

The Origins of the Position of Judiciary and Timurid Judges in the Greater Khorasan Region and its Reflection in Painting

Abstract

Historical sources or letters have been tools of administration of court affairs in the history of Iran. Recognizing the text of these works is a significant step in acknowledging the mysteries of the ancient administrative structure. One of the imperative pillars of the administrative structure in Iranian society in the Islamic period was the judiciary system. The establishment of justice is one of the most vital Islamic principles in the Muslim community and the kings, as the representatives of God's justice on earth, considered themselves responsible for the institution of justice; hence, this act became conceivable through religious positions, specifically through judging. This article examines the documents of appointment of judges in the Timurid period in Greater Khorasan via a descriptive and analytical method and relying on archival and library data. Findings show that according to the remaining documents and sources, the judges beheld a vast range of authorities in terms of Sharia and local customs in the society and according to the principals of judge selection, they were renowned for their direct relation with the people and courtiers in terms of a governmental and religious outlooks. A number of these judges, while supporting artists, were considered great poets, artists and writers of the Timurid period. Analysis of existing historical drawings emphasizes the importance of this position.

Research aims:

1. An analysis of the state of justice in the Timurid period.
2. An investigation on the role of origins in analyzing the position of judges and its reflection in painting.

Research questions:

1. What was the situation of the Iranian judicial system in Timurid era?
2. What is the role of sources in the powers of Timurid judges and the recognition of their duties?

Keywords: Greater Khorasan, Timurid period, judge, origins, painting.

Introduction

One of the most important foundations of the Islamic government is justice, and the Shah, by enumerating himself as the representative of God on earth, considered it his duty to establish integrity and justice and to cultivate servitude. This issue has been raised as an important principle in the views and thoughts of Islamic and Iranian thinkers such as Khajeh Nasir Tusi and Khajeh Rashid al-Din Fazlullah Hamedani. Judgment in Islam is imperative and has been linked to the religious policies of each period. The judge, as the person in charge of administering justice, was considered the most important pillar and arm of the king, and duties such as overseeing religious affairs, establishing sharia law, marriage among Muslims, and promoting justice were among the duties of person in his position. In regard to the rules and regulations of this period, various sources are remained. The analysis of these documents and sources can clarify the nature of judgment and the position of the judge in this period, consequently this study seeks to examine such sources.

A review of the research history shows that a number of researches on jurisprudence and procedure in Islam and Iran have been written including: the book "Procedure in Islam and Iran" and "Organization of Judges in the Islamic World" (Saket, 2000). In these two works, the author has dealt in detail with the situation of judgment in the Islamic world. Another study entitled "The Judicial System in Post-Islamic Iran" (Amin, 2002) has been conducted, but in the Timurid period, little research on the judiciary has been completed, which can be found in the dissertation of the Judicial System and Procedure in Timurid period (Samaei Dastjerdi, 2009). An article entitled "Judicial Policy of the Timurid Era" (Al-Lahiari et al., 2010) has been written in which the author has examined the judgment in the Timurid period, but this article does not emphasize the origins. Articles with the titles of "Rite of Trial and Punishment in the Timurid Period" (Dastjerdi and Abedinpour, 2012), "Reflection of Shariatmadari rule of the Timurid rulers in the performance of accountants of this era" (Sepehri, Yeganeh: 2015) can be mentioned. Studies show that documents have been used on a case-by-case basis in research and other studies, but this is the first time that they have been used in a centralized manner by focusing on analysis, comparative study, and attention to the aspects of documentary.

The research method is library-research and this paper seeks to answer the research questions about the reason for selection, appointment and dismissal and putting in place of judges based on the documents of this course and as one of the key issues of the society and moreover its reflection in painting. In this article, the following signs have been examined. Sample of the sign of judgment (Majdi, 742: 168-172). Sample Judgment Sign (Arzanjani, 2001: 112-114). In the terms of the Charter of Judiciary and countries and mentioning the conditions of the position of Judge of Judgment (Nasfi, 138-140). Judgment of the brave Shah Qazi Shahabuddin Massoud in Shiraz (Samarkandi, 101-103). Charter of the Judge of Herat for Abdullah and Mohammad Al-Imami (Nezami Bakhrezi, 1978: 111-113). Charter of the Judge of Herat for Mohammad Al-Imami in ((Nezami Bakhrezi, 1357: 113-115). Judgment badge for Ghiasuddin Mohammad Shafi'i (Manshat Sharaf). Sample judgment sentence dated 932 AH (Khandmir, 270-272). Judgment sentence of Maulana Tajuddin Massoud and Maulana Kamaluddin Abdul Mansour in Sheberghan (Khandmir, 272-275) Judgment for Judge Nizamuddin in Herat (Manshat Asfzari, 94-98) Charter of Judicial Judge of Herat for Nooruddin and Qutbuddin Mohammad Al-Imami (Manshat Asfzari, 99-102) Judgment badge of Amir Ekhtiaruddin Hassan in Herat and Khorasan countries (Morvarid, 99-105) Judgment badge of Ghiasuddin Mohammad Shafei in Herat (Manshat Morvarid, 144-146) Sample judgment badge (Shahab Manshi , 1978: 67-68). Sample of Judgment (Shahab Munshi, 1978: 208-210). Judgment of Amir Ekhtiaruddin Hassan in Herat and Khorasan countries in 890 (Unknown Origins, 96-99). Sample of Judgment (Manshat) Unknown, 99-100) Judgment of Maulana Tajuddin Massoud and Maulana Kamaluddin Abdul Mansour (Unknown Origins, 100-101) Judgment of Ghias-ud-Din Mohammad Shafi'i in Herat (Unknown Origins, 101-102) Sample of Judgment in the Safavid Period

(Anonymous Sources, 113-114) 20 marks here Moore Eight of them are sample and untitled. The rulings have been selected from different time periods of the Timurid period in order to compare the content of the text of the documents with the possibility of measuring the changes in the content in different elements of the internal components of the document. These documents have been selected from different sources with authors from diverse social backgrounds. The content of the given commands, despite having a specific text, has a dissimilar structure according to the pen of their authors. In this article, the internal components of documentology such as Tahmidiyeh, the informed pillar, the text and the conclusion are, of course, its components are not fully mentioned in the source, but it can be examined. Generally, documents are copies of the original documents issued during this period, and authors such as Bakhrezi, because of their work in the court, have access to include them in their books.

Conclusion

The position of judge in Islamic culture is closely intertwined with the issue of religion and sharia. Therefore, in the period of Islamic governments, this position was given distinctive importance. In the Timurid period, which was one of the brightest periods in the history of Islamic culture and art, the position of judge had a superior place. In this study, the function of judges, the method of their appointment and its role in the development of culture and art of the Timurid period were discussed. Findings show that more or less functions of judgment in this period of time have gradually changed in accordance with political, social and religious conditions. The basis of judgment and the method of istifta from the hadiths and sayings of the Companions have gradually changed and new recommendations in using the sayings of the Imams of Huda have been replaced in the early Safavid period. The degree of authority and emphasis on the authority of the judge and some general aspects of the judge's personality such as avoiding bribery, observing justice in hearing the claims of the parties and considering the previous rulings are all emphasized in some way. Due to their social status and the presence of personality traits and talents, a number of these judges are among the writers and poets. In addition to being judges, Moinuddin Farahi and Qazi Ekhtiaruddin Hassan also had some characteristics such as being a poet, being a writer, and being a calligrapher. Along with the growth of Islamic culture in this period, the art of painting also flourished in this period. According to the cultural and social themes in these works, the position of judge has also been addressed.

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