

A review of Timurian (Timurid) period architecture prominence on mosques and tombs

Faqeerullah Asaish

Faqirullah.asaish@gmail.com

Saifullah Gharwal

gharwalsaifullah@gmail.com

Shaikh Zayed University, Afghanistan

Abstract: Mosques and tombs are among the places that have special importance for Muslims from a religious point of view and are considered sacred and valuable places, and tombs for remembrance and giving value to one's dead is also important. The construction of mosques and tombs is one of the special functions of the architecture and art of the Timurid period, which has a special place. Architecture and art during the Timurid period is considered one of the most excellent works of civilization. Which was particularly important at that time, During the Timurid rule, many mosques and tombs were built to show that the architecture was magnificent and preserved. The Timurid dynasty initiated one of the most brilliant periods in Islamic art by bringing crafts from various occupied lands to his capital in Samarqand. Timurid art and architecture inspired people all the way from Anatolia to India. Religious institutions and foundations such as mosques, madrasas, khanqahs (convents), and Sufi shrines (Tombs) were the main beneficiaries of many Timurid princes' building programs. Timurid architecture was distinguished by monumental scale, multiple minarets, polychrome tile work, and large spherical double domes. Women were also active patrons of architecture during the Timurid period. In this article, mosques and tombs are mentioned, which are very important and also express the architectural art of the Timurid period. In this writing, mosques such as Goharshad Begum Mosque, Bibi Khanum Mosque, Mir Chakmaq Mosque of Yazd, Shah Mosque and tombs such as Shah Zinda Complex, Guramir, Herat Women's Bagh Complex, and Khawaja Ahmed Yasui Bakhsh's tomb have been worth mentioning.

Keywords: timurids (also known as timurians), architecture, mosques, tombs (shrines), decorations, arts

INTRODUCTION

The Timurid period is considered one of the brilliant periods in the history of Islamic civilization, during which attention was paid too many things. One of these

cases was architecture and Islamic art. Architecture was of special importance and had a special feature in the Timurid period.

Among the architectural features of the Timurid period, we can mention the existence of golden and azure colors in tiling, which the buildings of the Timurid period were decorated with various tiles. When Timur had Samarqand as his capital, he invited architects and artists to improve it, and they built many buildings. In the 9th century, Samarqand became the center of innovations in Islamic arts. Who gave a new form to the previous style by using the previous architects, and these works mostly progressed and prospered during the period of Shah Rukh. During Shah Rukh period, mosques, schools and tombs were built in different designs.

Timur paid great attention to the development of cities, especially the city of Samarqand. Masters and artists also reached the perfection of art in this period and they show various skills in building monuments and tombs. This work was continued after Timur by his successors such as Shah Rukh and his wife Goharshad, as well as a number of ministers and princes related to the Timurid era such as Pir Ahmad Khafi and Jalaluddin Firoz Shah who had significant civil works. Among the built buildings, one is the Goharshad Mosque, which was built by the order of Goharshad himself, the other is the tomb of Khawaja Abdullah Ansari, which was built by the order of Shah Rukh, and the Ghayathi School, which was built by the order of Pir Ahmad and many other construction works have been done.

Research methodology: It is library research that has made extensive use of authentic Islamic history books, articles and internet websites have also been used, which have been incorporated into various areas of research.

TIMURIANS (TIMURID)

The basis and founder of the Timurid dynasty is Amir Timur, who was born in the year 736 AH corresponding to 714 Solar Hijri in the city of Kash. His father's name was Taraghai, who was the ruler of Kash in Mawara al-Nahr. His clan is from the Tatar branch of Turkestan, and Amir Timur traces himself to Genghis Khan and the Mongol people.

During the years 771-807 AH/ 746-783 Solar Hijri / 1369-1405 AD, Amir Timur tried to build his own world and succeeded in bringing most of it under his control. According to Ibn Arabshah, the historian of that time, Timur received a wound during the war and became lame. For this reason, he was known as Timur Lang; In some traditions, it is stated that in the year 764 AH 741 AH, he rushed to the Amir of Sistan due to the help of the Kurds and was injured in the war with their opponents, but after his leg recovered, he limped for the rest of his life. Timur defeated half of the armies of that time one after another. And he built many of the cities he had destroyed at will. The trade caravans of the two continents of Asia and

Europe passed through him, and as a result, this wealth gathered several empires and consumed them at will.

At his will, he built palaces on the high peaks of the mountains in a very short time. He is known as Timur throughout history. Timur means iron in the Uzbek language and he was mentioned with nicknames Amir Timur, Timurlang, Timur Gorgani and Sahibqaran. Europeans call him Tamerlane. Amir Timur died on February 18, 1405 AD / 783 AH at the age of 71 (Sidi, 1392, 3, 19).

MOSQUES

Most of the Timurid period mosques were built in the style of four porches and had an open and wide space inside; using tiles inside the mosque has given it a special beauty. Jame Mosque (Bibi Khanum) in Samarqand is the best example. Other mosques that should be mentioned is Goharshad Mosque. This mosque is considered the best and most magnificent mosque at that time. The mosques that were built during the Timurid period are: Nishapur Grand Mosque (899 AH / 1493 or 1494 AD), Goharshad Mosque (830 AH), Ube Herat Grand Mosque (832 AH / 1428 AD), Bajstan Nimhim Grand Mosque. First of the 15th century, Ghorian Grand Mosque, Herat, late 15th century, Shah Mashhad Mosque (855 AH / 1451 AD), Qain Grand Mosque (796 AH / 1393 AD), Irandabad Grand Mosque, Yazd, half of the 15th century, Ardakan Grand Mosque, half of the 15th century Abu Nasr Parsa Mosque, Balkh, 15th century, Hazira Mosque (Hazira Mullah), Yazd, the first half of the 15th century, Kahnood Mosque, Yazd (894 AH), Pir Hassan Damghani Mosque, Yazd (842 AH), Chahar Manar (Khidr Shah) Mosque, Yazd (847 AH). AH), Isfahan Jame Mosque (848 AH), Sarpalak Mosque of Yazd, Khanum Mosque (1404 AH), Hoz Karbas Mosque (840 AH) and Shama Rizan Mosque of Herat (Ebrahimi, 1397, 139).

MASHHAD GOHARSHAD GRAND MOSQUE

Goharshad Grand Mosque of Mashhad is a mosque located in the south of Imam Reza's court in Mashhad city, which was built in 821 AH/1418 AD by order of Goharshad Begum, the wife of Shah Rukh Timuri. This mosque is among the most famous mosques with four porches (open space) and is considered one of the historical buildings (Mashhad Mohammad, 1383, 143).

This mosque with its Islamic glory and history has been preserved for almost six centuries in the city of Mashhad. (Salehi Fard, 16). It has seven shabestan (roofed areas) in addition to offering Friday congregational prayers, preaching and mourning ceremonies, and recitation sessions of the great Quran.

The decorations of this mosque are decorated with different geometric designs, plants, arches and the use of various tiles for the beauty of this (Molazadeh, 1379, 131).

In this mosque, tiles with many patterns are used, all of which look blue, but the closer we get to the walls, we feel a different effect. Visual art is a matter of knowing what colors to put next to each other to show a better effect (<http://www.noormage.ir/view/fa/articlepage/997012>).

Goharshad Mosque was built by the prominent architect of the Timurid era, Qawam al-Din bin Zain al-Din Shirazi, using bricks and plaster in the style of Islamic architecture in the east (Rasouli, his colleagues, 1399, 118).

BIBI KHANUM MOSQUE

This mosque was built after Timur's war with India between 1398-1404 A.D. It has been named Bibi Khanum Mosque. It is said that Bibi Khanum was the great wife of Timur; however, according to Ahmad Hassan Dani, the author of Timur's legacy, Barzeg Timur's wife was mentioned as a Mongolian princess named Malek Khanum. (Dani, 1378, 85).

This mosque is built in the geography of Central Asia in the form of four rectangular porches. The writings engraved in the inscriptions show that the completion of this building is in 806 AH 1405 AD, that this inscription has been installed in two places, on the wall of the open area and the other on the entrance gate of this mosque. According to this, it was 807 AH.

As a result of incorrect and insufficient calculations in the construction of this Barzeg building, its parts have collapsed in the very first years. On the eastern side of the mosque, there is an entrance area, which is the main way to the main mosque building, which is guided by a turquoise dome. Small domes made of plaster are built on the main cylindrical dome, which is covered with light blue tiles, and the inscriptions are moved on them to show the diversity and art of the architecture of the Timurid period (Shaite Far, 1392, 148). In its four corners, there is a towering minaret, the dimensions of this mosque are 109*167 meters, and its center is 87*92 meters. This mosque has four naves, which have arches and domes, and prayers are offered in one of the largest areas. (Shaite Far, 1392, 141).

MIR CHAKMAQ MOSQUE, YAZD

This Grand Mosque is considered one of the most important mosques after the Grand Mosque of Yazd, which was built during the 9th century of Hijri. According to an inscription written by Mohammad Hakim, the date of completion of this mosque is 841 AH, which took about twenty years to decorate. Flint Table Mosque is also known as New Jame Mosque. In the Safavid era, it became known as Chakmaqiya due to the phrases that were narrated in its congregation. This building was dedicated to Mir Jalaluddin Chakmaq Shahi and his wife Bibi Fateme Khatoon (Hamzoi, 2010, p. 130). The mosque was covered with marble by Bibi Fatemeh Khatoon, and the two columns on the right and left of the dome were decorated with tiles and decorated with bricks in the shape of a spherical. These repairs are related to the year 836 AH,

and after that, Khawaja Moinuddin Yazdi, one of the ministers of the Timurid era, made repairs on it (Ebrahimi, 2017, 143).

SHAH MOSQUE

On the side of the Goharshad Mosque, there is another mosque called the Shah Mosque (the mosque of 72 metyrs). This mosque has a large dome decorated with tiles and two minarets. The inscription carved in azure color on the white tile shows that this building was completed in 855 AH. In this inscription, the name of the builder of this building, Shams Uddin Mohammad Tabrizi, is recorded (Javadi, 1369, 440).

SHAH ZINDA COLLECTION

The Shah Zinda complex is one of the most beautiful tombs built in the Timurid period in Samarqand, and its beautiful decorations are remarkable. This collection was started by Timur in 806 and 807 AH and developed during his successors. Shah Zinda consists of sixteen mansions. The name of this collection, Shah Zinda, is taken from the name of the son of the Prophet's uncle, Qasm bin Abbas, whose tomb has been a pilgrimage site in the city of Samarqand for a long time (Kausi, 1389, 110). After 771 AH, a number of family tombs from the Timurid dynasty were added to this collection, all of which are built with the same shape and long gates. Their difference is only in the shape of the dome and the variety in their arrangement. The tomb of Shadi Malik Agha, the daughter of Turkan Agha and Timur's sister, was built in 773 and is considered the first building of the Timurid period in this collection (Dani, 1378, 1983).

GOR AMIR'S GRAVE

Gor Amir's tomb is one of the tombs of the Timurid period, which is a manifestation of the architecture of this era. The octagonal building of this building and its tall and blue color dome are considered to be the most prominent works of art of the Timurid period in Samarqand. This building was built by his grandson Mirza Mohammad Sultan bin Mohammad Jahangir in memory of Timur, and after his death, he was also buried in this place. In 851 AH, Shahrukh's body was moved from Herat to this place. Amir's tomb complex was noticed during the reign of Al-Agh Beyk and became a tomb of the Timurid dynasty. He was the last person of the Tamuri dynasty who was buried in this tomb. There is a school and a monastery on the east and west sides of this tomb. The tomb is octagonal. One of the important features of Amir's tomb is its onion-shaped dome, which is located on the stem of the cylindrical dome (Ajand, 1379, 327).

NESWAN BAGH HERAT COMPLEX

The tombs of Goharshad Khatun and Sultan Hossein Baiqara are among the buildings in the Neswan garden complex in Herat. Other buildings such as Sultan Hossein Baiqara School, Goharshad Khatun School, and Ali Shir Nawai School are

also located here. In addition to these buildings, three other buildings, Dar al-Shifa, Ikhlasiya, Madrasah Maulana Abdul Rahman Jami are mentioned. Four tall minarets in the north form a square-shaped mosque or place of prayer, inside which there is a ground full of broken bricks, pottery and tiles. There is an excavated pit halfway between these minarets to the west (Wilber, 1374, 435).

This building is proved by the historical narrative that Sultan Hossein Baiqara School was the ruler of Herat. The construction of this mansion was completed in 898 AH. This school has a tomb in its west, which has a pit and a black stone, which is said to be the grave of Sultan Hussein. Before the death of Sultan Hossein Baiqara, several members of his family and relatives were buried in this tomb. At 1375 meters to the north is Gohar Shad monument. On the minarets of Gohar Shad, superior tiles are used, the decorative design of which consists of vertical strings composed of eight-pointed stars. The mausoleum of Ali Shir Nawai Wazir Sultan Hossein Baiqara is located on the north side of the complex. Goharshad Tomb, which is also called Green color Dome, was built between 820-840 AH by Qomuddin Shirazi for Gohar Shad Agha, the wife of Shahrukh's in Herat (Ebrahimi, 1398, 127).

THE TOMB OF KHAWAJA AHMAD YESAVI

The tomb of Khawaja Ahmad Yesavi is one of the tombs of the Timurid period, which is located in Turkestan. It was built in two stages by the order of Timur, in the first stage, the construction was done, and in the second stage, the upper part of the tomb and all the decorative works were done. The construction of its main door was completed in 998 AH by Abdullah Khan V, and in 891 AH, Dokhtar al-Agh Beyk built an octagonal tomb in the south of this complex. This mausoleum is a large complex including mosque, monastery, and school and has 135 rooms in total (Wilber, 1374, 393).

CONCLUSION

The Timurids paid special attention to the construction of religious and non-religious buildings during their reign, and in this regard, they have done a lot of work, in which the construction and artistic skills of architects and artists were used. The artists and architects of this school had special decorative and construction skills, and in that era, they used colorful tiles to decorate buildings, including religious buildings. In this period, remarkable works have been done in the field of architecture, such as porches, high doors, all of which are decorated with beautiful tiles. Also, onion-shaped domes that are mostly decorated with azure tiles are considered to be special architectural and artistic functions of this period. The Timurid era can be considered the peak of the use of color in architecture, examples of which are reminiscent of Kufic inscriptions, the presence of color in gold and azure tiles. The construction of mosques and tombs was also important at this time, such as the Goharshad Mosque, the Bibi Khanum Mosque, and also tombs such as

the tomb of Khawaja Abdullah Ansari, the Herat Women's Garden Complex, and the Shah Zinda Complex, which paid special attention to its decoration and architectural art. The Timurids drew on and developed many Seljuk architectural traditions. The facades of buildings were decorated with turquoise and blue tiles in intricate linear and geometric patterns. The interior was sometimes decorated similarly, with painting and stucco relief enhancing the effect.

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