

Conclusion

Tradition of Islamic tomb building is an imported tradition into India that is inspired by Persian architecture especially garden building.

Persian architectural aspects especially geometry in garden-tombs of India has a clear and obvious advent. Building tombs in form of an element of (memorial) and separate from urban texture is considered as the key features of classic tombs. On the other hand, the tombs of the elders and leaders of

Sufi (organic type) are in combination with Indian urban texture and exploitation of urban uses like market. What glares in organic type is conformity of this type with Indian culture content these tombs are made compatible and consistent with the urban texture. Baolies are the only notable physical feature of the tombs that are mainly built next to the tombs and for supplying the public water.

Endnote

1. به باغ اندرون دخمه‌ای ساختند سرش را به ابر اندر افراختند.

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Fig.4. Moinuddin Chishti shrine in dense urban contexts, Ajmer. Photo: Goran Erfani, archive of NAZAR research center, 2012.

Fig.5. Baolil Agerson in Delhi, India. Photo: Goran Erfani, archive of NAZAR research center, 2012



value and its building is more complicated than Northern examples and is composed of two parts: A circular or octagonal, that water can be removed from it as well as correctional wells and a series of corridors that will connect with stairs. Sheikh himself builds Baoli of Nazmoldin's tomb (Khan, 1900). Common aspects of organic architecture can be classified as follows:

1. The presence in the urban texture.
2. Distortion of the border of cities and tombs.
3. Lack of formal precaution tomb.
4. Comply with architectural features of organic texture.
5. The presence o water in form of Baoli



Fig.3. The TajMahal, Aurangabad, India. Photo: Goran Erfani, archive of NAZAR research center, 2012.

vows, gathering place for special events are located along a liner path.

Floor and wall materials kind is chosen in line with what is in urban texture. Harmony of the architecture of complex with urban texture is to extent that mention of servants for removing shoes in the tomb is necessary. It seems thousands tombs of organic urban texture in Ajmir is formed over time.

Most specific aspects of architectural monumental is "Baoli". Baoli is an Urdu and Indian word meaning, "well having stairs" that its northern and western kind is in India. Northern kind is simpler and has wide stone stairs from under the ground surface to the water surface. Other secondary stairs may also create an opposite side and vertically to under the water surface. Beside them, other secondary stairs may also be added cross overly that create final point of reservoir octagonal.

The walls are vertical and made of stone or brick expect in the side of the main stair and the whole building is usually rectangular. The position and direction of the building of Baolies is not apparently the same everywhere. For example, the Baoli of Nezamaldin Olia tomb in Delhi is near Homayoun tomb and is drawn from north to south, while Baoli of Khajeh Ghotbaldin Bakhtiar Kaki in Mehre Vali near Lal kot (old Delhi) is extended from east to the west and is not consist with any of the bridges. These kinds of Baolies have practical application and may be used for taking water, ablution and vozu. Baoli is usually simple and without decorations (Fig.5).

Baolies are built near the main tombs of "Piran Chashti". For example, in addition to Persian samples, Baoli of tomb of Sheikh Moinoldin Chashti in Ajmir is carved in the rock. West kind of Baolis is called "Vav". It has high artistic and architectural



Fig.2. Byyka tomb, Aurangabad, India. Photo: Ehsan Dizani, archive of NAZAR research center, 2012.

praved the cities because Islam is a religion that emphasize on gathering the Muslims and this leads to the development assembly and urbanization (Yari & Ne'mati, 1969: 129 - 142).

Nezamaldin Olia and Moinaldin Cheshti and his family are among Sufis that have an important role in expanding Islamic theosophy in the Indian subcontinent. Moinaldin's tomb is located in "Shekar Ganj" tomb in India next Homayun tomb in Delhi in a large and crowded area. This place hosts a large number of people, it is Muslim, Sufi shrine and a memorial assembly held every year, and thousands of Muslims participate in it.

Nezamaldin Olia (Fig.4). And Moinaldin's tomb Ajmiri is located in the middle of dense urban texture. Although it looks Nezamaldin Olia tomb is similar to rulers class in formal characteristic, it

is enclosed by urban texture especially market and dose not show off. In fact, traditional market is route of access to the tomb that reminds booming markets around the tombs of religion leaders in Iran and Iraq. Organic term means dependence of body and organic effect is an effect that grows in different directions and dynamically like plant and not stopped growing by nothing except vital force. While Organic type grows from inside forms. These textures are seen in central cores of traditional cities as organic textures that are formed over time (Qobadian, 2009: 65). It seems that urban organic texture has grown around the tombs over time as the definition suggests. Arrangement of lateral areas and the tombs of other great Cheshti dynasty do not obey the geometric order in Moinaldin Cheshti complex. Resting place of pilgrims, shoe-holding place, collecting place of



Fig.1. Humayun's Tomb, Delhi, India. Photo: Reza Kasravi, archive of NAZAR research center, 2012.

5. Being luxury to express the greatness

Muslim kings of India use the tradition of Iranian garden building in form of garden tomb as a tool for creating order in the chaotic context of India (organic) that clear and legible geometry is one of its intrinsic properties.

Organic Kind of Tomb Building (Tombs of Sufi Elders)

Islam was not spread by the sword, but it was spread by Muslim men that came to subcontinent from Iran and attracted people through their spiritual life and acted base on the principle "there is no compulsion in religion". They did not use force in propagation of Islam. One of their reasons for their success was

belief in equality. They associated with new Muslim from lower classes of India in all social affairs and so their status in the community went upper and got lots of fans (Lajunty, 1969: 45).

Dr. Lajanti Ram Keshen writes in his book (Sufi poets of Pinjabi language), "after the conquest of northern India by Muslims, Sufis' travel to this part began and they have aspects of friendship, love, pacifism, patient and kindness. Militaries spread the region and could bring Hindus under influence, but Islam that Sufis showed them was their favorite. (Ibid).

Muslims formed a new education system that was based on Koran and religion. Educational centers were next to mosques and had rooms in which Koran and Hadith were taught.

Despite the simple and austere life of muslims, Islam

Islamic governments of India formed in sixth and seventh centuries. An important feature of Muslim kings is being non-native. “Baber” (grandson of Teymour) brings good memories of Samarkand and Kabol gardens to India and tries to make them in new land that in his opinion is disorder and has a bad climate. The term classic in architectural literature means clarity and lack of ambiguity. Order, proportion and symmetry are signs of classic order in architecture. Classic follows the domination on native and the symbol of its order is geometry. Classic order is an order of the command and it is made immediately. The geometry creates a developed environment because of rejecting any chaos, so, Persian garden is of classic order because of having clear and legible geometry and using a lot of rhythm, symmetry, straight lines and complete geometric shapes in space making. The order has been the most distinctive feature as the most important feature of garden shaping in the first examples of Indian garden building. Baber king (beginner of constructing Indian garden) addresses the garden order. He attempts to regularize formless nature of India and helps the manifestation of traits (Latifian & Najjar Najafi, 2009: 65-73).

Baber says in Agra, “Thus, regular garden have emerged in the unpleasant and chaotic India” (Moghtader, 2001:3).

Baber ignores organic phenomenon and organic phenomenon and hot air of India and builds his private garden. Thus, Persian garden that is based on ordering the limited nature is created with a relatively stable pattern in a wide field of civilization. Baber’s successors establish their own tombs in the gardens next to rivers such as Taj mahal (Javaherian, 2004: 49). Geometric order, symmetry and the placement of the building in the garden are the features inspired by Persian architecture. The role of trees for providing shades and keeping the moisture in India has not been essential, so the use of tall and shady trees is avoided and ornamental plants, flowers and probably

medicinal plants were replaced (Ansari, 2011:10). The buildings and enclosures have more important positions in the tomb of Gurkani’s gardens. The purpose of making this luxury building is to create a place to enjoy the blessings of nature.

The tomb was built in the middle of a large garden that is square. First, this area has been divided into nine squares, the middle square called Chahar Bagh that is divided into four sections, and four wide streets in front of the stairs are extended in four sides of garden and reach to big gate in the south and west. North way leads to a small water source and east way leads to a good building that is faced to “Jamna” river. There is a dome with blue tiles outside the building and near the Jamna River. Northern part of the dome has best kind of tiles in India and it is made by Iranian artists. Rene Gruse, French Indologist and virtuoso said about the influence of Iran on India, “the role of Iran in the development of Islamic culture and art of India in 16th century was similar to the role of Italy in the Renaissance age” (Gharavi, 1969: 14-18). Garden-tombs are the manifestation of the architectural greatness of India tomb in Gurkani age. Although they have different styles, all are included in form of Chahar Bagh. The tombs are built in center of the garden such as the tomb of Homayoon (king) in Delhi (Fig.1). And the tomb of “Bibika” (Fig.2). In Oranfabad and the tomb of “Akbarshah” in Sikandra or along one of the sides of the garden, such as Taj mahal in Agra (Fig.3); (Moghtader, 2001: 25). The elements of shaping garden are used for showing the grandeur of the tomb.

Common features of Indian Muslim kings’ tombs can be classified as follows:

1. Stay away from the chaotic urban texture (organic)
2. Set strong boundaries of tombs with the surrounding texture
3. Being index of the tomb
4. Comply with the geometric features of Iranian architecture especially garden

Introduction

Tomb is a kind of architecture had little place in the country's architecture before the arrival of Islam in India, because of difference in attitudes toward death. Islam has brought this kind of architecture in India with a new. Over time, the tombs became part of the historical heritage of India.

What will be discussed in this paper are the classification of the Islamic shrines in India and

the examination of the architecture of the tombs. This classification is based on field visits and library studies. Studied examples are as follows:

Monuments and complexes of Ajmer Sharif, "Moinuddin Chishti" in Ajmer, Nizamuddin saints' tombs, "Humayun" in Delhi, the tomb "Bybyka" in Aurangabad and "Taj Mahal" in Agra.

Hypothesis: The architecture of the tombs of Indian Muslim rulers affected by the style of Persian garden building in classical kind and the architecture of the tombs of Sufi elders in India affected by Indian architecture in organic kind is classified.

Presence and Effect of Islam in India

Islam deals with the culture of new captured countries in a variable range of war to engagement. There are different stories about the arrival of Islam in Indian subcontinent. Some believe that Islam has arrived in Indian subcontinent through military attacks and the force of sword, but many of fair historians believe that just before the military attacks of Muslims on the subcontinent. Islam was brought the region and historical evidence provides the claims of recent historians.

The arrival of Islam in the land of India was done in two ways:

1- Military (by the rulers and kings) 2- civilians (the presence of elders and religious leaders). In the mean time (Jamshidi Boroujerdi, 1993: 21-22). in addition to new religious that made a new vision of life and death in front of them, signs of interface culture of Islam f Islam and India (Iran) emerged in India. Tradition of tombs making in India should be considered imported tradition with regard to

differences of Islam's view with other native religions of this country in dealing with the problem of death and architectural history of tomb in Islam before its entry into India.

Classical Type of Tomb Making (Tombs of Kings and Muslim Class of India)

Iran is the bridge of the arrival of Islam in India, so, India cannot be without the influence of religious and cultural heritage particularly Iran's architecture. The garden is one of the important elements of architecture from Iran to India. The interest of Iranian Muslims rulers to the garden is extent that ever search paradise (in the world after death) in the garden and built their tombs in the gardens. Thus, the garden-tomb becomes one of the most important physical heritages of Islam in India. One of the earliest documents of the garden-tomb of the Islamic era was related to the burial of the king "Mahmoud Ghaznavi" located in Victory garden and Beyhaghi history is also mentioned to it. According to some sources, the tomb of king "Sanjar Saljoughi" was in Marv in the garden in form of "Chahar Bagh". It is likely that the history of garden building reaches back to ancient times (Moghtader, 2001: 20). As Ferdosi's Shahname says about the burial place of Rosta:

*A crypt was built inside its head was raised in the clouds*¹

Organic and Classic View in India's Islamic Tombs Building

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Abstract

Arrival of Islam in India through Iran has also added new architectural elements to Indian architecture, including a Persian garden. Architecture of Islamic shrines has two different types of tombs because of the difference in the arrival of Islam in India, either through conquest of Muslim rulers or leaders of Sufism. Muslim ruling class tombs have built in form of garden-tombs, symbolizing the classic version of India tomb building inspired by Persian garden making tradition. These tombs have built in forms of memorial elements and separated from the urban texture. On the other hand, tombs of Sufi elders have built consistent with the urban texture and they form the organic kind of India's Islamic tombs building. Traditions and customs of eager visitors are more significant than formal aspects of architecture. Most notable aspects of this type of architectural monuments are Baolies located next to them.

Keywords

India, Iran, Garden, Tomb, Classic, Organic, Islam, Sufism.