



CONCEPT OF MYTHOLOGY REPRESENTED IN FINE ARTS OF UZBEKISTAN

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Article history:		Abstract:
Received	November 2 nd 2020	The article is dedicated to researches made on concepts of mythology which is represented in fine arts of Uzbekistan of the period of Independence. Whole mythological range of investigating this issue was collected, systemized and generalized for the first time in the article. It contains paintings on themes of humanity, legends of ancient cities, epics, mysticism, angels, prophets, fortune telling, dreams and mirages.
Accepted:	November 17 th 2020	
Published:	November 30 th 2020	

Keywords: :Mythology, epos, painting, Adam and Eve, Tumaris, Al Khidr, Sufi, Anaxita, Ahura Mazda, Zoroaster, Humo, Alpamish, anthropomorphic, cult

1.INTRODUCTION.

The spiritual changes that occurred at the end of the 20th century served as new impulse in re-opening new pages in fine arts. A big number of works were created based on the myths in history of painting art. Due to artistic freedom which was dominated in the society, artists became independent in choosing the themes for their creative practice. There were created new artistic principles, various styles and instruments of expressions for creating myth such as epic, cult and religious images. Artistically harmonizing their worldview about theology, secrets and wonders of the universe, images of anthropomorphic and zoomorphic creations, the origins of mankind, the cult of worshipping and philosophy of Sufism artists started creating new works. These types of themes which sufficiently affect the emotions, consciousness and thinking of the audience, were interpreted differently by the artists. The variety of the mythological images demonstrates us that artistic imagination was constantly developed.

2.MAIN PART.

It is well known that some types of canons are observed in fine art practices. Heroes of legends, saints, angels, demons, goddesses, giants and other divine creatures have their own symbols. In this regard most of the mythological images were accepted as a standard. However in modern art of Uzbekistan mythological images are represented according to artists' own inner world and artistic thought.

Very big number of artists addressed to the epic poem "Alpamish" which is one of the central compositions in Central Asian folklore. Artist Muborak Yuldashev gives preference to exaggerated and overstated, fairytale type method portraying the hero. Javlon Umarbekov in his illustrations for the new edition of the poem addresses to the geometric forms while chooses avant-garde style and emphasizes national peculiarities of heroes. Sobir Rakhmetov created the portrait of the hero which is departing for the battle on a horse and looks sufficient compared to the canvas. The image of Alpamish fulfilled whole space. In comparison the style of the painting there may be observed stylistic similarity with Caravaggio. Erkabay Masharipov depicted national hero as a young man from Surkhandarya. Orif Muinov demonstrates the legendary hero under the moonlight embracing his lover Aybarchin expressing true faith. Analyzing these works we may observe that each artist tries to find solution relying on his own ideas and artistic thoughts.

Also there is an emphasizing of artistic decorativeness. This style of depiction was applied in Imyar Mansurov's work named "Adam and Eve", which is based on tales about the paradise. By that reason artist tries to emphasize ripe apples of heaven. Alisher Mirzaev depicted the same theme – "Adam and Eve" in scaled – decorative style in triptych. While Rikhsitilla Akramov created a composition with dark blue background and placed figures of naked Adam and Eve in the centre asymmetrically. They are divided by the tree of knowledge where they tasted its sinful fruit.

Artists of Uzbekistan often address to mythologies of western cultures. The theme of Abduction of Europe also was interpreted differently. Bakhodir Jalolov created memorable image in cubism while Vladimir Kim tried to produce his work replicating early cave landscapes of our hunter ancestors. Nodir Shaabdurakhmanov depicted his images in a rare style of wall painting of ancient cities giving notions of the East. Dilshod Azizov in his picture on the same theme used realistic style in small size.

There are different approaches in creating the image of princess Tumaris among the cultures of Ancient Turan. Regardless her martial status Orif Muinov emphasized her feminine nature and portrayed her on a bright yellow background as a tender woman. Rustam Hudoyberganov used realistic approach and depicted Tumaris before the fight holding her shield and sword in hands and golden crown of the princess which is decorated with the image of a lion in the centre. Imyar Mansurov in his artwork which is also devoted to princess Tumaris has chosen decorative style and built his plot on the story when Tumaris killed Kir who conquered her motherland. The princess was depicted holding her enemy's head in her right hand and sword in the other, just before drowning the head in the vessel filled with blood.

There is also an image of Al Khidr who is known as a patron of happiness and luck in Islam. The work "Saint Khidr" created by Asliddin Isaev composition is built on a spiral and Saint Khidr well known among Muslims as a "moral symbol" of patience placed in the centre. Main image of Khidr bringing light in his right hand dressed in blue and white colors placed in the centre of the spherical composition. According to old beliefs Khidr is known as a head of "caravan of life" and in Sufism he represents an ideal person who obeys to God's will.

The image of the dervishes who had an ascetic lifestyle is expressed from different angles. Fayzulla Akhmadaliev's work called "Dervish's life" portrays the life of dervish, devotion to Allah and questions of ascetics¹. The image of the dervish has plastic solution and color proportions by shape. The work "Dervish" created by Bakhodir Yuldashev based on applying tendencies of Eastern miniature to modern changes the image of the dervish portrayed sitting in the maelstrom of lyric and poetic experiences. Akmal Nur's work by name "Mejnun" in rectangle frame with yellow and golden background where a fish with red apple in its mouth yearning upwards - has deeply hidden symbolism. In such works as "Birds", "Autumn joy", "Awakening", "Flight of the fish" created by Jamal Usmanov symbolism of Sufism and subtlety of the image can be observed. The bird is a symbol of sufi's soul and its desire to reach its essence before disappearing in eternity. This explains the meaning of the work "Bird's language" which stands for language of Sufi's. The series of works "Seven planets" by Usmanov has the same symbolism.²

Also images of angels with divine nature were created in painting. In Rikhsitilla Akramov's work called "Angel" artist tries to retell the belief that each newborn baby has its own angel. Sleeping kid and mother, morning, blue sky, water and everything around represents unique world. The image of the kid who is guarded by his angel represents the traditions of the Renaissance. Heroes of the picture are brightened by the light. Bright and decorative colors used in the picture.³ Azad Yusupov tried to find artistic solution through the images of men, angels and demons in his work "Angels and demons". White and black colors symbolize good and evil, blue – endlessness and warm colors symbolize the life. Shakhnoz Abdullaeva turned nationality into main criteria in her work "Angel".⁴ The work "Light of surah" by Zebuniso Sharipova is based on the abstract understanding in cubism. The bearing of the human into this world is followed by light. How the light will spread from childhood till the adolescence in man's heart depends only from him. These are positive and negative, black and white factors which lead this light. The artist showed the meaning of the work through contradicting colors.⁵ Lekim Ibragimov's work "Thousand angels and one picture" was included into Guinness' book of records. The images of angels and horses were created artistically. Niyozali Kholmatov in his work "Sufis"⁶ depicted a transition from the first stage to the latest – seventh stage of consciousness in blue sky. The composition retells the tradition of Sufism where follower of this philosophic movement should pass through seven stages of desires in order to reach the spiritual perfection. Sufi is depicted in white clothing with a fire around his head in turban.

Analyzing the artwork created by the artists of Uzbekistan we may observe that the theme of worshipping the fire was spread widely from different angles and stages. In certain, Tura Kuyazov has created several works such as "Anaxita" and "Axuramazda". In portrait "Zoroaster" artist tried to emphasize the outlook of the main hero through yellow and reddish colors, which is teaching people his philosophy with eyes full of wisdom. Orif Muinov created the portrait of Zoroaster where the main image is in deeply thoughts looking at the viewer. He is holding the rules in his hands and the holy book "Avesto" is near him. The flame near him symbolizes the cult of fire and the Sun. On the background there is a large white circle which symbolized the Sun. Muborak Yuldashev created the work by name "Prophet Zoroaster" where the hero portrayed as a wayfarer who is riding legendary red camel with wings. In the morning twilight the sand dunes are crossed by the head of the caravan on a camel. The moon is lighting the way of caravan in desert through the clouds. The head of the caravan with a big khorezmian cap in his lightened head and holding a stick leading people forward.

The image of the goddess Anaxita became the symbol of accomplishment and abundance in Zoroastrian religion. In Tura Kuryazov's artwork called "Anaxita" goddess bringing kindness to people is depicted in white clothing. Such dignity as kindness and humanity depicted through the image of khorezmian beauties. Soft gazes, face expressions, local skullcaps and variety of jewelry elaborate each other harmoniously. As a main symbol of the work

¹ Hakimov A.A. New Uzbek painting.-T.:San'at.,2014.-p.73-74.

² Art of Uzbekistan (1991-2001 гг). –T.: Shark.,2001.-p.43.

³If talking about our work. –Academy of Arts of Uzbekistan. 5 Tom, T.,2009.-p.43-44.

⁴ Modern art of Uzbekistan. – Academy of Arts of Uzbekistan.,2004.-p.54.

⁵ If talking about our work. –Academy of Arts of Uzbekistan.T.,2007.-p.86-87.

⁶ Shoyocubov Sh. Contemporary miniature paintings of Uzbekistan.-T.: Uzbekistan.,2006.-p.75-83.

was chosen the mulberry tree on the background of the composition, which was planted by the Ogaxi. At first sight it looks like a usual tree but observing it closely we realize that it is on the shape of fairy bird Humo. By this element artist tried to give explanation to a phrase "divine tree".⁷

Large mural "The Truth of Avesto" created by Mirali Maxmudov at the Uzbek State Museum of History author created soft lyric and poetic feelings. In the centre of the composition there is an image of Zoroaster for expressing the deep meaning of the ancient study. The hero is holding a jug filled with water, the Sun is behind him and Anaxita is on his left side on a cart with four horses. On the lower part of the composition author depicted the image of conqueror Zaxxak's son, who eats human brains and grew up as two snakes after being bitten by snakes according to legends.⁸

As we can see from the given examples, mythological themes in painting of new era opened new opportunities for artists. As a result the number of people who are interested by these legends rising year by year. There are new talented artists who are getting professionals along with famous masters. We should emphasize the fact that the works created on these topics may be learnt as independent trend in development of fine arts of Uzbekistan and this trend will reach new levels in future.

3.CONCLUSION.

A series of thematic images was formed in the paintings of the independence period. Artists have created a variety of paintings based on their imagination, level of artistic thinking and individual skill. Most importantly, they were able to choose the topic freely. In particular, hundreds of images of different appearances were depicted to create the image of the heroes of epic epics.

Based on the results of the study of works on mythological themes created in the new period, it was found that the number and quality of works in this area has increased, new plastic research has been observed. The analysis shows that the works created on these topics have a special place in the development of fine arts in the late twentieth and early twenty-first centuries.

Thanks to the freedom of creativity bestowed by independence, our artists have narrated the beginnings of humanity, legends of ancient cities, legendary princesses, epic heroes of oral epics, ifs, mystical narrations embodying Islamic philosophy, Sufis, saints, sheikhs, sheikhs, sheikhs. certain experiences have been accumulated in the expression of dervishes, dhikr, prayer, fairy tales, fortune-telling, dreams, mirage, Western myths, the plots of written epics, and fire-tablets. Different views, means of artistic expression and imagery were widely used in the interpretation of these themes.

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⁷ Salamzada Ə. Humo and semurg-sacred Turkic birds/-//digest of articles problems of arts and culture. Baku.,2011. №2.-p.5-11.

⁸ Levteeva L. Past and present in the eyes of the artist.–T.:San'at., 2014. № 2.-p.22-23..