



The Beginning of Islamic Architecture and Its Impact To Indian And Central Asian Architecture

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ABSTRACT

In given article we will try to analyze of Islamic architecture and it's evolution process. Moreover, we will try to clear up the role of Islamic architecture in formation Central Asian and Indian architecture. Lastly, we describe how Islamic buildings has been created and its development over the years, also, we have given evidence supporting our points.

Keywords:

Islamic architecture, Architecture of masjid, Central Asian architecture, Indian local traditions and architecture.

With the emergence of Islam in the 7th century and the strengthening of this religion in Arabia, a new era begins in the history of the whole world. The unprecedented expansion of Islam dates back to the Umayyads, the first Arab caliphate. After the death of the Prophet Muhammad, Abu Bakr was elected Caliph. During Abu Bakr's short reign (632-634), the Two Rivers (Iraq) and Syria were conquered, and the Byzantine and Sassanid countries were

under pressure. During the reign of Caliph Umar, Damascus (635 AD), Jerusalem (638 AD), Egypt (640-41 AD), and the regions of Iran behind the Caucasus were conquered. By the time of the third Caliph Osman (644-656), North Africa (Maghreb) and Iran will be completely conquered. A number of large mosques in the Islamic world began to be built immediately: the Great Mosque of Kufa in 638 AD, the Dome of the Rock in Jerusalem in 691 AD, the Great Mosque

in Damascus in 705-715 AD [1; p. 32-39]. In the years 836-862 AD, the great mosque of Kairouan, in the years 886-879 AD, the mosque of Ibn Tulun in the years 990-1013 AD, the great mosques in Cairo are built. The artistic and architectural traditions of these major centers, that is, the Hellenistic culture, the Roman culture and the Persian cultural heritage, stimulated the formation of the new Islamic architectural culture in the seventh and eighth centuries [2; p. 9].

One of the first requirements of Islam was the construction of a mosque, which simultaneously provided a place for worshipers to pray and for supporters to gather for discussion. The houses of the Prophet Muhammad s.a.v. in Medina were the main examples of mosque architecture [3; p. 54-63]. In the southern part of the house, which has a large inner courtyard, and at one end of the northern part, there is a porch made of columns with a flat roof. There were entrance gates on three sides on the north, west and east walls. The right-angled courtyard is built towards the direction of the Qibla, and it has become the main example of the structure of the mosque. The Prophet Muhammad s.a.v. received a revelation in 624 AD to point the direction of the Qibla towards Mecca. The Prophet chose a place three steps high and used it as a pulpit to address his supporters [4; p. 6-7]. The first architectural decoration techniques were used for the mihrab, which was used to keep worshipers facing the Qibla. The wall on which the mihrab stood was decorated with special patterns. One of the assistants of the Prophet, Bilal, always gave the call to prayer, and he went up to the hill and called the followers. This, in turn, led to the formation of the first minarets, one of the main parts of the mosque [5; p. 8]. By the Umayyads period, mosques were built on the remains of Christian temples or on a part of the temple. The Dome of the Rock Mosque in Jerusalem is considered to be a mosque built on the remains of the first Christian temple in the Islamic world, which was previously replaced by the Temple of Solomon. The Great Mosque in Damascus was built next to the Temple of St. John the Baptist. It can be clearly distinguished that the pillars and heads (capitals) here are used in a free position, and the arches and

domes are not from Islamic culture. The connection of the heritage of the Hellenic culture, which has been formed since time immemorial, with the new Islamic culture, gave impetus to the formation of a unique new architecture [5; p. 9].

The influence of Persian culture in Islamic culture can be observed in the architecture of Baghdad, the capital of the Abbasid Caliphate at that time. By the time of the Umayyads, the statues in the form of living souls in religious buildings completely disappeared, and instead of them, the decoration of the building with various types of geometrical and plant-patterned ornaments began to flourish [5; p. 9]. In a very short time, the religion of Islam spread from Arabia and Syria to Asia Minor and North Africa, as well as the territories of Spain, and only in 732 AD, through the Battle of Tours, the western spread of Islam, which reached the center of France, was stopped. However, the eastern spread passes through the countries of Persia and reaches the borders of India. The first invasion of the continent began in the late seventh century, when the Arabs invaded the oasis of Sind (the southern provinces of present-day Pakistan). Since the beginning of the 8th century, the oasis of Sindh was conquered by the Arabs and turned into a Muslim country

It is during these times that the colorful and mysterious tiles characteristic of the buildings of the city of Babylon are introduced in this country for the first time. This type of handicraft art is still found in the Multan oases [6; p. 6]. The Indian country was not exposed to serious danger for the next three centuries. The danger came later from a completely different side.

The first acts of invasion were gradually forgotten, and North India seemed to be free from the pressure of foreign countries. However, internal chieftainships, that is, the efforts of small cities to rise to the top of the country, caused the division of this large area into a number of kingdoms. This, in turn, caused internal disturbances in the country and led to both social and economic weakening of the country.

During this period in the history of North and Central India, the rule of the Rajput dynasty increases. The Rajputs recognized themselves

as the "Sons of the King" and considered themselves the successors of their ancestors, the Gunns (who ruled India in the 5th-6th centuries). This community gradually strengthened its power, and by the 9th - 10th centuries, they eventually became the main rulers of the north. Chief among these tribes were the Chahanas, Chalakuis, Pratiharas and Paramaras, who considered their people to be "Agnikula", i.e., the generation of fire. Almost during the XI-XII centuries, these peoples fought with each other to get to the top of the country. During the rule of the Rajput state, science declined, but art and literature flourished. In fact, the medieval period was an unprecedented period of temple building for the country of India. We can find architectural examples of this period in all parts of North and South India. The most famous of them is the Khajuraho temple complex in Central India, more than 80 temples were built around 950-1050, and about 20 have been preserved. The most magnificent of these temples is considered to be Kandariyya Mahadeo, built in the name of Shiva [7; p. 21-22].

The conquest of the oasis of Sindh was only a momentary event. This oasis is now being conquered not by the Arabs, but by the Turkic tribes. By 1071, the Turks, who had gained dominance among the Muslim world in Central Asia, began to invade the west. They bring the Byzantine Empire into decline, conquer Central Asia and establish a large country. By the 10th century, after conquering Afghanistan, they went to India.

By the 10th - 11th centuries, the Seljuks, a Turkic tribe, emerged as one of the most powerful countries in the Islamic world. As their position increases, a part of the Arab caliphate, Syria and Iran fall under their pressure. The Seljuks built many madrasahs. It was the Seljuks who formed the architectural tradition of the four-porch courtyard with a dome on top. During this period, the roof becomes majestic. Halls with galleries in mausoleums, corner towers, and domed forms take shape in architecture. The shape of the minaret is majestic with decorative patterns based on Persian culture. The shapes of the first towers were quadrangular, and such towers were

found mainly in Syria, Spain and North Africa. The cylindrical-shaped towers with single and double windows and porches mainly belong to the architecture of the Seljuks. The use of compound minarets connected with "aiwan" in various parts of the Islamic world shows how advanced the architecture of the Seljuks was. During this period, muqarnas, which were used to cover the gaps in the corners, have now become the main decorative parts of Islamic culture. Another characteristic aspect of the architecture of the Seljuks was that they used marble stones to decorate the walls of the mosque [5; p. 9].

Calligraphy occupies the most important place among the decorations of Islamic architecture. The verses of the Qur'an are used as religious, symbolic, and decorative motifs. The inscriptions written under the dome, along the mihrab, and along the minarets were written not only for reading, but also for strengthening faith. It is not an exaggeration to say that the inscriptions replace the shaped sculptures in earlier architectures [5; p. 9].

Another key element in Islamic architecture is the arch. The arch is considered both a decorative and a solid device, and this form is used in almost all parts of Islamic architecture: the pediment, the porch, the mihrab, and the structures under the dome, making the arch an obligatory element in Islamic architecture. [5; p. 10].

By the end of the 10th century, the position of the dynasties of the Turkic peoples increased in the Mavarounnahr region, and one of the Muslim Turkic states, the Ghaznavid state, appeared. Alptakin established formation of this state, and in 962 he overthrew the local governor and founded an independent Turkic state in Ghazna (between Kabul and Kandahar in present-day Afghanistan). The second attempt to establish an independent state in Ghazna was made by Sobuqtakin who was a slave of Alptakin. Soon he conquered lands in the Kabul River, and then a large part of Khorasan, and died in 997. After Sobuqtakin's death, his younger son Ismail took power. However, seven months later, Mahmud, the eldest son of Sobuqtakin, invaded Ghazna with a large army and took the throne. He became

known in history as Mahmud of Ghaznavi and founded the Ghaznavid dynasty.

During the reign of Mahmud Ghaznavi (998-1030), the third ruler of the country, Ghazna experienced an unprecedented period of prosperity. It is from this time that the first campaigns in India begin. Starting from 977, Mahmud Ghaznavi, under the nickname "Islamic Sword", struck India 17 times. Between 1010 and 1026, Mahmud Ghaznavi raided and plundered Mathuru, Khanesar, Kanauj, Nagarkot, and the Samnath temple complex in Gujarat, considered the richest of all complexes. However, under the rule of Mahmud Ghaznavi only Lahore province was included. During the reign of Mahmud Ghaznavi's successors, the capital of Ghaznavids was moved to Lahore as a result of the dangers of the Seljuks.

In the last years of Mahmud Ghaznavi's rule, Punjab became a part of the country, and Islam was strengthened in North-West India. After the death of Mahmud Ghaznavi, the oppression from the north-west side was forgotten, and the wars for the possession of the country began again among the local khans. This, in turn, was another example of India's inability to resist external aggression. During the struggle of the Ghaznavids with the Seljuks, as a result of the strengthening of the Ghurid Sultanate Khanate in Afghanistan, Ghiyath al-Din Muhammad took Ghazna in 1173 and his brother Muyiddin Muhammad occupied Lahore in 1186, ending the rule of the Ghaznavids in India. 150 years after the death of Mahmud Ghaznavi, Ghiyath al-Din Muhammad attacks India. In 1175, Ghiyath al-Din Muhammad started the first military campaign towards India with his military commander, Qutbiddin Aibek, who was freed from slavery. After conquering the oases of Sind, he marches towards Punjab and captures Peshawar in 1179 and Lahore, the capital of Punjab, in 1186.

From here, Ghiyath al-Din Muhammad set out to conquer the Rajput country. The Rajput country extending to the banks of the Ganges united under the heroic Prithviraj III and dealt a crushing blow to Ghiyath al-Din Muhammad in the battle of Taraina in 1191. Ghiyath al-Din Muhammad was seriously wounded and had to leave the battlefield. However, less than a year

later, Ghiyath al-Din Muhammad gathers new forces and arrives in Taraina to fight again. This time luck turns against Prithviraj. His allies conspire to kill him, and the fate of the country falls under the hands of Ghiyath al-Din Muhammad. Ghiyath al-Din Muhammad appoints Qutbuddin Aibek as the first Sultan of Delhi and returns to Afghanistan himself.

Thus, after the successful battles of Ghiyath al-Din Muhammad and his commanders, he established the first Muslim military-feudal rule in the north of India. During this period, the conquered territories of the new country included Lahore, Multan, Uch, Sivistan (Sakhwana) in the north-east, Sarsuti (Saraswati) and Samana in the north, the Ganga and Jamna oases between the two rivers in the east, and the lands from the Ganga to the Gongra oases. and Kanauj, Aud, and Lucknow. By this time, most of the conquered lands and Lahore, which was considered the "center of Indian Islam", were in the hands of Qutbiddin Aibek. In 1206, after Ghiyath al-Din Muhammad was killed by the "Khokhar tribe" in a battle on the banks of the Indus River, Qutbiddin Aibek declared himself the sultan of the lands under the control of the Ghurid. He chooses Delhi as his capital, and from that moment the Delhi Sultanate is founded, and this first rule is known in science as the "Slave Kings of Delhi" from the class of origin of Qutbuddin Aibek.

The rule of the Delhi Sultanate lasted for 320 years, during this period five Turkic and Afghan rulers' ancestors came to replace each other. Also, each ancestor leaves his own architectural examples. The earliest manifestation of Islamic architecture in India is called the Sultanate style, which encompasses five main periods. This style of the Sultanate, which started from the 12th century and lasted until the 16th century, is divided as follows: 1) The era of slaves (1191-1246); 2) Khilji period (1290-1320); 3) Tughlaq period (1320-1413); 4) the era of the Saids (1414-1444); and the period of the Lodis (1451-1557)

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