

The history of art and the formation of art science as a science

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Abstract: This article extensively covers the history and types of the origin of art, the individuals who created in different directions of art, the formation of artology as a science.

Key words: art, art history, art studies, museology, subject, function, cinematographer, photography, cartoon, painting, music.

Art science is a set of Social Sciences that studies art in a broad sense; in general, studies the artistic culture of society in its entirety and the totality of all issues related to the content and form of the work of art, the laws of their formation and Development, their originality and attitude to reality, the role of social consciousness in history, The science of art studies also includes literary studies, museum studies, theater studies, film studies, as well as art studies in the narrow and most applied sense, namely architecture, color-image, sculpture, graphics, applied art, decorative art, which are considered elegant (plastic) or spatial arts. In particular, the fine arts, architecture, applied decorative arts study many aspects and design specifically. Within the framework of plastic arts, there are such types of art studies as art theory, art history and art criticism. They are inextricably linked, each with its own special mission. Art theory studies ideological content in relation to elegant art, artistic form, style, means of expression, special features inherent in types and genres of art and other issues in their interaction; it also considers General Laws, the objective logic of art development, its relationship with society, its impact on the community and the individual. Art history, on the other hand, studies and studies the general progress of art ("General History of art") in a country or a separate period, interprets the development of some type or genre, flow, direction of art, the creative style of some artist. Artistic criticism considers modern artistic life, examines and evaluates its direction, types and genres, the work of some art masters and their individual artistic works; compares the phenomena of art with the ideal of life and the social era. On the basis of these, the main fields and literary genres of art studies are determined: a theoretical treatise, A Guide for artists, theoretical and historical, general and special (monograph) studies, articles and speeches, critical generalizations from this included. Art studies, sociology, and series use the Exact Sciences style; also, because fiction is an object of research, it is considered an aesthetic assessment, a style of a particular period, or a meditation on the individual taste of an art critic associated with these processes. The scientific activity of art studies is extensive and diverse: collecting accurate evidence in the field under study, studying and summarizing them in detail; opening Art Monuments with the help of expeditions, types of repair; anicizing, listing and arranging monuments; collecting information about the artist and his works, compiling a catalog of scientific museums, creating biographical and other references, publishing artists' Literary Heritage (The social significance of art studies is determined by the scientific significance of its conclusions and conclusions, as well as the popularization and promotion of art (organizing scientific popular literature, lectures, excursions), attracting a wide range of readers to the work of art and explaining it. It has a profound effect on the creative process of its time, as it determines one or another system of assessment of art studies on the scale of modern aesthetic principles and in the field of artistic heritage.

Art studies as a science have been formed over the 16th and 19th centuries. Prior to this, the content of philosophical, religious and other sciences or in the form of a statement of some

information, manuals. The first examples were found in Greece (Aristotle, Plato, mil. av. 4th century), CAD. Rome (Cicero, Vitruvius, mil. av. Mile 1. 1st century), complete and universal-looking treatises chronicling many cases of art theory and history in Asian countries. They describe some applications to architects and artists, religious mythological legends with the addition of philosophical, moral and other elements of imagination, art history. In the East, treatises created in the Middle Ages summarize the recommendations of experienced musavvir and khattats, Islamic dogmas and traditions of enlightened humanism (Sultanali Mashhadi, Dost Muhammad, 16th century), the Renaissance was an important stage in the formation of art studies as a science (L. Giberti, L. Alberti, Leonardo da Vinci, A. Dürer et al.), began to separate as an independent science during the Enlightenment (French D. Didro, German G. Lessing et al.

Art studies as a science in Uzbekistan took shape from the 20 years of the 20th century. At first, artistic criticism developed rapidly; from the 40s, the emphasis on national culture and its heritage intensified, patriotic ideas were embodied in art. In the 50s and 80s, a wide path was opened to topical issues, realistic Cup-edge research (B. Nikiforov, L. Jadova, S. Krukovskaya, M. Myuns, A. Umarov, R. Toqtosh, D. Fakhretdinova, T. Makhmudov, L. Shostko, A. Hakimov, N. Abdullayev et al. At the Institute of Art Studies of the Academy of Fine Arts of Uzbekistan by historians qad. and the new layers of medieval art are being studied (G. Pugachenkova, L. Rempel, P. Zakhidov, Sh. Toshkhojayev et al.

Art is a specific form of social consciousness and human activity. Art has an ancient history, which began to arise in the early stages of the development of society in connection with the labor process, with the development of social activities of people. Early traces of Primitive Art date back to the late Paleolithic, CA. in the 1st century BC. Dates back to the 40-20th Millennium. At that time, art had not yet been distinguished as an independent form of human activity. Because spirituality is material i.ch. was in a mixed state with. Later, as a result of the growth of culture, art gradually began to separate as a separate sphere. While satisfying the aesthetic demands of people, Art has served as a means of educating members of society at different periods of its development in a certain spirit, developing them mentally and emotionally, expressing their various goals, feelings, interests, ideals. Art differs from other forms of social consciousness in terms of its subject, Content, way and style of expression of reality, its place in social life and its functions. Art is a product of artistic creativity, which demonstrates the knowledge, experience, skill and abilities of a person in his material and spiritual activities. In the history of aesthetic thought, art has risen towards the ideas of how to reflect things and phenomena as they are, and artistic expression of life on the basis of the laws of beauty. The social, spiritual, National world of Nature, Society and man is the subject of art. No matter in what form reality is expressed artistically, the creator reacts to it from the point of view of a certain socio-aesthetic ideal and gives its own aesthetic assessment.

The question of understanding art, determining its place in the lives of people has caused serious controversy throughout the history of culture. Accordingly, the content of art is made up of a unity of objective and subjective, vital and imaginary factors. The socio-aesthetic tasks of art are very extensive and diverse. Art is a source of aesthetic pleasure for a person; gives beauty to human life; forms an emotional attitude towards reality in people; a means of observing, learning and knowing life; helps in changing life in the direction that a person dreams of; a means of upbringing; urges to be inspired by the beauty in life, to hate ugliness; the spiritual bridge between people s, the means of communication; cultivates the artistic taste of people, forms a certain worldview in them, etc.k. Art is to some extent a connection with other phenomena of the spiritual life of society (science, ideology, morality). The purpose of art is to satisfy the aesthetic needs of people by artistic assimilation of the world, by creating works that can give a person pleasure, enrich him spiritually. The focus of works of art is people, their social interaction and interaction, life in certain historical conditions, activity.

Therefore, the educational knowledge that works of Art give is distinguished from the information obtained from scientific works about a particular country, nation or one historical period and individuals. The educational power of art lies in the fact that the experiences and images expressed in it penetrate into the soul of every reader, viewer, evoking in them feelings of pleasure.

Art forms an aesthetic system with its various manifestations, which has the property of collecting, preserving and transmitting specific artistic values to others. The arts include fine arts, architecture, painting, sculpture, music, theatre, cinema, circus, fiction, choreography, etc. The types of art differ from each other in terms of their subject, means of image and possibilities of expression. For example, in literature, language serves as the main means of expression; in fine art, through paints, the image of concretissius is embodied; in the theater, the urine of the heroes of the play is reflected in the actors. Art, like all forms of social consciousness, has its own laws of progress. While these laws are derived from the intrinsic properties of art, the level of people, nation, Nation, nation, country, and world civilization associated with social progress is reflected in these laws. The laws of art are studied by aesthetics, art studies. In a portable sense-a high skill inherent in all areas of activity is understood as "art". For example, the art of arguing, the art of waging war, the art of leadership, the art of public speaking, etc.k.

Art history refers to the history of any activity or product made by people for the purpose of expressing an aesthetic, communication, thought, feeling or worldview. Categorized differently in different times, such as in the Middle Ages when it was separated into independent and mechanical arts, it was then divided into elegant and applied-decorative arts; art is now described as a representation of human creativity. In the 20th century, among the main arts came: architecture, dance, sculpture, music, painting, nazm (aesthetic form or function of literature, including theatre and narrative), cinematographer and photography. Where plastic and Fine Arts collided, design and printing came into being. In addition to ancient forms of artistic expression such as fashion and gastronomy, new arts such as video, computer, advertising, Animation, Television and videogames have emerged. Art History relies on several disciplines to explore how art changes over time, the grading of cultures, the division into periods, and the disparate and influential characteristics of art. The study of art history is limited to Western tamaddun, with its origins in the Renaissance. Over time, however, it also absorbed other Tamaddun culture, and cultural relativism emerged. Today, Art benefits from the extensive study, dissemination and preservation of the artistic heritage of mankind, collected throughout history. In the 20th century, the number of Art Institutes, foundations, museums and galleries devoted to the analysis and cataloguing of works of art in both the community and private sectors and to exhibitions intended for the public increased rapidly. The development of communication tools has been playing a decisive role in the study and dissemination of art. International exhibitions such as the biennales of Whitney, Venice, São Paulo, documenta in Kassel helped bring new styles and trends to the surface. Awards such as Turner, Wolf, Pritzker, Pulitzer, and Oscar have been encouraging examples of the best art at the international level. Institutions such as UNESCO are working towards preserving significant monuments on the planet.

In the 9th Century, The Art of Fine Arts, the creativity of miniaturists of Tashkent, Samarkand, Bukhara and Kokand manifested itself in Central Asia. It is known that the 19th century enlightener, poet, philosopher, hattob, falakist Ahmad Donish (1827-1897) again had the talent of a muse. This is evidenced by his paintings that have come down to us: the miniature "poet and artist", drawn in dedication to the manuscript work "four elements" by Abdukadir Bedil, and the satirical miniature depicting the city's mirshab. The miniatures he painted are characterized by a perfect finished painting, replaced paints, clear-cut counterlines, its graphic masterpiece. Abdulkholik Mahmud, a disciple of Ahmad Donish, was also known as an artist who skillfully represented werewolves and flowers. Tashkent Tukhta Sadiq Khodaev with his own hands, without any sculptural tools and

cutouts, carved in a simple pencil of sculptures of horses and deer. The fact that it was shown at the Turkestan exhibition as early as 1886 testifies to the desire of the peoples of Central Asia to reflect the existence in an artistic image. It was at this exhibition that models of houses executed by The Tashkent Cossacks were also shown: a two-story European-style house made of a hook and two Uzbek houses made to look like real ones with incredible skill

A famous Uzbek ganchkor master Toshpolat Arslonkulov (1882-1962) using photographs in the building of the military council (officers' House) in Tashkent. V. Suvorov and M.I. Portraits of the kutuzovs made their lowered bas-relief-medallions from a hook. In 1915, The Tashkent lithograph published the epic "son of cave" with illustrations by the artist Sirojiddin Maxsum Siddiqui. This is the only Uzbek artist whose creativity in the late 19th and early 20th centuries was associated with printing. In the 1970s and early 20th centuries, the Fine Arts of Turkestan included the works of Russian artists, mainly those brought up by the Petersburg Academy of Fine Arts. Their creativity reflected the history of Central Asia and that era, nature and marriage. V.V. Vereshchagin was the first and influential artist who reflected Turkestan life and domestic marriage in his creativity. His paintings on the theme of Turkestan have truly artistic discovery of this land for many countries and peoples. In the Turkestan series, the artist reflected the cultural and domestic lifestyle in the country in his holistic and multifaceted paintings, in which the spirit of humanity was instilled. In a number of his works, he showed a high building culture and excellent decorative skills of Central Asian architects and folk crafts. It can be noted that at the beginning of the 20th century in Turkestan, the state of the emergence of teacher-artists who taught painting and drawing in secondary institutions was evidenced by the fact that the first buds of Fine Arts and visual literacy in the country began to beat nish. This contributed to the decision-making of the artistic environment in Turkestan.

Sergei Petrovich Yudin (1858-1933), a famous landscape painter from Tashkent, was in charge of the railway workers' theatre circle, as well as painting decorations for amateur theatres in Tashkent. He comes to Tashkent in 1902 after graduating from the Petersburg Academy of Fine Arts. S. Yudin-sunny plener is a master of Etudes. The traditional landscape gained incredible fame with landscape cartoons drawn in the style of a Color Image. S. In Yudin's landscape "winter evening", created in 1910, one can feel the artist's excellent skill in reflecting his direct lively dialogue with nature, as well as a clear perspective. Its landscapes in the mountain and Valley are extremely vividly and vividly reflected by a wide Game of space, light and shadows. Leonard Leonardovich Bure (1887-1943) of Samarkand showed an interest in color-painting from an early age. In 1904, he left for Moscow, where he studied color-image, and then continued his studies at the Academy of Fine Arts in Petersburg. After receiving his education, he returned to his native country and taught in the Samarkand country of knowledge of painting until the end of his life, while creating. Bure became confined to painting Etudes from nature in the colour-image of the landscape. His architectural landscapes were characterized by the veracity of the paints, the elegant feeling of colors. Bure tried not to fall into a mold when choosing a point of view on an architectural monument, constantly looking for new edges. The collection includes three architectural landscapes: "Labihevuz" in 1907, "madrassa court" in 1910, and the 1929 "Samarkand" paintings taken to the gallery the previous year, which the artist painted in his favorite cities of Bukhara and Samarkand. The life and work of one of the most famous artists in Uzbekistan, the master of color and poet Alexander Nikolayevich Volkov (1886-1957), was associated with Fergana. People's artist of Uzbekistan was born in the city of Fergana, studied at the Petersburg Academy of fine arts, taught at the Tashkent Technical School of painting.

A. While Volkov adhered to the traditions of Russian artists, he also mastered the experience of French Cubists. She lived on the idea of looking for her own style in Color-Image. Volkov sought to harmonize the unique color-image structure, the characteristic rhythmic and colorful paints of the East with the methods of the "Paris School" of the first quarter of the 20th century. A. Volkov's social

status is evidenced by the fact that in the period from 1916 to 1928, the themes of his images consisted of a teahouse, camel caravans, the Old Town and the like. These themes and plots he reflected in the direction of Cubism and expressionism. The painting “pomegranate teahouse”, held in the Tretyakov Gallery, was painted in 1924, when he became interested in cubism. In 1968, the cartoon was shown in Paris and was also broadcast on French television, causing widespread feedback from the Paris press. The painting “Landscape Of Autumn”, which is in the bank's collection, was painted in Impressionism style in 1931, in which color and light were intricately altered with excellent skill. The artist Alexander Vladimirovich Nikolayev, who entered in the history of the Fine Arts of Uzbekistan under the name of the Master believer (1897-1957), also fell in love with the Kohna culture of Central Asia, rich folk art.

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