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The Eternity of Mentor and Her Pupil

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Annotation The article is written in a review form. In it a scientific dispute between two famous scientists regarding the architectural monument "Ishratkhana," located in the city of Samarkand is revealed. They are academician of the Academy of Sciences of the Republic of Uzbekistan, doctor of Art, professor G. A. Pugachenkova and doctor of Architecture, professor P.S. Zakhidov The dispute raised questions regarding the functional purpose of the monument, by whom, when and for what the monument was built, its architectural solutions, and the location of the monument.

Keywords: scientific discussion, architectural monument, mausoleum, dispute, Dilkusho, garden-palace, dahma.

I. Introduction

The article is written to show why and for what purpose a scientific dispute took place, which lasted more than 35 years, between two large and famous scientists from Uzbekistan: A. Pugachenkova and P. S. Zokhidov. The article tells why this scientific discussion opened the way to finding a solution, determined the well-being of the master and student in science, and, finally, thanks to this dispute, introduced many innovations in the science of architecture of Uzbekistan.

The main source for writing the article was articles written by these scientists: mentor and her pupil. The goal was to reveal the details of the scientific dispute of these famous scientists and attract public attention to this monument which is in the form of ruins these days.

II. Style (scientific basis)

Study of special literature on the monument, articles reflecting scientific disputes conducted by two famous scientists in this memorial massif, synthesis of opinions and acquaintance with the monument in reality. The scientific basis for writing this article is the desire to report in the current state of this architectural monument of the Temurid era and convey to the public the truth about it.

III. Results

An interesting scientific discussion, which has been known to architects and historians of our Republic for a long time, recently has found its end. It was a discussion between Academician of the Academy of Sciences of Uzbekistan, doctor of art, professor, world-renowned scientist, respected G.A. Pugachenkova (master) and doctor of architecture, professor, well-known scientist P.Sh. Zakhidov (her pupil). The discussion was about the architectural monument named "Ishratkhana", which is located in the city of Samarkand. The dispute began in 1958 year.



In 1958 collection of scientific researches named "Mausoleum Ishratkhana" was published in Russian under editorial of M.E. Masson. It was concluded that all information about Ishratkhana, such as the history of the construction, its architectural solutions, the building and designing materials, were explained in detail and all the problems were solved in this book [1]. According to this conclusion, the idea that "Ishratkhana was built in 1464 as a mausoleum for women and children belonging to the family of Timuriy Sultan Abu Said was introduced to the science.

As you know, science develops due to a deeper study and revision of the scientific conclusions of research scientists, which were considered specific at a certain stage, and with the advent of new scientific conclusions. This process often occurs in the world of science. The results of the research carried out on Ishratkhana also led to such a process.

There occurred a lot of questions like: "Why was the construction, which was built on a cemetery, known as a place of mourning and sorrow, called Ishratkhana?" "It is unbelievable that a beautiful and elegant building as Ishratkhana was a mausoleum". "Mausoleum and Ishratkhana are concepts that never get to each other!" "Have not our scientists gone astray in this regard?" and so on.

For the first time in our republic, Sh. Zakhidov gave his new idea to the conclusion that "Ishratkhana is a mausoleum". He said that Ishratkhana is not a mausoleum, but a kushk-palace built in Amir Temur's garden named Dilkusho", and published this idea in the press with a scientific justification in 1974 year in the article «Дворец или Мавзолей» [2].

In 1975 the master expressed her disagreement to her pupil's idea and again called Ishratkhana as Mausoleum in her new article published under the name "И все-таки -мавзолей!" [3]

Then the dispute flared up again and in 1996 P.Sh. Zakhidov in the articles of his books, "Архитектурное созвездие эпохи Темура" and «Амир Темура в мировой истории», in response to the protest of G.A. Pugachenkova again objected to her idea. However, G.A. Pugachenkova also did not watch. [4] In 2000, she again opposed to her pupil in her article "Ещё раз об Ишратхане". Not only against, but also blamed him on a number of charges. [5] This time, pupil felt humiliated, as he was a simple professor while his master was a world-famous scientist, academician of the Academy of Sciences of Uzbekistan.

However, P.SH. Zakhidov didn't give up. Now he analyzed in detail each word and phrase (all opposing opinions) in the scientist's article. Repeatedly turned to historical and scientific sources, compared translations with their original manuscript and one by one corrected scientific conflicts made by his mentor. It is important that P.SH. Zakhidov led a cultural dispute against his mentor in an extremely civilized manner, strictly observing the requirements of scientific ethics. And finally, these disputes between two major scientists, mentor and her pupil served as the reason for writing a new book, "Великий кёшк Дилкушо (Архитектурные тайны Ишратханы)". The book was written and completed in 2004. However, it was published in 2007, after the death of a mentor and her pupil, in the form of two parts in Russian. In his book, P.SH. Zakhidov revealed all the riots made by M.E. Masson and his mentor on the basis of sharp and accurate scientific evidence, putting an end to this protracted scientific dispute. [6]

The riots were as follows:

1. Conclusion of "Ishratkhana" as a mausoleum. In fact, it was a garden-palace with blue dome which was built in Amir Temur's garden – Dilkusho. The recognition of Ishratkhana as a mausoleum was accompanied by an insult to the religious feelings of Muslims;
2. It was thought that Ishratkhana was built by Sultan Abu Said 's granddaughter Habiba Sultan begim in 1964 and the building was constructed as a mausoleum and the place where her daughter Hovand Sultan begim's dakhma was going to be put. She died at very young age. This information was not correct. In fact, this opinion was based on vakf documents found by V.L. Vyatkin and data given in "Samaria" by Abu Tohir Khoja. However, these historical sources do not provide evidence that Habiba Sultan begim built Ishratkhana in 1964 in the form of a mausoleum. V.L. Vyatkin was also in no hurry to publish the found vakf documents, just suggesting that this "belongs to Ishratkhana." Taking advantage of this, M.E. Masson and G.A. Pugachenkova, after the death of Vyatkin, published a vakf on his behalf and called it "the documents of the vakf of Ishratkhana." Ishratkhana was built by Amir Temur in 1397 in his garden - Dilkusho in the form of kushk. And in 1464, Habiba Sultan begim registered at the expense of this dakhma as a vakf document a building with a blue dome where not her daughter's, but her mother - Hovand Sultan begim's dakhma was put. This building with the dome is actually located elsewhere, that is, in the mausoleum-cemetery of Abdu Darun near Ishratkhana, on the north side, and built during the time of Mirzo Ulugbek until 1449;
3. The 3rd wrong fact was that firstly Hovand Sultan begim was buried in Ishratkhana and every day namaz was read there. Hovand Sultan, as we mentioned above, was buried in a building with a dome which is located next to the mausoleum of Abdu Darun;
4. The next wrong fact was that the large main hall of "Ishratkhana" and the existing room under it are called the place of storage of dakhmas in the mausoleum. According to P. Zakhidov, the room under the hall building was a kaznok, a huge cold room, where in fact food and other objects of the Dilkusho garden were stored. It was often used. Therefore, it was decorated with kashin and marble;
5. The next false fact is that the large hall in the middle of Ishratkhana was said to be a mosque with the altar. In fact, there is not such a mosque in the building because the place indicated by G.A. Pugachenkova in the east of the hall as altar, according to Islamic rules, was not allocated to kibla, that is, to the west or southwest. The place, which the mentor called as altar, was actually the "shakhnishin" of the main hall of Ishratkhana;
6. The next wrong information is that it was said that the tarkh of the big hall, which was in the middle of the garden-palaces built by Temur, was not in the composition of the cross. P. Zakhidov objected to this opinion, finding that the main rooms of the garden palaces "Bogi Chinor," "Bogi Nav" in Samarkand and the garden kushk "Tarobkhana" in Hirat were tarhs in the form of the cross. In

general, the tarhs in the form of crosswere a universal planned solution, characteristic of many palaces and koshks, based on architectural and spatial compositions of compact;

7. The next erroneous information is that it was believed that Dilkusho Park, that is the "Bogi Dilkusho," is not in the place where Ishratkhana is now located, but 6 km from Samarkand, in a hill called Honcharbog. In fact, Bogi Dilkusho is the closest to the city of Samarkand among the gardens of Amir Temur. It is located about 2 km east of the city, on oasis Koenigul, in the vicinity of present-day Ishratkhana. According to P.SH. Zakhidov, in all likely hood, 6 km from the city there is another park of Temur- "Bogi Boldi." P.SH. Zakhidov solved this question in the 1st part of his work "The Great Kyoshk Dilkusho (Architectural Secrets of Ishratkhana)," based on historical sources (look at pages 39-50 of the book). However, some scientists still replace Bogi Dilkusho with the same Honchorbag which is in another park located near the current village of Sochak. Well, if Bogi Dilkusho really was in place of the very "Honcharbog," then why and how it received the nickname "Honcharbog";
8. The next mistake is that the Dilkusho Garden is said to have been fully destroyed and has not reached till our period. In fact, it has survived under the name Ishratkhana and has reached us as a wreck.
9. It is said that during the period of Amir Temur, there was no kushk. But this is not true. In fact, they misunderstand the meaning of the word "kushk". In each of the garden-palaces built by Temur, there was one kushk. Until now, it has been believed that all these kushks were destroyed. In fact, 3 kushks have been survived to us: Bogi Dilkusho (now Ishratkhana), Bogi Baland (now kushk Chuponota) and Bogi Chinor (now Namozgah), as well as kushk Aksaray in Samarkand;



10. The next wrong information is that the pattern style "kundal" was not used in the constructions built by Temur. It was in the huge buildings of the Temur period that this type of pattern was used. G.A. Pugachenkova also saw the "kundal" style in Ishratkhana and came to the conclusion that it was first implemented in the second half of the 15th century in Central Asia. However, if we accept the construction of the monument as it was shown by a woman- scientist (in 1464), then the appearance of this style in Central Asia should be transferred to one generation, that is, 70 years, before. P.SH. Zakhidov also could not forgive this confusion. As the pattern "kundal" was skillfully used in the period of Temur in his kushk - Dilkusho (1397).

"Kundal" is a convex ornament made inside the building. In this style domestic red dry clay is rubbed several times on the decorated surface (wall) and a convex shape is formed. Then, Islamic ornaments are applied to the convex shape with a brush and painted with color paint or gold. In addition to the gold color, light blue, green, white, as well as pink were added. Slightly simpler kundal patterns were made of on a white-blue base with gold water and thin Islamic ornaments. Among the monuments of Samarkand, Kundal was used not only in the Ishratkhana, but also in the decoration of Gori Amir,

Bibihanim mosque, kushk Oksaroy and Tillakori mosque. There are several varieties of this type of ornament. they are still among the most beautiful patterns in our traditional architecture;

11. The accusation of the local people of calling the building, which was found to be a mausoleum, as Ishratkhana. "The entire architectural structure, artistic and luxurious decorations of the building, in addition, the fact that it was a place of entertainment and banquets of kings in the past served as the basis for local residents to call it "Ishratkhana," writes P. Zokhidov.

Doctor of Architecture, Professor S. Askarov also spoke about the wrong name of Ishrathana, trying to show the place of the monument in architectural typology and medieval urban planning. The scientist showed the monument not as a mausoleum or Feruze, koshk of the Dilkusho garden, but as a honakah, inside of which there is a mosque and dakhma. He found the time of construction of the building close to the end of the XIV century, that is, the time indicated by P. S. Zohidov. He explains that this structure is not Ishrathana, but "Ishoratkhana," that is, "the House of Instructions of Allah and the supreme ruler of Temur." According to S. Askarov, this monument was not built by Temur, but by Sufis who had a great position in the government. They built it in honor of Temur according to the sign of Allah. We consider this thought far from the truth and agree with the idea of teacher P. Zakhidov regarding Ishrathana.

12. It is believed that the dakhmas found in Ishratkhana belong to women and children from the families of Temurians who lived in Samarkand. In fact, not a single dakhma belonging to the Temurian family was found in the gaznak of basement in Ishrathana. The dakhmas found here (they are 23) belong to the last periods and to people with another religion. According to Zokhidov, they date back to the beginning of the 18th - end of the 19th centuries. It is known that from the second half of the XIX century Tsarist Russia ruled in Samarkand. Burials can also refer to people of other religions of this period. As all of them were buried out of accordance with Islamic rules and directed to the side of the Kaaba with their feet. The burial of the Temurian family in this way was absolutely impossible.



Having studied ancient manuscripts and information from historical sources, P. Zokhidov proved that now called "Ishratkhana," Temur built for his park Dilkusho as the "Great Kushk," that is, a garden palace, in 1397. On a scientific basis, he revealed and highlighted secrets, architectural and historical problems that provoke many years of scientific discussions about the Ishratkhana monument in Samarkand.

He spent 45 years of his life to this work. Architectural monuments have become such a content of the life of P. S. Zakhidov that the master said: "I look like the carefree spirit of my ancestors." There were times when mentors of P. Sh. Zohidov's gave him spiritual resistance, even he was fired. However, he did not stop the struggle for scientific justice. Brought to an end his dream. However, unfortunately, he could not see the publication of his book.

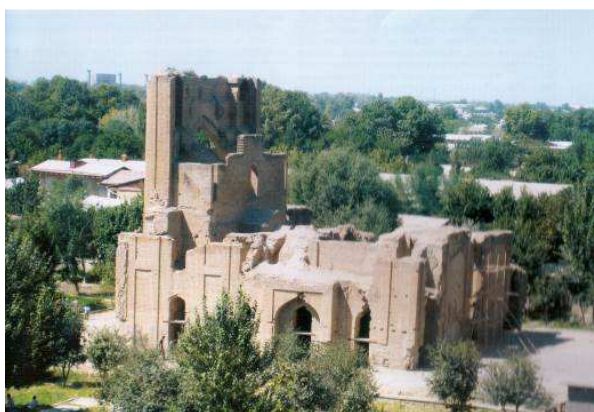
In the last years of his life, a master scientist suffered from illness, weak legs and sealed in a wheelchair. In such difficult conditions, he was able to find the strength to fight for scientific injustice and inspire his initiative. Although this is called a spiritual feat!

IV. Discussion

The first President of the Republic of Uzbekistan I.A. Karimov in his book "Юсак маънавият енгилмас куч" praised Ozod Sharafiddinov as a "Hero of Uzbekistan" for his courage in the development of literature and national spirituality of our country. We would like to see Master Pulat Zoxidov among such people. We believe that the spiritual courage of the master for the scientific development of the Republic, especially in the restoration of the history and theory of our architecture, deserves all praise.

Let's Recall the following words of the Famous Academician P.L. Kapitsa: "In the absence of conflicting opinions and disputes over the problems of any science, the fall of this science is inevitable."

Therefore, we want to thank both heroes of the article, mentors G.A. Pugachenkov and P.S. Zohidov. If the articles of academician G.A. Pugachenkov did not disclose the above problems for the first time, then, in our opinion, P. Sh. Zakhidov would not have written his last book, which was a very important novelty in the field of architecture. So, the mentor and her pupil became the reason for a problematic but fair dispute with each other. This is probably meant when it is talked about the Causes and Consequences. For these consequences that both scientists have immortalized, we thank them on behalf of a large number of scientists and students. Yes, such a bright light will be the eternity of selfless scientists for the Motherland, for science!



But what will happen to Ishratkhana, will it remain in ruins and snow and rain as it is now? When will the restoration and repair of this beautiful monument begin? When will this monument be included in the list of architectural monuments visited by Samarkand tourists? We remain confident that these questions will be resolved positively.

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