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## INTEGRATION AND INNOVATION IN THE NEW UZBEKISTAN

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### ABSTRACT

In this article, the translation and classification of the epigraphic inscriptions of the Sherdar madrasa, one of the monuments in the Registan complex in Samarkand, is described as an important place in the logical study of our great cultural heritage and its promotion.

### KEYWORDS

Nahl, sura, Sherdar madrasa, hattolik, epigraphy, types of letters, peshtoq, Arabic script, suls, Kufic, toqi, bouquet, architecture, idea, rabat, symbol, emblem, pattern, room, divine, blue color, logic, geometric, decoration.

### INTRODUCTION

Samarkand has been gaining popularity with its unique historical monuments and beautiful architectural monuments for several centuries. Tourists coming to this old city are naturally interested in the magnificence and colorful patterns of the monuments as well as the inscriptions written on the facades. It is extremely interesting for our compatriots and tourists to know what is expressed in these inscriptions.

### THE MAIN PART

The famous Chilean poet Pablo Neruda wrote: "I was especially fascinated by Registan. This architectural complex is more beautiful than all the monuments I have seen in the whole Muslim East. It testifies to the high culture of the peoples of Central Asia"[2].

Each of the dynasties that ruled Uzbekistan contributed to the formation of its architectural image in its time. Most of the historical monuments have not been preserved or have been completely rebuilt[3]. For example, one of the first researchers of the

architectural monuments of Samarkand and Bukhara (including their unique inscriptions) - the young reformer Musa Saidjonov wrote as early as 1929: "The inscriptions on the monuments of Samarkand and Bukhara are an unread book, they contain a lot of historical information from different periods. and such unique rules cannot be found in other sources, including manuscripts" [4].

In Uzbekistan, the architectural monuments of the middle ages, not only the masterpieces of art, but especially the wonderful examples of epigraphy, are another opportunity to understand the spiritual history of our identity, our roots, our past, our ancestors [5].

The use of "epigraphy" (Greek - writing) in architecture was based on the religious beliefs and views of the respective region or nation. Epigraphy (Greek - writing) are inscriptions (inscriptions) on solid objects, stone, metal, ceramic, etc. Epigraphic inscriptions were even done by masters. (Fig. 1.)

Hattolit is an Arabic calligraphy, calligraphy is the art of writing, copying books and making books of architectural structures and art objects. Caused by the appearance of a record [6].



**Fig. 1. Inscription at the entrance of Qusam ibn Abbas mausoleum. The Prophet, peace be upon him, from the Arab Hashemite dynasty, from the Quraysh tribe, from Makkah and Medina, said: "Qusam Ibn Abbas is the most similar to me in terms of structure and behavior".**

Three famous rulers in history - Amir Temur, Ulug'bek Mirzo and Amir Yalangtosh Bahadir - built Samarkand with their architectural monuments and turned Samarkand into "the beauty of the earth". Amir Temur

turned Samarkand into a capital city and started building a series of decorative buildings, while Registan Square, which is considered the heart of the city, was created during the reign of Ulugbek Mirza. (At that

time, this area was called "Sardavonak", roughly meaning "Sari joyi davonak" - "head of a fast-flowing stream"). Ulugbek created a unique bouquet of monuments consisting of three buildings such as a madrasa, a house and a caravanserai[7].

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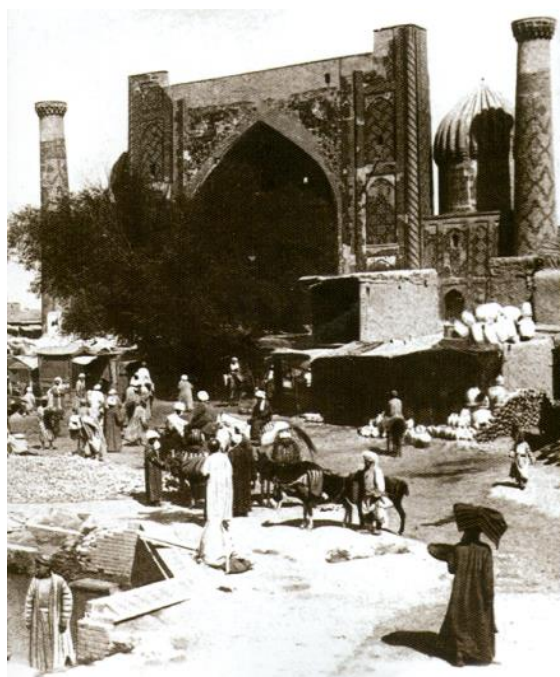


Figure 2. Sherdar madrasa. Early 20th century.

In his time, Yalangtosh Bahadir also built Sherdor and Tillakori madrasas in the place of the ruined house and caravanserai without destroying the structure of this building complex built by Ulugbek. In due course, I should also say that the gold spent inside the mosque of the Tillakor madrasa could be used to build a large monument (that's why the madrasa was called Tillakori, that is, "Made of gold").) [9].



Figure 3. Naming of parts of Sherdar Madrasa. 1. Peshtok 2. Kitaba 3. Ravok 4. Bouquet 5. Kanos

Yalangtoshbi Bahadir, who built the Sherdar and Tillakori madrasas, was able to build more magnificent monuments. We are mentioning this word because of

the opinion of some foreign and local monument experts that the masters of his time were not able to create monuments of a different color by taking only a

copy from the monuments of Yalangtosh Bahadir Ulugbek Mirzo. However, the Sherdar and Tillakori madrasas are among the most beautiful monuments adorning the city of Samarkand. Yalangtoshbi Bahadir, who did not consider his "Olchin" clan inferior to the "Barlos" clan of the Timurids, humbly copied the structure of the Ulugbek madrasa in his monuments out of respect for the Timurids (pictures 2, 3). In other words, he wanted to build a bouquet of various monuments on the Registan Square[10].

The governor of Samarkand, Bahadir Yalangtoshbi, did not set the goal of surpassing the Ulugbek madrasa in the construction of this building. On the contrary, he continued his good deeds as a symbol of his undying respect for Sultan Ulugbek. There are divine words, verses and hadiths about the glorification of God and His Messenger Muhammad on the main facade of the Sherdar madrasa. They are treated in such an attractive and charming way that it is extremely difficult to read the inscriptions apart from the beautiful designs. The art of calligraphy has turned these inscriptions into a unique work of art. From the inscriptions in the Sherdar madrasa, it was understood that this madrasa was built by Amir Yalangtoshbi Bahadir with the consent of Havan Imamquli Muhammad Khan. It was completed in 1042 AH (1619 AD). The verses of the "Nahl" sura in the Holy Qur'an were taken as the basis for building the madrasa [11].

For example, there is an inscription in Peshtok Bakhsh. When translated, it gives the following meaning: "This madrasa of higher knowledge was established during the reign of the great Khagan, the noble king. Allah Almighty says in His Great Book: "Indeed, Allah enjoins justice, good deeds and doing good to one's relatives" (Surah Nahl, verse 90 of the Holy Qur'an). Allah said it right. And he (Khagan) Imamquli Muhammadjan tried

(to build this building) and the great emir Yalangtosh Bahadir, the builder of this building, took the initiative because he was interested in founding the abodes of goodness (i.e. these dargahs of knowledge). The completion of the construction and decoration of the building corresponds to the date 1042 (1632)" [12] (Fig. 4).

Inscriptions in the Ulugbek, Sherdor and Tillakori madrasas were written in Kufic, Suls, and Nastaq script, and the masters of that time demonstrated their skills and talents. Although the inscriptions mainly consist of verses of the Holy Qur'an and hadiths, the inscriptions related to the history of the madrasa have also been preserved in their original state on the wall of the inner arch in the middle of the main facade [13].

In the decoration of the Sherdar madrasa in Samarkand, saint Khoji Hoshimi Dakhbedi, the elder of Yalangtoshbi Bahadir, chooses the logical solution and system of epigraphic patterns very correctly, choosing the "Nahl surah" from the Holy Qur'an as the main conceptual basis..

What is the great wisdom and example of taking the verses of the "Nahl" chapter of the Holy Qur'an as a conceptual basis when decorating the Sherdar madrasa? the question arises. Until now, the answer to this question has not been found. We will try to answer this question.

In life, a person is amazed when he logically realizes that the world has become more beautiful with such intelligent people living around us. In fact, the universe and all things in the universe are perfectly created and assigned tasks to be performed by Allah. What would happen if there were no mountains, flies, bees, etc. on the earth? For example, world scientists have proven

that there will be no life in the world without bees for 10 years. We found the answer to the above question in the verses of the Holy Qur'an, Surah Nahl. Surah

Nahl[14] of our holy book "Holy Qur'an" consists of 128 verses, and in its verses 68 and 69 it is said about bees:



Figure 4. Sherdar Madrasa. Peshtokda Bakhshi inscription. Epigraphic description of Surah "Nahl" in the Holy Qur'an.

"(O Muhammad!) Your Lord revealed (ordered) to the bees: Build on mountains, trees and things that (people) build." [15]

"Then eat of various fruits and walk in the paths that your Lord has made easy (for you)! From their bellies let out juice (honey) of different colors, which is healing for people. Indeed, there is a sign in this for a thinking people." [16].



Figure 5. Analysis by Allok that bees were created based on the golden section.

If we analyze the bees from all sides. It is possible to see that Allah did not divide the bees in vain and that their forms were created based on the golden ratio and that Allah assigned them duties. (Fig. 5.) Bees start building a nest from different places at the same time and finish it at the same time. Architects are impressed by the high accuracy of building a house. (Fig. 6.)

First of all, if we consider the Surah Nahl, Nahl means bees. "It was given this name because there are verses in the surah about the exemplary lifestyle of bees. The surah repeatedly mentions the doomsday and calls for careful preparation for that day. In it, as in other

surahs, vices such as polytheism, disbelief, and ingratitude are condemned, and faith, belief, and gratitude are promoted for righteous deeds" [17].

Let's look at the figurative meanings of these two verses. "Allah's revelation to animals, including bees, is considered to be his inspiration. Because Allah, the Exalted, created the bee with an emotion and inspiration, it performs its task with a precision that most intelligent people cannot do. Among other things, it makes a home for itself from mountains, trees, and things such as the trunks carried by people. [18]



Figure 6. Bees start building a nest from different places at the same time and finish it at the same time. Architects are impressed by the high accuracy of building a house.

As the bee is sent perfectly in the world, it gathers honey without ceasing, it sows seeds of goodness. There are people in the world who do not know what silence is like bees, they read, learn and teach others what they have learned, and continue to search.

With the advice of Hazrat Hashimhojjai Dakhbedi, the elder of Yalangtoshbi Bahadir, a representative of the Naqshbandi sect, it was found that Yalangtoshbi Bahadir was symbolically compared to bees through the "Nahl" surah. By likening Nalangtoshbi Bahadir to bees, he reminds people that this world is transitory, and everyone should learn only good lessons from him and leave only good deeds. After verses 68 and 69 of Surah Nahl in the Holy Qur'an, it is not for nothing that it is dedicated to people in 70 verses. Now the believers are called to walk on the path of goodness, realizing why God created them and what duties were assigned to them and that the mortal world is not eternal. It is said in the 70th verse of Surah "Nahl" in the Holy Qur'an:

"Allah created you. Then he will kill you. There are those among you who, after being educated, are brought back to the lowest point of life, so that they know nothing. Verily, Allah is All-Knowing and All-Powerful. [19]

Now let's look at the description of verse 70 of this Surah Nahl. Allah is the one who created people. That is why it is necessary for a person to be thankful, have faith and pray to the Creator. But most people don't. He will be ungrateful, disbelieving and disobedient. Everyone should know. Naturally, the one who died will also make a calculation - a book. He should be ready for this before he dies. This should also be considered. If things are according to a person's will, it is clear that man does not want to die, to grow old, to lose his mind,

and to become useless. But death and old age come without asking him. Just as people receive advice from death, they should also receive advice from old age. He knows everything. He has power over everything [20].

## CONCLUSION

The writings of the Sherdar madrasa are among the rare examples of 17th century Hattot art, along with guiding people to the path of guidance and enlightenment.

Translations and classifications of monuments in the Registan complex - Ulugbek madrasa, Sherdor and Tillakori madrasas play an important role in logical study and promotion of our great cultural heritage.

In recent years, as a result of the research carried out at the initiative of our country's president, the decoration of letters on many monuments, architectural monuments and samples of applied art has been restored. However, in Uzbekistan, there are still many unexplained and unexplored patterns and writings of unknown style. One of the important tasks facing our scientists is to thoroughly, logically and scientifically base their research.

The original son of Samarkand's Yalangtoshbi Bohodirbek, who played a great positive role in the historical and cultural life of Uzbekistan, is peacefully waiting for the restoration of his history and values in his grave in Dahbed [21].

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