

The Style and Architectural Decorations of Timurid Structures

Introduction

The art of architecture is one of the most prominent manifestations of the culture of any nation and historical period and represents the human living space. This art has always been subject to more or less known rules and principles and has a strong and inseparable link with the culture of society and behavioral patterns, therefore, in each period, it is considered a reflection of the culture and art of that period. Architecture in the Islamic era has undergone many changes over fourteen hundred years. In each period, due to political, economic, religious and geographical changes, there were specific styles and methods for architecture, and it is logical that the architecture of each period is appropriate to these changes.

The culture of Larousse defines architecture as follows: "Architecture is the art of embellishing and beautifying buildings with the best form of their placement in a certain urban space. The application of this art on the one hand ensures the connection of the building, both in terms of material selection and in terms of architectural style and its possible beautification with the technical resources of the observing civilizations in the highest form, and on the other hand the selection of physical conditions enables the data of the environment - which should be in accordance with the symbolic values of the region - for urban people in a way that gives a special richness to their spirituality and worldview" (Naghizadeh and Aminzadeh, 2006: 84) in The Oxford culture says of architecture: "The art or science of building and constructing any mansion for human use. Architecture is sometimes considered a beautiful art, in which case it has a narrower meaning. Architecture is the art that arranges and adorns man-made mansions, the observation of which plays a role in his pleasure, strength, and mental health" (Simpson, Weiner, 1989: 614). In Iranian culture, "architecture is the art of shaping space according to the needs and historical view of man towards the world and man and the origin of the world and man and is related to the type of religious or secular culture of man" (Madadpour, 1998: 158). "In other words, the work of architecture is to make the place" (Rikhte Gran, 1378: 9). Architecture or its Persian equivalent Mehrazi, is the style of design and construction of buildings and other physical structures, which is based on the social, cultural and economic needs of tribes, attitudes and geography. Architecture, the art and technique of designing and constructing buildings, urban spaces, and other interior and exterior spaces to respond harmoniously to functional and aesthetic needs.

According to Wilber; "Iranian architectural courses are often attributed to one of the historic periods that ruled Iran at that time and presented under the title of Seljuk, Ilkhanid, Timurid, Safavid and Qajar periods." (Like Wilbur, 1393: 32). While, according to Pirnia, "the commonalities that arise from its origin should be considered" (Pirnia, 2007). Wilber writes about this naming of architecture of different periods of Iran: "Since the rulers of these days were only the supporters and providers of architecture and not its creator." (Wilber, 2014: 32). Iranian antiquities left in all pre-Islamic fields of art show the spirit of art in the Iranian institution. In the meantime, it can be said that architecture has been one of the protruding and prominent arts of Iranians. Even the Muslim Arabs who entered Iran during the Sassanid decline were influenced by Iranian architecture. One of the influences of Sassanid Islamic architecture is the construction of the city of Baghdad during the caliphate of Mansour Abbasi. Therefore; this art, which flourished especially after Islam, is known as the "Iranian-Islamic architecture" style. Features of Timurid architecture penetrated to the farthest west of the Islamic world. That Timurid architectural innovations

went west and internationalized the Timurid style. (Blair, 1378: 254) Islamic architecture is one of the techniques that reached Europe along with other works of art. Many churches that are associated with Islamic architecture reflect the influence of Islamic architecture. European architects used the knowledge and skills of Muslim architects to build the domes of mosques and so on. We can refer to the Italian Renaissance domes, which are built on a square map and at times with the help of earrings, it is shaped like a turnip element, which is in the exact opposite direction of Roman building models (in terms of dome depth) and completely in the form of Iranian domes" (Homayoun, 1973: 32).

The Timurids were a government that came to power in the late eighth century AH, and in fact, the founder of this dynasty, Timur Lang, like the Mongols, invaded Iran, southern Russia, northwestern India, Syria, Iraq, Anatolia, etc. Of course, it can be said that at the time of the Timurid conquests or even until the end of their presence, some local governments were present in parts of Iran. The art of friendship of the Timurids is famous. Art flourished in the Timurid era, an obvious example of the flourishing, artistic prosperity and fame of the art of the Timurid period is the glory of Herat school painting. The flourishing of art in the Timurid period in other arts, including; The art of book-making and book-illumination, painting, calligraphy, fine arts, metalwork, pottery, the flourishing of Persian literature, as well as the art of architecture are obvious. Due to the application of applied calculations in Timurid architecture, it is possible to study scholars such as "Donald Wilber" and "Lisa Golumbek" in the book, "Timurid architecture in Iran and Turan", "Golro Najiboglu" in the book "Geometry and decoration in architecture" Islami ", a book by" Linda Kumarov "entitled" Critique of the Timurid architecture of Iran and Turan "and a study entitled" Ghavamuddin Shirazi, the architect of the Timurid period "by" Donald Wilber "mentioned. (Golmbek and Wheeler, 1374: 194). Other scholars such as Helen Brand, Sergei Shamlizki, Jonathan Bloom, Sheila Blair, and Galina Poga Chenkova have briefly studied the relationship between geometry and the architectural industry in numerous books and articles on the introduction of Timurid and patriarchal buildings. Azar Khordad et al., 139: 166). Kobra Hasangholi Nejadiasuri and his colleague in a study entitled "Study and how the climate in three important mosques of the Timurid period (Kaboud Mosque of Tabriz, Goharshad Mosque, Yazd Grand Mosque)" in the National Conference of Indigenous Architecture and Urban Planning in Yazd in 1394, they did. This article examines three important mosques of the Timurid period of Iran, analyzes and compares the physical elements of the architecture of these mosques (dome, porch, courtyard, patio and the use of geometry in buildings, etc.) and also mentions the climatic factors affecting those buildings.

Valiullah Kavusi also conducted a study entitled "Reconstruction of Architectural Works in the Timurid Period". This article, which examines the features and architectural style of that period, has been published in the Journal of Islamic History and Civilization, Year 6, Issue 12, Fall and Winter 89, and pp. 107-129. Mehdi Kazempour and his colleagues in a study entitled "Recovery of architectural decorations of the Timurid period in the paintings of Kamaluddin Behzad" has reflected the architectural decorations in Iranian paintings. In this article, which has been published in Archaeological Studies, Volume 10, Number 2, Fall and Winter of 1397 and on pp. 239-258, among the paintings of different Iranian schools, the Herat School of Painting with emphasis on Kamaluddin Behzad- has been selected as one of the most famous artists of Herat School of Painting. This article attempts to study the situation of architecture in the Timurid period and of course its impact in later periods. Of course, it is clear that each historical period is influenced by its previous period.

Conclusion

If Timurid buildings, in terms of their artistic importance, strength and fame, were focused upon, the first place would be granted to mosques and then schools, monasteries and shrines, etc. Timurid architecture using patriarchal and Seljuk architecture and employing architects and Iranian artists achieved a solid and complete structure and principles that the surviving buildings of this period greatly demonstrate these characteristics, such as grandeur, progress in various decorations, growth and excellence in the techniques of arching and cross-arches. "The mosque is one of the types of buildings that has always been considered and regarded important throughout the history of Iranian architecture and was welcomed by many architects and artists during the Timurid period." (Blair, 1378: 254)

As stated; The Timurids paid special attention to the creation of religious and non-religious buildings and in this regard, they used the common architectural design and method of previous periods. In terms of building decorations, this period is one of the essential Islamic periods. The method of decorating with mosaic tiles in the Timurid era indicates that the artists of this period had reached the highest level of skill in the method of decoration, so that in previous periods such tile decoration has been observed. Buildings such as Goharshad Mosque in Mashhad, Ghiasieh Khargerd School, as well as buildings built in Bukhara and Herat, show the prominence of the art of tiling and its use in religious buildings. In most of the buildings of this period, the verticality of the building has been emphasized, and this feature was mostly created by using circular towers in the corners of the building. This type of decoration is one of the first features of the Timurid period. Also, the most remarkable results that can be obtained from this period are the amount of huge buildings that were built in this era, high porches and entrances decorated with beautiful mosaic tiles, and onion-shaped domes, which are mostly decorated with azure tiles. This is the course. Timurid architecture can also be considered the peak of the use of color in architecture. An example of this can be seen in the school of Ghiasieh Khorgard and in the Kufic inscriptions, copies and thirds in gold on the background of blue tiles.

However, the great influence of Islam on the architecture of the Timurid period cannot be ignored. But in addition; In studying the architectural composition of mosques, we find it important in different climates that the climate factor has played a major role in giving a rational shape to the texture of cities and the physical architectural composition of mosques in these areas. In fact, the role of geographical factors in the evolution of Islamic architecture has been undeniable.

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