

SYMBOLIC MEANING OF THE DECORATIONS OF THE “QURAN HALL” IN THE  
INTERIOR OF THE CENTER OF ISLAMIC CIVILIZATION IN UZBEKISTAN

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(97) 344–19–52

**Abstract:** The symbolic meanings of the decorations of the “Quran Hall” in the interior of the Center of Islamic Civilization in Uzbekistan are analyzed and relevant conclusions are drawn from them.

**Keywords:** Complex of Islamic Civilization Center in Uzbekistan, Koran hall, muqarnas, dome, decorations, honors, arches.

“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.”

Sh. Mirziyoyev,  
President of the Republic of Uzbekistan

At a time when the world is developing rapidly, the establishment of the Center for Islamic Civilization in Uzbekistan by our President was a great discovery and historical event in the world. It was a joyful event for the people of Uzbekistan. It was a momentous event not only for the people of Uzbekistan, but also for the Islamic world. It is very important to comprehensively study and analyze the masterpieces of history, values, science, and culture. In his report to the Cabinet of Ministers of the Republic of Uzbekistan “On measures to establish the Center for Islamic Culture in Uzbekistan,” the President of the Republic of Uzbekistan Shavkat Mirziyoyev stated that “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”<sup>1</sup> expressed his thoughts.

Based on this resolution, special attention was paid to the types of ornaments with which the Center of Islamic Civilization in Uzbekistan would be decorated. These ornaments are not ordinary, but have a symbolic and logical solution, embodying the philosophical meaning inherent in our history, statehood, and science. This indicates the unparalleled intelligence of each ornament of our ancestors.

During a previous 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.”

<sup>1</sup> Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Ўзбекистон Республикаси Вазирлар Маҳкамаси ҳузурида Ўзбекистондаги ислом маданияти марказини ташкил этиш чора-тадбирлари тўғрисида” қарори. 2017 йил 23 июнь // Маърифат. – Т., 2017. – 24-июнь. – 50 (9011)-сон.

“Creating symbolic and logical conceptual foundations for the ornaments of the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan” is a treasure trove of infinite spirituality not only for the people of Uzbekistan, but also for the people of the world. It is of great importance to correctly and logically explain this spiritual heritage to the peoples of the world and Uzbekistan through national symbols and symbols, and to promote it. In this context, the creation of the symbolic and logical conceptual foundations of the decoration of the Center of Islamic Civilization complex on a scientific basis and its correct and reasonable communication to the peoples of the world is one of the most urgent problems in the construction of New Uzbekistan, which is on the threshold of the Third Renaissance.

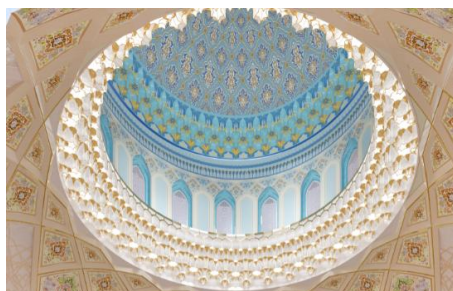
In the inner center of the building of the Center of Islamic Civilization complex in Uzbekistan is the Quran Hall, which is formed by eight corners. It is 56 meters high and 26 meters in diameter. The building of the Center of Islamic Civilization complex in Uzbekistan consists of two floors, the upper part of which is completed by a dome. The dome is a dome-shaped roof. The dome is a form of a “sky dome”, a “sky dome”, a person lives under the sky and under the protection of the universe. As a result, a person, being a part of the whole, is in close contact with the universe, feeling material and spiritual protection.<sup>2</sup>



Picture 1. A view of the decorations of the "Quran Hall".

The interior of the dome is decorated with various ornaments and has long symbolized the image of heaven. Regardless of the size of Buddhist stupas and pagodas, which have sacred significance, their upper part is made into a dome. The dome was also compared to the universe in the Middle Ages. In the middle of the hall is a cherbog with eight pillars. The eight pillars are the eight pillars of heaven. In the center of the cherbog is a tablet with the Holy Quran. The top of the cherbog hall is made of zinc, and the lower parts, up to 20 meters long, are made of light pink marble. The lower part is made of white marble and is decorated with various patterns.

<sup>2</sup> Нозилов Д.А. Ўрта Осиё меъморчилигида одатлар, қойдалар ва рамзий ифодалар.Т.:”Санъат” журнали. Нашр ёти 2011 йил, 60-61 -бетлар



Picture 2. Decoration under the dome.

Sharafah is a voluminous border decoration formed on the basis of a muqarnas between the wall and the ceiling in buildings, which ensures the harmony of the dome and the ceiling. The fact that the sharafah is made in a deep turquoise color ensures its harmony with the color of the dome. Sharafah represents the rhythmic repetition of the cycle and the rhythmic repetition of periods. This symbolically means the transience of human life, that is, “Life is a moment.” The general appearance of the sharafah repeating in a circular shape is called the “Chain of Ages” (Russian, “Цепь времен”)<sup>3</sup> The symbolic meaning is expressed in the following words:

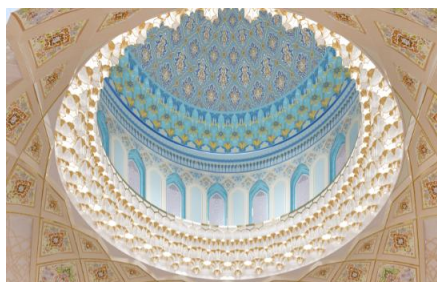
There are 16 dome windows, which provide the Quran Hall with natural light. The fact that there are sixteen windows indicates the cyclical rotation of time. The windows are decorated with stained glass windows based on national patterns. The light passing through the stained glass spreads the brilliance of rainbow colors. These rainbow colors symbolize the paths of heaven and paradise in world religions.

The chandelier has a unique appearance in the form of a muqarnasli sharaf, and was made using Uzbek national traditions in a modern way, that is, based on an integrative approach.

The shape of the chandelier chosen for the Quran Hall is taken from the dome muqarnasli sharaf in the 16th century “Khoja Zainiddin Mosque” in Bukhara.

The muqarnasli sharaf chandelier reflects the symbolic appearance of the galactic system in the universe, that is, the metagalaxy, that is, the layout of (18 thousand worlds in Islam). The harmony of the golden color with the light is represented by the world being reflected in the golden rays of the sun, i.e., the radiance. The circular rhythmic and periodic repetition of the cycle around the dome of the Muqarnas is symbolically reflected.

In our Holy Book, it is said, “So He created seven heavens in two days and revealed to each heaven its task (duty). And We adorned the lower heaven with lamps (stars) and protected it (from disasters). That is the measure (measure) of the Almighty, the Knowing” (Quran, Surah 41, “Fussilat”, verses 9-12).



<sup>3</sup> Ремпель Л.И. Цепь Времен: Вековые образы и бродячие сюжеты в традиционном искусстве Средней Азии. – Т.: Изд-во лит. 190 с.

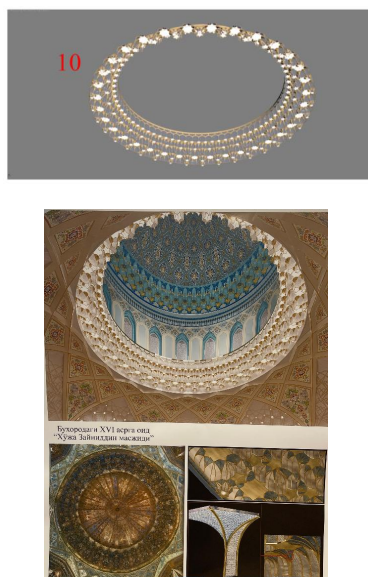


Figure 3. An elegant chandelier with muqarnas.

Iraqi muqarnas are decorated with eight-sided cylindrical domes on the inner spherical surface, and large porticoes are decorated with recessed lamps. The interior of the small porticoes of Iraqi muqarnas is decorated with Uzbek national floral patterns. The floral patterns are expressed in the symbol. It means that the world is beautifully created. The Iraqi muqarnas with eight columns is expressed in the symbol "Eighteen thousand worlds, eight-column tent model". This model is used in national historical monuments of Uzbekistan. This tradition is used in our modern architecture with a new approach. That is, Iraqi muqarnas are designed with modern integration by installing lamps instead of stars. These lamps remind us of the world of shining stars in the universe. The inscription under the dome is inscribed with a world of patterns, as in the Holy Quran: "Your Lord is Allah, who created the heavens and the earth in six days... and made the sun, the moon, and the stars subservient to His command." (Holy Quran, Surah Al-A'raf, verse 54.)

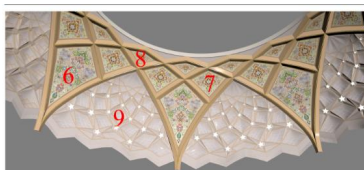


Figure 4. Iraqi muqarnas.

In the lower part of the Quranic hall, eight circular arcades are rhythmically arranged, each arcade is decorated with a circular ornament, with epigraphic ornaments in the middle. The eight arcades are symbolized by the paradise on the eight sides of the world. The 8 arcades, which are a tradition in Uzbek national architecture, represent the eight sides of the world, and the second is the colonnaded model of the world. There are four doors on the four sides of the arcade, which symbolize the fact that the world is composed of four elements: earth, water, air, and fire. In addition, they represent the four stages of the Sufi path, namely the doors of Sharia, Tariqat, Ma'rifat, and Haqiq. This indicates that each person must enter the doors of the path and fulfill the ten required criteria in each. Four more porches have carpets with verses from the Holy Quran written on them, two in each porch, a total of eight carpets. The doors are carved and decorated with wood. The interior of the porches is decorated with various patterns, borders, and munabbat patterns.



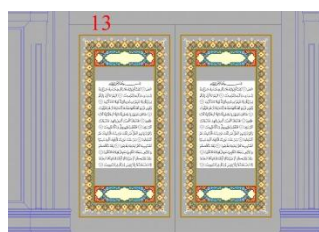
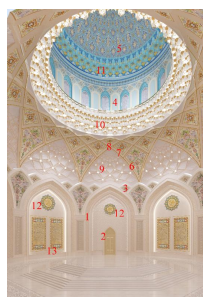
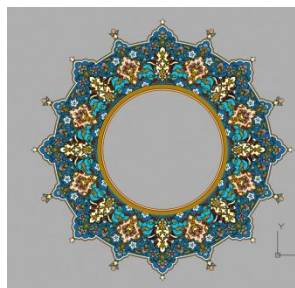
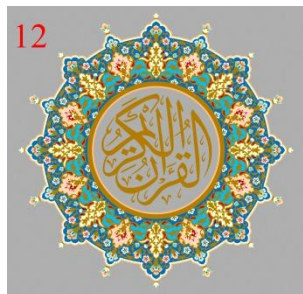


Figure 5. The arches and decorations of the Koran hall.

In short, the general color of the Quran Hall is light pink, and the dome is made in the color of the sky, which is in harmony with each other. It is logically decorated in accordance with the concept of the Uzbek Cultural Center. When people enter the Quran Hall, they feel as if they have entered a world of divine beauty, as if they have seen the miracles of Allah, and they enter a world of special feelings.

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