

“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”.

Shavkat Mirziyoyev

CONCEPTUAL FOUNDATIONS OF CULTURAL SEMANTICS

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Annotation; 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.

For centuries, Samarkand has been famous for its unique historical monuments and beautiful architectural monuments. It is natural that tourists visiting this ancient city, along with the grandeur and colorful patterns of the monuments, are also interested in the inscriptions on their facades. It is extremely interesting for both our compatriots and tourists to know what is expressed in these inscriptions.

The famous Chilean poet Pablo Neruda wrote: “I was especially fascinated by the Registan. This architectural complex 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”. Each of the dynasties that ruled Uzbekistan made its own contribution to shaping its architectural appearance in its time. A large part of historical monuments has not been preserved or has been completely rebuilt. For example, one of the first researchers of the architectural monuments of Samarkand and Bukhara (including the unique inscriptions on them) - the young reformer Muso Saidjanov - 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”¹.

In Uzbekistan, the architectural decorations of the Middle Ages are another opportunity to understand our identity, our roots, our past, and the spiritual history of our ancestors, which is clearly reflected not only in architectural monuments, but also in masterpieces of art, especially in amazing examples of calligraphy, called epigraphy².

The use of “epigraphy” (Greek for “writing”) in architecture was based on the religious beliefs and views of the respective region or nation. Epigraphy (Greek for “writing”) is the

¹ Saidjanov M. Historical monuments of Bukhara. "Registan" - Education and Teacher. 1929. No. 1-2. Page 3.

² Masterpieces in the monuments of Uzbekistan. "Forum of culture and art of Uzbekistan", Tashkent, 2011. 9-p.

writing (inscription) on solid objects such as stone, metal, pottery, etc. Epigraphic inscriptions were made by calligraphers (Fig. 1).



Figure 1. Inscription at the entrance to the tomb of Qusam ibn Abbas. The Prophet, peace be upon him, who was an Arab Hashemite, from the Quraysh tribe, from Mecca and Medina, said: "Among people, Qusam ibn Abbas is the most similar to me in appearance and character."

Calligrapher is the Arabic art of beautiful calligraphy, calligraphy is the art of writing (calligraphy), the profession of copying books and creating inscriptions for architectural structures and artistic objects. The emergence of writing has resulted in³.

Тарихда уч машхур хукмдор – Амир Темур, Улугбек Мирзо ва Амир Ялангтүш Баходир ўзлари қурдирған меймандылық обидалари билан Samarkand was turned into the "Gem of the Earth". Amir Temur turned Samarkand into a capital and began the construction of a series of magnificent buildings, while the Registan Square, considered the heart of the city, was created during the reign of Ulugbek Mirza. (At that time, this square was called "Sardavonak", which roughly means "Sari joyi davonak" - "Head of a fast-flowing stream"). Ulugbek created a unique bouquet of monuments on this square, consisting of three buildings: a madrasah, a khanaqah and a caravanserai.

The famous Chilean poet Pablo Neruda wrote: "I was especially fascinated by the Registan. This architectural complex 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" ⁴

In his time, Yalangtosh Bahadur also built the Sherdor and Tillakori madrasas on the site of the ruined khanokah and caravanserai, without destroying the structure of this complex of buildings built by Ulugbek. It is worth mentioning that the gold spent on the interior of the

³ Saipova M.S. *Symbology*. (Textbook), “Fan va tehnologiy nashyorot printing house” 2021. 84 pages.

⁴ Neruda. Pojeltevshie stranitsy. 52-6. Inscriptions in the monuments of Uzbekistan: Samarkand. Registan / F. Abdulkholikov, E. Rtveladze, A-81 A. Kh. Akimov, B. Abdukhdimov, B. Bobojonov, A. Mansurov, A. Mannonov, N. Mukhamedov, A. Razzokov, K. Rakhimov, B. Famous. // Tashkent: "Uzbekistan Today" AA, 2015. - 368 p.

mosque of the Tillakori madrasa could have built a large monument (that is why the madrasa was called Tillakori, which means "worked with gold").⁵



Figure 2. Sherdar madrasa. Early 20th century.



⁵ Bulatov S.S., Pusatova M. The Philosophy of the Universe in Beauty. (Monograph). T.: "Economy-Finance". 2013. p. 39.

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

Yalangtoshbiy Bahadur, who built the Sherdor and Tillakori madrasahs, could have built even more magnificent monuments. We are mentioning this because, according to some foreign and local scholars, Yalangtosh Bahadur simply copied Ulugbek Mirzo's monuments, and the masters of his time were not capable of creating them in a different style. However, the Sherdor and Tillakori madrasahs are among the most beautiful monuments that adorned the city of Samarkand. Yalangtoshbiy Bahadur, who considered his "Olchin" clan no less than the "Barlos" clan of the Timurids, humbly copied the layout of Ulugbek's madrasah for his monuments out of respect for the Timurids (Figs. 2, 3). In other words, he wanted to build a bouquet of various monuments in Registan Square⁶.

The governor of Samarkand, Bahadir Yalangtoshbi, did not set a goal to surpass the Ulugbek Madrasah in the construction of this building. On the contrary, he continued the noble deeds of Sultan Ulugbek as a symbol of his boundless respect and admiration. On the main facade of the Sherdor Madrasah, there are divine words, verses and hadiths about the glorification of Allah and His Messenger Muhammad. They are so attractively and charmingly crafted that it is extremely difficult to separate the inscriptions from the beautiful patterns. The art of calligraphy turned these inscriptions, decorated with ornaments, into a unique work of art. From the inscriptions in the Sherdor Madrasah, it is understood that this madrasah was built by Amir Yalangtoshbi Bahadir with the consent of Khovan Imamkuli Muhammadkhan. It was completed in 1042 AH (1619 AD). The verses of the "Nahl" chapter of the Holy Qur'an were used as the basis for the establishment of the madrasa⁷.

For example, there is a dedication inscription on the Peshtak. When translated, it gives the following content: "This high school of knowledge was built during the time of the great Khakan, the king of Yalovbard. Allah Almighty says in His great Book: "Indeed, Allah commands justice, good deeds and kindness to relatives" (Surah An-Nahl, verse 90 of the Holy Quran). Allah Almighty said the truth. And he (Khakan) Imamquli Muhammadjon tried (to build this building), and the builder of this building, the great Emir Yalangtosh Bahadir, took the initiative and took the initiative because he was interested in laying the foundations of the places of goodness (i.e. these places of knowledge). The completion of the construction and decoration of the building corresponds to the year 1042 (1632)" (Figure 4).

⁶ Kattaev K. Makhdumi Azam and Daxbed. - Samarkand: Sugdiyona. 1994, p. 49-53.

⁷ Bulatov S.S., Pulatova M. The Philosophy of the Universe in Beauty. (Monograph). T.: "Economy-Finance". 2013. p. 39.

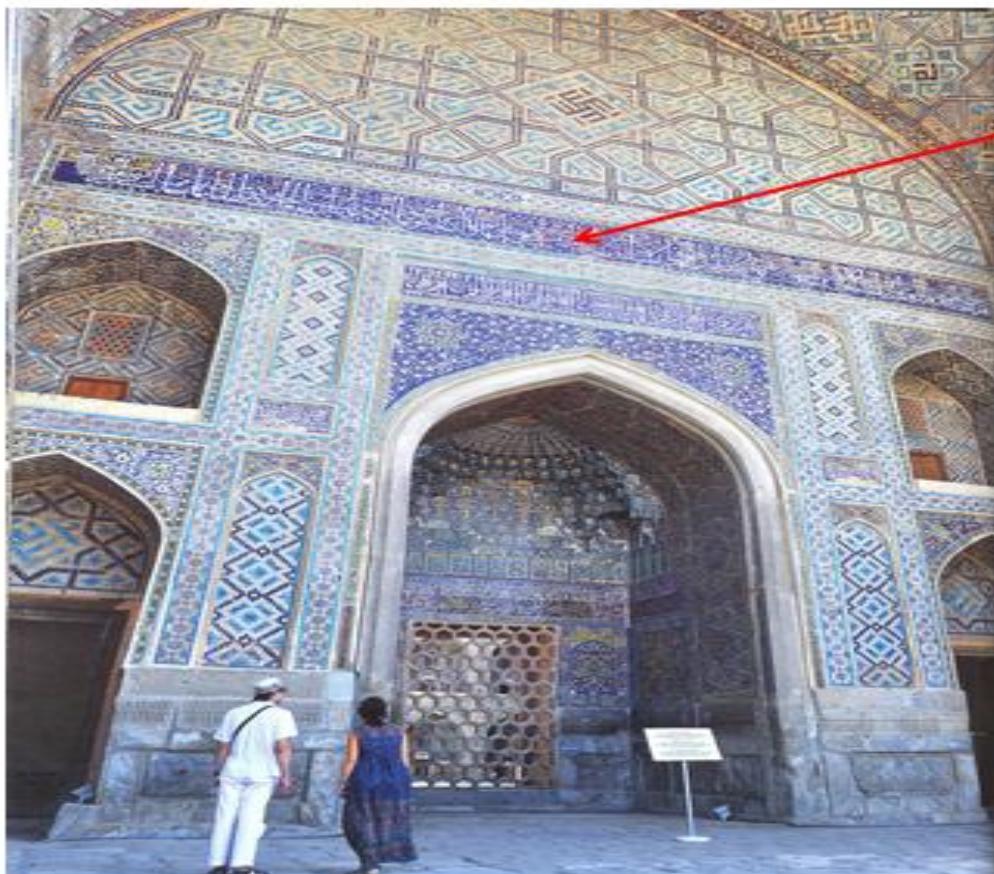


Figure 4. Sherdar Madrasa. Peshtokda Bakhshi inscription. Epigraphic description of Surah "Nahl" in the Holy Qur'an.

Inscriptions in the Ulugbek, Sherdar 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 facade⁸.

⁸ Hasanov K., Marufi B. The monuments of Registan or when inscriptions entered the language // Literature and Art of Uzbekistan. 2008. December 19.

In decorating the Sherdor Madrasah in Samarkand, the saint Khoji Hashimi Dahbedi, the pir of Yalangtoshbiy Bahadur, very correctly selected the logical solution and system of epigraphic patterns, choosing the main conceptual basis of the “Nahl Surah” in the Holy Quran.

What is the great wisdom and lesson in taking the verses of the “Nahl Surah” in the Holy Quran as a conceptual basis in decorating the Sherdor Madrasah? The question arises: What is the great wisdom and lesson in taking the verses of the “Nahl Surah” in the Holy Quran as a conceptual basis? Until now, the answer to this question has not been found. We will try to answer this question.

In life, such intelligent people lived around us and the world became more beautiful with their efforts, and people are amazed, logically understanding that. Indeed, the world and everything in it was created perfectly and they were given tasks to perform by Allah. What would happen if there were no mountains, flies, bees and others on Earth? For example, world scientists have proven that if bees were not on the earth for 10 years, there would be no life. We found the answer to the above question in the verses of Surah An-Nahl⁹ of the Holy Quran. Surah An-Nahl of our Holy Book, the Holy Quran, consists of 128 verses, and in its verses 68 and 69 it is said about bees: “(O Muhammad!) And your Lord revealed to the bees: Build houses in the mountains and trees and in what (people) build¹⁰.

If we analyze the bees from all sides, we can see that Allah did not create the bees in vain, and that their shapes were created based on the golden ratio, and that Allah assigned them tasks. (Fig. 5) The bees start building their nests from different places at the same time and finish them in one go. Architects are amazed at the great precision with which they build their nests. (Fig. 7)



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

⁹ Нахл – асаларилар. (Куръони Карим. Таржима ва изоҳлар муаллифи Абдулазиз Мансур. “Шарқ”нашриёт-матбаа акциядорлик компонияси босмахонаси. 2000 йил. 267-бет)

¹⁰ Куръони Карим. Нахл сураси, 69-оят.

**Figure 6. Holy Quran. Surah Nahl. 69 verses.**

First, let us consider Surah An-Nahl, which means bees. “It was given this name because the Surah contains verses about the exemplary lifestyle of bees. The Surah repeatedly reminds us of the Day of Judgment and calls for thorough preparation for that Day. Like other Surahs, it condemns vices such as polytheism, disbelief, and ingratitude, and encourages faith, belief, gratitude, and righteous deeds”¹¹.



7-расм. Асалариларни бир вақтда турли жойларидан ин ясашни бошлаб, бир хилда тутатишади. Жуда катта аниқликда ин куришига архитекторлар қойил қолмоқдалар.

Let us consider the metaphorical meanings of these two verses. “Allah Almighty’s revelation to animals, including bees, is an inspiration to them. Since Allah Almighty gave them a sense of feeling and inspiration when He created them, they carry out the task assigned to them with a precision that many intelligent people cannot. For example, they make their homes out of mountains, trees, and things like the straw that people have carried”¹².

Just as the bees were sent to the world in perfect condition, he tirelessly collects honey and sows the seeds of goodness. There are people in the world who, like the bees, do not know

¹¹ Куръони Карим. Таржима ва изоҳлар муаллифи Абдулазиз Мансур. “Шарқ”нашиёт-матбаа акциядорлик компонииси босмахонаси. 2000 йил. 267-бет.

¹²Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri Hilal. 3rd part, Corrected and supplemented reprint. - T.: "Hilal-Nashr", 2018. Pages 345-346.

what perseverance is, they study, learn and teach others what they have learned, and continue to search.

With the advice of Hazrat Hashimhojjai Dahbedi, the guru of Yalangtoshbi Bahadir, a representative of the Naqshbandi order, it was determined that Yalangtoshbi Bahadir is symbolically compared to bees through Surah "Nahl". By comparing Yalangtoshbi Bahadir to bees, he teaches people that the transience of this world calls for every person to learn only good and instructive things from himself and leave only good deeds from himself. Surah "Nahl" in the Holy Quran is not dedicated to people in vain after verses 68, 69 and 70. Now, humans are called to understand why Allah created them and what responsibilities He has entrusted to them, and that they are not eternal in this mortal world, and that they will certainly be held accountable in the Hereafter, so they are called to walk on the path of goodness, realizing their true nature. The 70th verse of Surah An-Nahl in the Holy Quran states:

"Allah created you, then He causes you to die. And among you are some who, after having acquired knowledge, are returned to the lowest stage of life, so that they know nothing. Indeed, Allah is Knowing, Able"¹³.

Now let us consider the description of verse 70 of Surah An-Nahl. The Creator of mankind is Allah. That is why man should be grateful, believe, and worship his Creator. But most people do not do this. They become ungrateful, disbelievers, and disobedient. Everyone should know this. Of course, the One who caused death will also hold an account. Before death, one should prepare for this. This should also be considered. If things were as one wishes, it is clear that man would not want to die, nor would he want to grow old, lose his mind, and become useless. However, death and old age come without asking him. Just as people receive admonition from death, they should also take admonition from old age. He knows and does everything. He has power over everything¹⁴.

The inscriptions of the Sherdor Madrasah, along with guiding and guiding the people on the path of enlightenment, are considered rare examples of the art of calligraphy of the 17th century.

The translations and classifications of the inscriptions of the monuments of the Registan complex - the Ulugbek Madrasah, the Sherdor and Tillakori Madrasahs - play an important role in the logical study and promotion of our great cultural heritage.

In recent years, as a result of research carried out at the initiative of our head of state, the calligraphic decorations of many monuments, architectural monuments and examples of applied art have been restored. However, there are still many inscriptions in Uzbekistan that have not yet revealed their meaning and have not been studied. Their comprehensive, logical, scientifically based in-depth study is one of the important tasks facing our scientists.

Yalangtoshbiy Bohodirbek also travels through the gardens of knowledge in this transient world, collecting "balls" from the nectar of yellow flowers and sharing them with other people around him. The life and work of the commander should be an example for us. He learned knowledge from his pir and left us examples of examples in this mortal world. He lived in the mortal world as a humble person who achieved high positions and ranks in both worlds by performing the deeds commanded by Allah. The traces he left on earth created a garden of divine beauty in paradise. People are still enjoying the beautiful gardens of divine beauty he created.

¹³ Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri Hilal. 3rd part, Corrected and supplemented reprint. - T.: "Hilal-Nashr", 2018. Page 347.

¹⁴ Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri Hilal. 3rd part, Corrected and supplemented reprint. - T.: "Hilal-Nashr", 2018. Page 347.

Yalangtoshbiy Bohodirbek, a true patriot and son of Samarkand, who played a huge positive role in the historical and cultural life of Uzbekistan, lies peacefully in his grave in Dahbed, waiting for the restoration of his history and values¹⁵.

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