Doston, "Saddi Iskandarii", "Farhod va Shirin", "Sabai Sayer"

INTRODUCTION

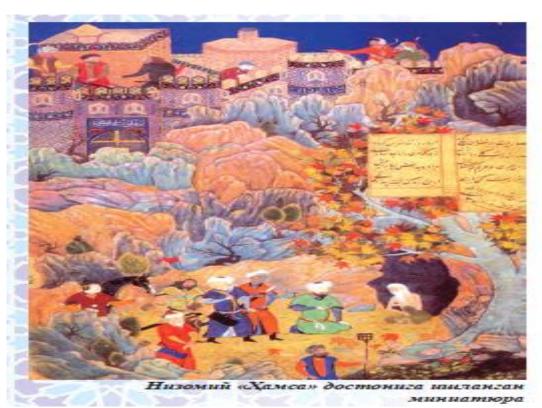
The scope of new pedagogical knowledge is expanding in accordance with the requirements of the Education Act, and research is oriented towards the formation of a free personality. Effective use of various methods of teaching in education is important today.

One of the most important issues today is to educate our children, behind whom is the bright future of our country, to be decent, kind, noble and perfect people. Linking lessons in the native language and literature with other subjects, including the fine arts, is important for instilling in students a sense of refinement and educating them in the spirit of beauty.

Over the years of independence, our rich historical and cultural heritage has been extensively studied. While studying the "Khamsa" by Alisher Navoi, it is worthy to familiarize oneself with the miniatures of the epos. It is better to begin with information about the art of miniature painting, about the great Oriental artist Kamoliddin Bekhzod and his disciples Kasim Ali, Mirak Nakkash, Dost Muhammad, and Mahmud Muzahhiba. The lesson will also be more interesting if you are introduced to the concept of miniature 'reading'. After all, a miniature is a small work and reflects several representations of it. These representations are arranged from top to bottom. Each of them acquires a deep meaning and fulfils a specific task in the work. The miniature reflects samples of Turkic writing of the ancient Arabic script, and portrays animal and plant life and natural landscapes. The central part of the work describes an event of deep ideological content.

Miniatures for the epics by Alisher Navoi were created in the 15th to the first half of the 16th century and are one of the brightest samples of fine art of the Timurid period. They embody the aesthetic ideals and artistic genius of the Uzbek people. The main characters of these paintings, which are considered unique monuments of world culture, are the immortal heroes of the Navoi epics. They enchant with their brilliant social ideals, noble human qualities, pure heart and sincere love.

For example, take a miniature from the epic "Saddi Iskandary" from the album "Pictures of Alisher Navoi's Bylinas" titled "In the Presence of Shah Iskander, Who Shifted the Throne for Poverty".



The painting is a beautiful representation of nature, along with examples of ancient Uzbek writing. In the centre is Shah Iskander, and around him are artfully depicted officials and the figure of a beggar. The Shah and his entourage stare in amazement at the beggar and the bones in his hands.

It is clear from the painting that Iskander, having seized the western land, wanted to appoint a just king there. At his poll the people recommended one of the royal nobles for the kingdom. This man had left the country and was living in a cemetery. They bring him to Iskander. Barefoot and with his torso exposed, the man arrives with two bones in his hand. When Iskander asked the reason for this, the beggar replied: 'Going round the tombs, I saw these two bones and could not tell which belonged to the king and which to the beggar.

Beggars put generosity before kingship, and generous people put poverty before kingship. This picture instils in the students the qualities of generosity. The painting "Iskander's Funeral" based on this epic is also noteworthy. The painting shows a sand-blue sky and clouds floating on it, clouds with high conscience, weeping women with black shawls on their heads and people carrying the deceased Iskander, whose two hands have been taken out of his coffin, for burial.

Shah Iskander conquered all climates. All the earth and the waters of the world had come under his rule, and he preached a sermon on the blue dome of the sky, carved the signs of justice on the stars. Before he died he bequeathed: "Take my hand out of the coffin, that men may see that this hand that has taken over the world goes out empty of the world, and let it be an example to them. By these words we teach children that one should not be jealous of other people's possessions. At the same time, if students are asked about their impressions of the miniatures and they respond, the lesson will be more lively.

The study of the epic "Farhod and Shirin" is notable in the miniature "Yosuman notifies Farhod of Shirin's death". The miniature depicts Turkish inscriptions in Arabic script, mountains and wildlife, and the image of Farhod and an old witch. The image of Farhod and a witch is shown. The miniature shows

the old woman's clothes and a cane in her hand, as well as a wild animal on it. That the old woman's intentions are evil and her heart is black is revealed through the black.

Also noteworthy is the miniature "Bakhrom and Dilorom on the Hunt" based on the epic "Sabay Sayyar". The relationship between Bahrom and Dilorom and the reasons for the construction of the seven towers will be explained before studying "The Story of the Alien from the Fifth Climate" "Mehr and Suhail".



П. Шабаратов, "Сабъан сайёр" достонига ишланган миниатюра. 🦷

The painting depicts hunting scenes, as Dilorom rides a horse and watches Bahrom; Shah Bahrom aims his bow at a deer; a wounded deer and Bahrom's men hunting. The artist chose colours with great taste. Black on the miniature seems to indicate that difficult days are coming. Both Bahrom's horse and the water flowing in the ditch are depicted in black.

The artist portrays Dilorom as a young and beautiful, music-loving, gentle princess dressed in red and holding an instrument in her hand. The stones rolling down from above suggest an intensification of the hunt. And so one day Bahrom was hunting. Beside her was Dilorom. At that moment a deer appeared. Bahrom asked Dilorom how to shoot the deer. Dilorom ordered both legs of the deer to be tied and its head to be cut off. Bahrom killed the deer as Dilorom said. Instead of praising him, Dilorom does not recognise Bahrom's skill. By the Shah's order, Dilorom is thrown into the desert. The next day, Bahrom faints from remorse. To ease his pain, seven towers are built where he listens to the story of seven strangers.

After going through a certain topic in a native language class, essays can be used to assimilate information about grammatical concepts into the minds of students. Essays can also be written on the basis of miniatures. It is possible to use images of nature, images of things, images of seasons and

descriptions of images. Writing essays for students based on miniatures plays an important role in developing their oral and written language. It also broadens students' horizons. The acquired grammatical knowledge is reinforced.

Thus, miniature works provide visibility in the classroom, develop oral speech, educate students in the spirit of beauty, provide comprehensive information about the way of life, clothing, customs of our ancestors, as well as about the animal and plant world of the time. In short, the use of miniature works in mother tongue and literature lessons yields positive results. It is no wonder that today we can revive our national culture, give it new meaning and content and give it an oriental spirit.

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