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THE SECRET OF SECRET SYMBOLS IN THE DECORATIONS OF THE ISMAEL SAMONI'S TOMB

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ABSTRACT

This article describes our scientific hypothesis that the hidden symbols in the decorations of the Ismail Samanid mausoleum, built in the IX-X centuries in Bukhara, an architectural masterpiece of the East, were studied and that this mausoleum was formerly the center of the Ismail Samanid chillahanosi and chiltan association.

KEYWORDS

Samanids, symbol, altar, tsar element, dome, kungira, dome, model, harmony, emblem, chillahona, double leaf, architecture, emblem, falokyot, mausoleum, sect, ring.

INTRODUCTION

The mausoleum of Ismail Samanids is a dynastic cemetery of medieval rulers of Bukhara, a unique architectural structure. The mausoleum is named after Ismail Somoni, the founder of the Samanid state. The mausoleum is one of the oldest, best-preserved architectural monuments of the Middle Ages, not only in Bukhara, but in all of Central Asia. The mausoleum of

Ismail Somoni was built during the development of the Middle Ages (IX-X centuries), between 864-868, in the old part of the present-day Bukhara. (1,248). The architectural proportions of the mausoleum were determined by M.S. Bulatov, L.I. Rempel, M.Sh. Zoxidov and K.S. The Kryukovs learned. (2.79.)

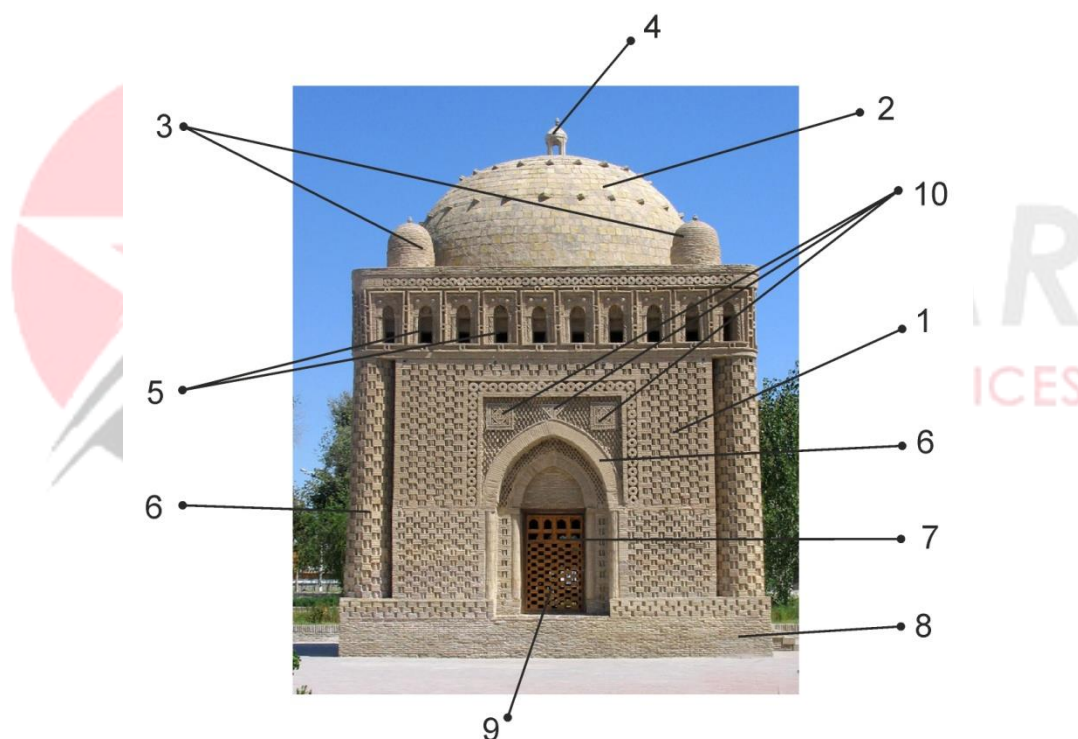
THE MAIN RESULTS AND FINDINGS

Since the building served as a tomb, its interior was a three-tiered (four-walled, eight-walled to roof-to-wall and dome-to-roof-shaped) one-room historic square. The square symbolizes harmony, stability, equality, balance, trust, peace, beauty, harmony, stability. Even the most famous architectural monuments, the base of the pyramids is a square. The four elements of square matter i.e. earth, water, air, fire, the four seasons of the year, the seasons of life, the four periods of the day, the four sides of the world, as well as the four phases

of human life (childhood, adolescence, maturity, old age) symbolize the universe and so on. (Fig. 1,2).)

The dome is the universe, the sky, the kurrai-earth. Their combination of a cube and a dome is a symbol of the harmony of the earth and the universe. So, the mausoleum of Ismail Samanid is a clear representation of the earth, that is, the universe.

The square above the entrance door of the mausoleum is given two symmetrical squares, inside of which are dynamic squares and static squares



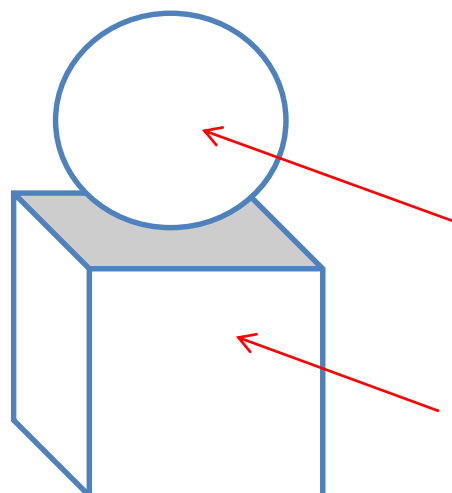
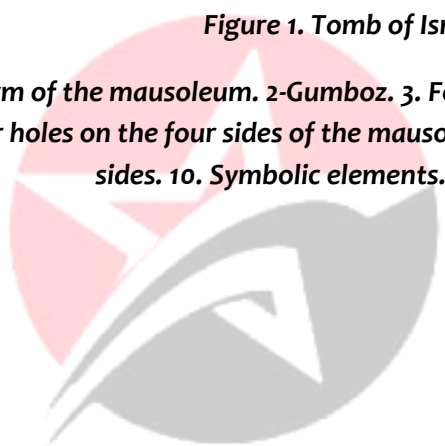


Figure 1. Tomb of Ismail Samani. Bukhara IX-X centuries.

1 The main form of the mausoleum. 2-Gumboz. 3. Four domes. 4.Drum construction covered with a dome on top of the dome. 5. Altar holes on the four sides of the mausoleum.6.Meorob. 8. Square-shaped foundation 9.Four doors on four sides. 10. Symbolic elements. View of the mausoleum in geometric shapes.



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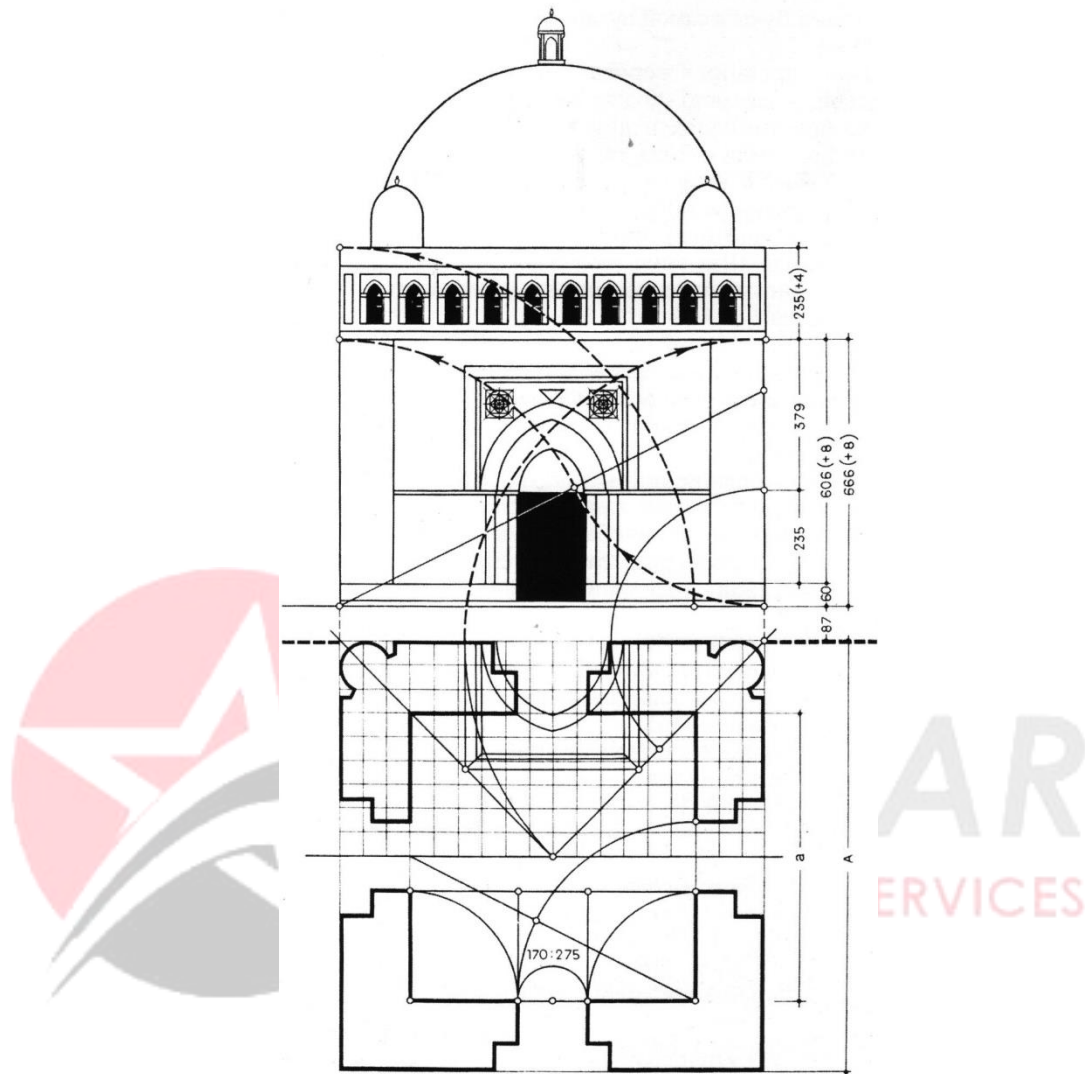


Figure 2. Geometric analysis of the front view and history of the mausoleum of Ismail Samani [3]

Decorated with a circle in the center. These are the cosmogram "Square - circle" Square means the earth, the circle is the universe. This means that the earth is in harmony with the universe. (3. 79-82.) According to the psychology of form, the rings given around a square mean that the galaxy system moves around its axis according to certain laws. That is, the circle at the center is the center of the whole universe. The fact that a pair of leaves is given in the decoration means that

the whole universe has been created in pairs and that they are in harmony. The giving of the leaf is again a symbol of vitality and development as well as action. The fact that the same symmetry is given on both sides is a sign of two worlds. The depiction of two triangles in the center of Kanos and double leaves inside it means that everyone is a guest in the fan world.

The left and right ornaments on the left side of the mausoleum are decorated with small brick chorsu

tumors. It is adorned with forty rings as a border between two square rings. In the same context, there are 40 altar-shaped windows on the top of the wall, which are given in a unique harmony. (Fig. 3) Forty windows This criterion signifies a forty-day chill. Chilla

in mysticism refers to the murid praying without leaving the house during the day.

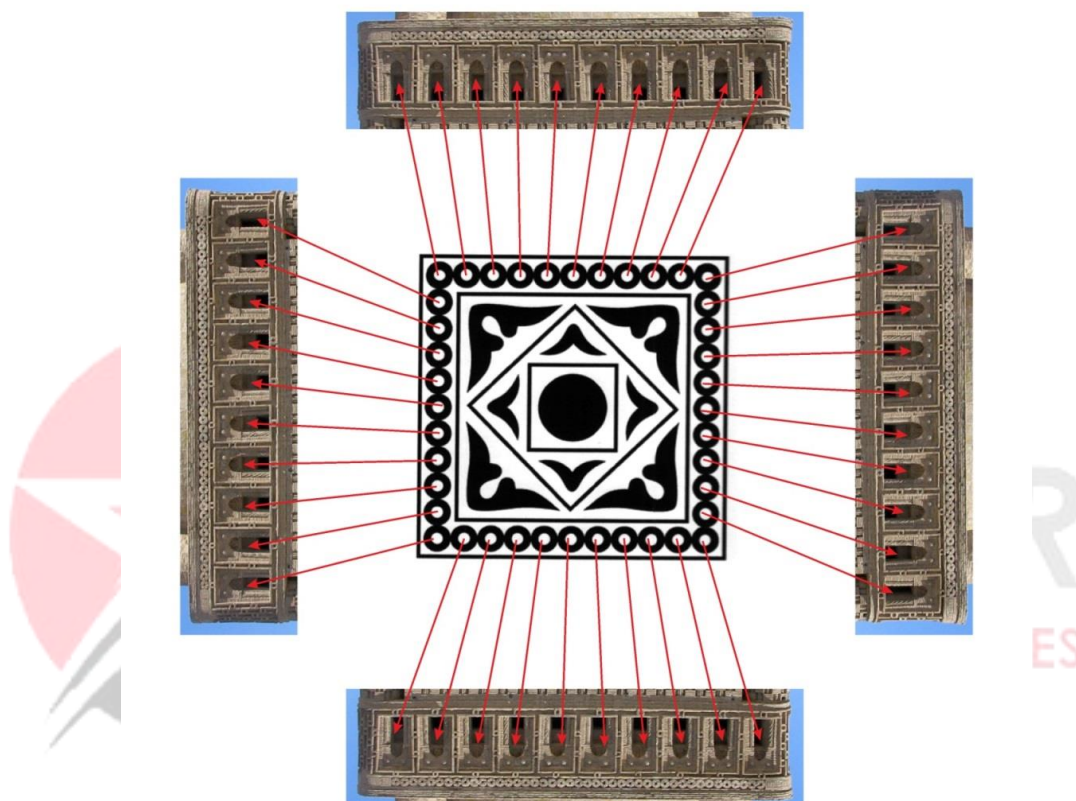


Figure 3. Tomb of Ismail Samanids.

The 40 rings on the square frame at the top of the door and the 10 arches on each side of the front of the mausoleum, that is, a total of 40 altar arches, represent the stages of the sect, ie the 40 statuses.

Astronomer scientist S. Commenting on the interpretation of the term "Chilla", Azizov says: "The word" Chilla "is a Persian lexeme in origin, meaning the

number 40. Alisher Navoi's works contain a lot of information about the term "chilla".

In the works of the poet, the word "chilla" also expresses an astronomical concept, and the content contains the following information, which means a winter chilla. (4.42-47.) In the epic Hayrat ul-abror:

Brackets for chilla prayer,

Jadi giving fulla food. (5.46)

Meaning: “Qaws sat on the chilla to pray for him. Jadi gave him his fullas to eat.”

In the epic "Sabaiy Sayyar":

The brackets were chilled on the way,

Slave goose in Jadi's gaze. (5.26.).

Meaning: “The bracket sat chilla in his path. Jadi stared at his path (to see) and climbed to the marked peak”.

In the above two verses, the word "chilla" means "forty days" chilla, (chilla) in Islam. Olim S. Azizov says in his monograph "Secrets of astrology in the works of Alisher Navoi": Each of these four stages has 10 status, and the career of a dervish ends in these 40 status. In Ahmad Yassavi's Faqirnama, the notion of "four doors

(kapu)" and 40 maqoms is repeated. Sofiya Jumaeva. Number, meaning and image. T., 2005. Page 17”(8. 113-114.)

Therefore, between the 40 altar-shaped windows and two square circles at the top of the Samanid mausoleum, forty rings symbolize the four corners of the mausoleum. . (Figures 4,5,6.) Forty windows is a criterion for forty days. On each of the four sides of the mausoleum, there are 10 tombs, each with 10 stages, signifying the rank of a dervish. The dervishes' career shows that they will end up in these 40 positions. On all four sides of the mausoleum, the concept of "four doors (kapu)", 40 maqoms, is repeated. These scientific studies show that the Samanid mausoleum was formerly a chilla room. Then to the chillaxona mausoleum

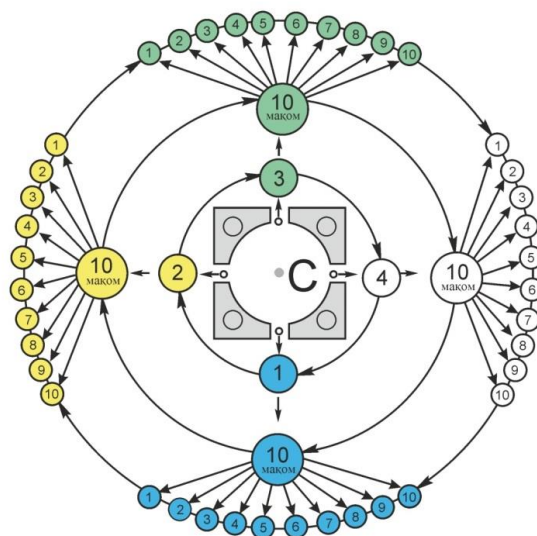


Figure 6. The logical structure of the decorations of the tomb of Ismail Samanids.

S- Tomb of Ismail Samanids. 1,2,3,4 - 4 doors of the mausoleum the stages of the teachings in Sufism i.e. the 1st stage of the Shari'ah, the 2nd stage of the teachings, the 3rd stages of enlightenment and the 4th

stages of truth. 10 maqoms - 10 altar-shaped holes at the top of the mausoleum on each side represent 10 maqoms of each sect stage. A total of 40). Converted.

The fact that a double leaf is given on all four sides of the square in the frame is a sign that the living thing is created in pairs, that is, that all living things are created with their own pair, and that Allah is one. So it is a sign that there is life in all four corners of the world. Inside the square, which is also crossed, there are also double leaves on all four sides. This is a sign of the second

world. If we add the sides of two squares, we get eight. Eight represents the four sides of the world. The altars inside the mausoleum are also given in eight. In these harmonies the treasure of wisdom is hidden. The circle in the center is a symbol of this throne. In our opinion, it was found that in this cosmogram the model of the eighteenth universe was given.



Figure 4. Ornaments on the mausoleum.

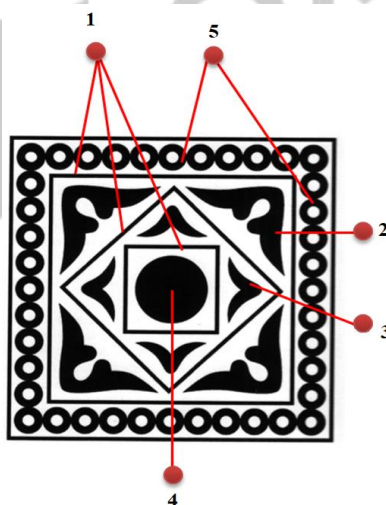


Figure 5. Astronomical analysis of the cosmogram in the decoration of the Samanid mausoleum, built in the IX-X centuries.

Professor MS Bulatov in his book "Space and Architecture" [3] says that this mark is on the 81st page of the book "Cosmogram", which is a map of the universe, and that it must be a temple of the sun. In our

opinion, these stamps are a Universe Map or Universe Model. The map of the universe is a map of the universe of tens of thousands, consisting of dynamic squares. 1 dynamic squares. 2. Double-leaf square

tricycle world. A pair of leaves signifies the harmony of life and life. 3- The transverse square and the bird-shaped leaf are the world of spirits. It is the 4th throne. A system of 40 ring galaxies in Khoshia, or an indication that this mausoleum was a chillaxona. The fact that the rings are rounded means that all the galaxies in the universe revolve around their own axis.

At the top of the wall are 40 windows in the shape of an altar. Each window is framed. The canopy at the top of the porch is bordered by a necklace of brick coins. On both sides there is a small brick chorsu tumor. The interior of the building is inextricably linked with the building outside and is the same in terms of style. The inner wall rests on overlapping arches at the base of the dome. The arches form the base of an 8-sided dome. It also represents 8 sides of the world. Khoja Ahmad Yassavi (6.43) The concept of "eight sides" in "Hikmatlar" is mentioned in the following verses:

At eight o'clock, the road opened from eight sides

A light shone on my head to tell me wisdom.

Bihamdillah, the piri muron drank may,

Because of that, I went in at sixty-three. (7.38.)

There are the following celestial interpretations of the phrase "the path of eight fires has been opened." It is said above that there are four directions of the world. There are four more routes between them: northeast, northwest, southeast, southwest,

there will be a total of eight lines. The points on the horizon of these eight directions were considered to be the reference points of the sky relative to the ground, and thus the eight-directional symbol of the universe emerged. (7.38.)

The door on the four sides of the mausoleum is a symbol of the concept of the four sides of the world. Since the sides of the universe are a clear concept, there seems to be no room for speculation. For example, the concept of the four sides of the universe is obvious to everyone, and Hoja Ahmad Yassavi wrote the following verses in the Wisdoms, pointing out that the concept of the four sides of the world is related to the models of the structure of the universe:

I will seek my people in the world day and night

The road from all four sides is now inside the kavnu space¹. (6.219.).

The poet says that in this poetic passage the path has been four sides of existence, and in this scientific interpretation, the earth (kavnu space) represents the four sides of the world: north, south, west and east. To the observer, the earth, which is the foot of man, forms a space that connects with the sky at the four corners of the distant horizon. (7.37).

CONCLUSION

In short, the tomb of Ismail Samanids is a cube-shaped building and the spherical dome is a cube of the earth, the dome is a symbol of the universe. The harmony of the earth with the whole universe. The four gates are the stages of the teachings of Sufism, ie the 1st stage of the Shari'ah, the 2nd stage, the 3rd stage of enlightenment and the 4th stage of truth. In the square frame at the top of the door, 40 rings represent the stages of the sect, ie 40 statuses. The 10 altar-shaped holes at the top of the mausoleum on each side represent the 10 statuses of each sect).

According to our scientific hypothesis, the hidden symbols in the decorations of the Ismail Samanid

¹ Kavnu space -existence.



mausoleum, built in the IX-X centuries in Bukhara, an architectural masterpiece of the East, were scientifically studied and it was found that this mausoleum was formerly the center of Ismail Samanid chillahanosi and chiltan association.

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