

Symbolic Conceptual Basis Of The Decorations Of The Building Of The Center Of Islamic Civilization In Uzbekistan

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Abstract: This article describes the system of symbolic conceptual foundations of the decoration of the building of the Center of Islamic Civilization in Uzbekistan, its logical foundations, as well as the foundation of Islamic civilization and Islamic teachings.

Keywords: The complex of the Center of Islamic Civilization in Uzbekistan, the Quran Hall, the pillars, the foundation, the portals, the epigraphy, the muqarnas, the dome, the decorations, the minaret, the spire, the porches.

The basis of Islamic civilization, Islamic teachings is, in fact, science, culture, education and upbringing. This is the main idea and basis of the center we are building. The most important thing is that the ancient past of several thousand years associated with Islamic culture in our country will be embodied in one place - in this complex. A person who gets acquainted with the center will clearly see this history and understand that Islam is, first of all, a religion of peace, progress and tolerance, and the great contribution of the Uzbek people to world civilization.

Shavkat Mirziyoyev,
President of the Republic of Uzbekistan

Introduction: At a time when the world is developing rapidly, the establishment of the Center for Islamic Civilization in Uzbekistan at the initiative of our President was a historic event for our people and a joyous occasion for the world's intellectual community. For every nation, comprehensive scientific study and analysis of its history, values, scientific and cultural masterpieces is extremely important. In his report "On measures to establish the Center for Islamic Culture in Uzbekistan under the Cabinet of Ministers of the

Republic of Uzbekistan," the President of the Republic of Uzbekistan Shavkat Mirziyoyev expressed the following thoughts: "The scientific heritage created by our great ancestors and which today amazes the entire enlightened world is the spiritual property of not only one nation or people, but of all humanity, and this invaluable wealth will undoubtedly serve as a source of wisdom and knowledge for new and new generations, and most importantly, as a solid foundation for new discoveries".

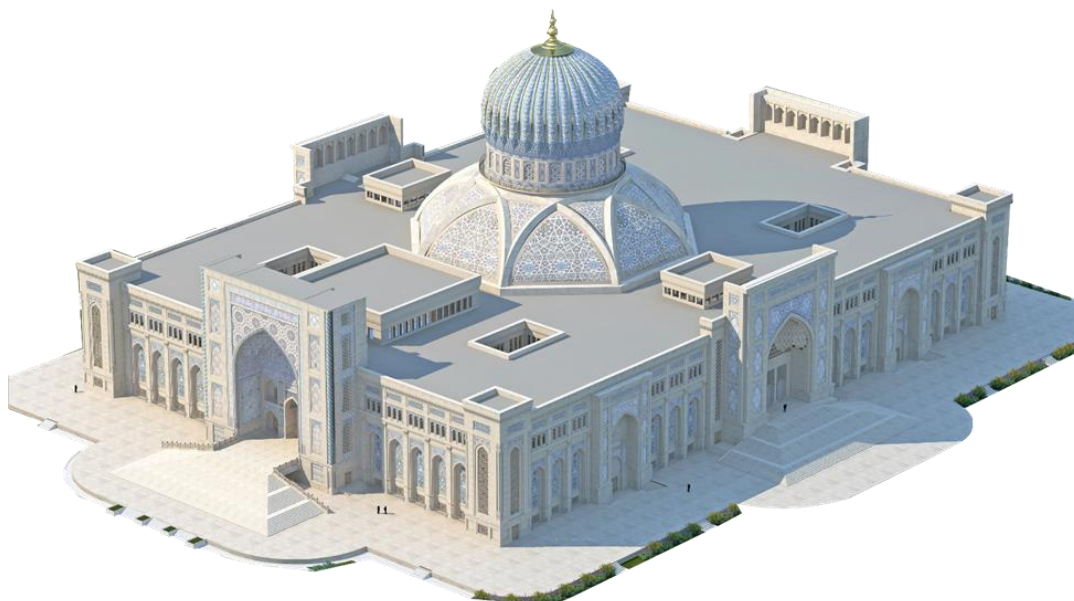


Figure 1. Overview of the Center of Islamic Culture in Uzbekistan.

Based on this resolution, in-depth and comprehensive research was carried out on the issue of establishing the spiritual and material foundations of the Center of Islamic Civilization, including special attention was paid to what the building of this Center should be like and how it should be decorated. It was required that these decorations should not be ordinary, but should have a symbolic and logical solution, embodying the philosophical meanings inherent in our history, statehood, and science.

During a visit to the Center, our President said: "This Center will begin a new era in the restoration and further development of our national history and culture. This Center should be the scientific foundation

of the Third Renaissance".

This complex is a huge and unique project that has never been seen before in our history.

The construction of this Center began in accordance with the resolution of our President on June 23, 2017, and the head of our state laid the foundation stone for its foundation on the day of Ramadan Eid in 2018.

The magnificent three-story building of the center was built in the form of our ancient architectural monuments. The national dome and pilasters, the wonderful harmony of patterns give it a special beauty and grandeur. The complex has 34-meter-high pilasters on all four sides, and a 65-meter-high dome in the middle.



Fig. 2. General view of the Kokan portal in the southern portal.

The main part of the center was built the Hall of the Holy Quran. The spiritual jewel of the Muslim world - the ancient Mushaf of Osman - was placed here. Also, copies of our holy book written during the reign of the Samanids, Karakhanids, Khorezmshahs, Uzbek Khans, Temurids and other historical dynasties and their translations into the old Uzbek language were placed here. Examples of the rarest manuscripts of the Quran in the world were also placed here.

The first floor housed the museum's warehouse, rooms for storing and restoring ancient manuscripts and antiquities, a publishing house and bookstores.

The second floor was the main exhibition area of the complex. The Museum of Islamic History here consists of 9 sections. In the center of the building, under a 65-meter-high dome, the Mushaf of Osman, considered a jewel of the Islamic world, is placed. Around this hall are 8 more departments: "Central Asia in the Pre-Islamic Era", "Spread of Islam in Central Asia", "Education", "Science", "Architecture and Urban Planning", "Art and Crafts", "Traditions" and "Third Renaissance - New Uzbekistan". There is also a conference hall on this floor for 550 people. The complex has such departments as "Pre-Islamic Civilizations", "First Renaissance", "Second Renaissance", "Uzbekistan in the 20th Century", "New Uzbekistan - New Renaissance".

The history of these periods is presented through various objects, manuscript sources, photographs and multimedia. Information is provided about the multifaceted activities of scholars and thinkers such as Khorezmii, Ferghani, Forabi, Beruni, Ibn Sina, Burkhaniddin Marginoni, Mahmud Zamakhshari, Mirzo Ulugbek, Alisher Navoi, Babur Mirzo, Ali Kushchi. The contributions of scholars such as Imam Bukhari, Imam Termizi, Hakim Termizi, Abu Mansur Maturidi, Abu Muin Nasafi, Kaffol Shoshi, Abdulkhaliq Gijduvani, Najmiddin Kubro, Bahaiddin Naqshband, Khoja Ahrar Vali to Islamic enlightenment are comprehensively covered. The complex also reflects the activities of famous women who have left a deep mark on our history, such as Bibikhanim, Khanzodabegim, Gavharshodbegim, Gulbadan, Nodirabegim, Uvaisiy, Anbar Atin, as patrons of science and enlightenment. These expositions serve as an example for our women today.

The clear explanation of the symbolic and logical conceptual foundations of the decorations of the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan will reveal the treasure of secrets hidden in the construction of this building and its decorations not only for the people of Uzbekistan, but also for the

people of the whole world. It is important to correctly and logically explain and promote the fragments of the spiritual treasures that our people have achieved, reflected in this building as a single reflection, to the peoples of the world and Uzbekistan through national symbols and symbols. Also, scientifically substantiating the symbolic and logical conceptual foundations of the decorations of the Center of Islamic Civilization and scientifically and reasonably conveying them to the peoples of the world is one of the important steps in the construction of New Uzbekistan, which is on the threshold of the Third Renaissance.

After the introduction of Islam, the culture that was formed and developed in the territory of Uzbekistan rose to a new level and further developed as part of the culture of world civilization. The heart of this civilization, which was called the Central Asian civilization (including the Muslim civilization), Transoxiana made a huge contribution to world science and culture.

The role of the great scholars and thinkers who emerged from the lands of today's Uzbekistan in the development of world science, Islamic religion and culture has been widely recognized by the world community. Among them were great scientists, architects, craftsmen, masters of applied and fine arts, whose works, majestic buildings, exquisite works of art, miniatures and calligraphy occupy a special place in the world cultural heritage.

The services of our great compatriots of the past to our people and humanity are being duly appreciated, respected and noticed in the years of independence. Respect for the history and culture of the Motherland, its scientific, educational and spiritual heritage, its study and enrichment, and the upbringing of the younger generation in the spirit of national and universal values are the main tasks of every state and society is one of the important conditions of development and stability.

A general idea and system have been developed to create all the necessary conditions for Uzbeks and foreigners to understand what true Islam is, to shape their worldview, and to leave as people who look at the world and the religion of Islam with a clear eye, from the moment they enter the Center of Islamic Civilization in Uzbekistan through one door to the next.

It should be noted that all the decorations and especially the patterns used for the Center building are unique, and at the same time they embody many meanings and wisdoms. These decorations express the world of wisdom through the national symbols and symbols of our people. This building is unique and unique in Central Asia, and perhaps in the whole world,

in these aspects. Every person who steps foot in this Center will gain completely new impressions and knowledge.

It is natural that the naming of the gates of the Center of Islamic Civilization and the logical basis of their decoration will amaze all guests and tourists who visit this place. After all, these eight gates represent the eight directions of the world, the eight-dimensional

model of the world and the eight gates of paradise. There are three doors on each of the large portals, and these three doors symbolize the three periods of revival that have passed and are passing in our country, that is, the first, second and third Renaissances. The four minarets in the center building are a symbolic expression of the power, potential and greatness of our state.

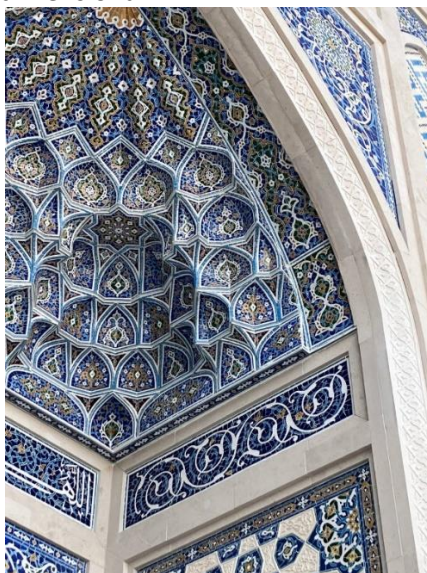


Figure 3. Decorations of the Ulugbek portal.

It is natural that the symbolic and logical conceptual essence of the external decorations through the language of patterns on each portal is of great interest not only to the people of Uzbekistan, but also to the entire world community.

By understanding and perceiving the world of beauty in the decorations, entering the world of wisdom hidden in them creates an opportunity for every person to be spiritually purified. As a result, a person is inspired by divine beauty and love and receives high spiritual nourishment. A person who travels to the world of patterns feels as if he has heard soft and quiet ancient music in his heart, and this situation spiritually helps to open the eye of the heart, which is called the “third eye” of a person.

Guests from different parts of Uzbekistan and abroad will not only be limited to seeing the beauty of the decorations of the building of the Center of Islamic Civilization, but will also have the opportunity to get acquainted with the meanings and wisdom hidden behind these beauties. One of the important aspects of the issue is to convey these meanings, symbols, images and wisdoms through modern means, that is, through intellectuals and modern exhibition tools, so that they are understandable to all guests from 7 to 70 years old who come to the Center. A person who visits the Center should leave having benefited from the treasures of intelligence, wisdom, education and spirituality.

Therefore, the Center of Islamic Civilization is the center of culture and enlightenment of our people, which will begin a new era in the restoration and further development of our national history and culture, national identity. The Center of Islamic Civilization plays an important role in demonstrating the high enlightenment and spirituality of the Uzbek nation, studying our sacred history, researching the scientific heritage of our ancestors and presenting it to our people and the world. As our President emphasized, this Center will become a symbol of the spiritual and educational power of our people.

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