



THE GREAT WISDOM AND EXAMPLE OF THE CONCEPTUAL BASIS OF THE VERSES OF SURAH "NAHL" FROM THE QUR'AN KARIM IN DECORATION OF THE SHERDOR MADRASSA

Bulatov Saidakhbor Sobitovich

Professor of Tashkent State Pedagogical University,

doctor of pedagogic sciences

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Article history:	Abstract:
<p>Received: February 8th 2023 Accepted: March 7th 2023 Published: March 10th 2023</p>	<p>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.</p>
<p>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.</p>	

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 famous Chilean poet Pablo Neruda wrote: "I was especially fascinated by Registan. This architectural ensemble is more beautiful than all the monuments I have seen in the entire Muslim East. It testifies to the high culture of the peoples of Central Asia" [1].

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 [2]. For example, one of the first researchers of the architectural monuments of Samarkand and Bukhara (including the unique inscriptions in them) - 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" [3].

Architectural monuments in medieval architectural decorations in Uzbekistan, not only masterpieces of art, but especially the amazing examples of so-called epigraphy, are another opportunity to understand the spiritual history of our identity, roots, past, and ancestors [4].

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 [5].



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 Mecca 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 began to build 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"). Ulug'bek creates a unique bouquet of monuments on this square, consisting of three buildings, such as a madrasa, a house and a caravanserai. [5]

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In his time, Yalangtosh Bahadir also built Sherdor and Tillakori madrasas on the site 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 Tillokor madrasa could be used to build a large monument (that's why the madrasa was called Tillakori, that is, "Made of gold").[6].



Figure 2. Sherdar madrasa. Early 20th century.



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 Registan Square [14].

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 [15].

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)" [8] (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 madrasah are also preserved in their original state on the inner arched wall between the main facade[9].

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 using the verses of the "Nahl" chapter of the Holy Qur'an as a conceptual basis for 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.

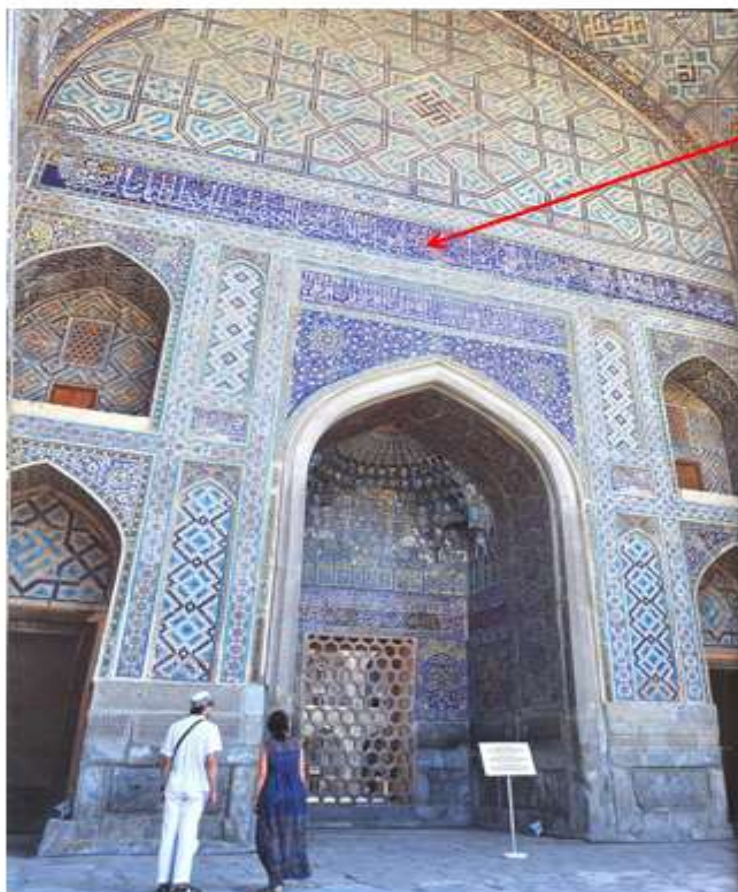


Figure 4. Sherdar Madrasa. Peshtokda Bakhshi inscription. Epigraphic description of Surah "Nahl" in the Holy Qur'an.

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 if there are no bees in the world for 10 years. We found the answer to the above question in the verses of the Holy Qur'an, Surah Nahl. Surah Nahl [12] of our holy book "Holy Qur'an" consists of 128 verses, and in its verses 68 and 69 it is said about bees:

"(O Muhammad!) Your Lord revealed (ordered) to the bees: Build on mountains, trees and things that (people) build." [11]

"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" [1].



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

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.)

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" [12].

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. In particular, it makes a home for itself from mountains, trees, and things such as straws that people carry" [13].

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, like bees, do not know what silence is, they study, 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. This is what 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" [13].

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 [13].

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.

Barefoot Bohodirbek also wanders the gardens of knowledge in this transitory world, collects "fruit" from the nectar of sari flowers and shares it with other people around. Sarkardani's life work should be an example for us. He learned knowledge from his elders and left examples for us in this mortal world. He lived in the mortal world as a humble person who achieved high positions and ranks in two worlds by performing the deeds commanded by Allah. His footprints on earth created a garden of divine beauty in heaven. The divinely beautiful gardens created by him are still being enjoyed by people.

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. [14].

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