



THE ROLE OF BABUR IN ARCHITECTURE IN INDIA AND THE PRINCIPLES OF THE DEVELOPMENT OF THE ARCHITECTURE OF THE BABURIDS

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Article history:	Abstract:
Received: August 7 th 2021 Accepted: September 6 th 2021 Published: October 12 th 2021	In this article, the author has tried to theoretically study and analyze the architecture of the Baburi mosques, which has been controversial among scholars.
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Babur possessed a high taste about architecture by nature. Although he ruled India for a short time (1526-1530), he was able to leave a rich cultural legacy. In particular, you can see the legacy of Babur in numerous buildings in India today. He built his buildings in the areas of Yamuna and Chambal, Agra, Fatehpur Sikri, Gwalior, Bayana and Aligarh. At the time, however, it was typical to erect the buildings in the architectural style of the Lodi dynasty. Satish Grover, the famous scholar of Indo-Islamic architecture, has this to say about the building plans of Babur: "In order to invent his own architectural style, Babur invited the most famous architects of his time from Constantinople." Similarity and the lack of symmetry of the buildings in India and with the aim of inventing his own architectural style, he invited Sinan Yusuf, the son of the most famous architect of his time, Abdul Momin, and other builders from Albania. "Babur started his buildings in one kind of particular architectural style based on the construction of large residential squares with gardens, and these structures led to the development of a new architectural style in the Yamuna and Chambal oasis. The existing Jal-Mahal, a fascinating water palace in Jaipur, was also built under Babur.

The analysis of the architecture of the first times of the Baburid dynasty hides some difficulties. On the one hand, Babur wrote in his works about his great desire to build the architecture of the Timurid dynasty, on the other hand, the buildings under Babur have almost not been preserved to this day.

To date, there are three unique mosques in India associated with the name of Zahiruddin Muhammad Babur. They are known among the people as "Babri Mosques". These mosques are discussed by

scholars to this day and they have not yet been able to come to a common merger. This article analyzes the role of the architecture of the "Babri Mosques" based on the research carried out by these scientists.

The following quote from Persy Brown relates to these mosques: "Babur ordered the construction of two mosques. The first is the Kabuli Bagh mosque in Panipat in the Punjab oasis, the second is Jama Masjid in Sambhal. "Catherina Asher writes the following:" We inherited three mosques from the reign of Babur. The Kabuli Bagh Mosque in Panipat was built under his orders, then the mosque in Sambhal and the mosque in Ayodhya were built under his command by his nobles. "The fact that Babur had three mosques built is also replied by Ebba Koch:" Although Babur was considered the "prince" of the establishment of gardens, three mosques in Sambhal, Ayodhya and Panipat reflect the main monuments of Babur's short reign. "

The mosque in Panipat, built on the orders of Babur, is located in the Karnal oasis in the state of Haryana. The historical books report that the mosque was built in 1527 and the gate and garden were built in 1528. Since the garden no longer exists, it is difficult to ascertain exactly in which part the garden was sketched. But one can assume that the garden surrounded the mosque, since the mosque is wide, that is, the focus was not on the garden, but on the mosque. The directly angular prayer room is 53.75 x 16.50 meters and the roof is connected to the large central dome. The room has three passages and each passage has open windows. The passages are built in the shape of strong pillars. The walls are made of brick and covered with clay and this architectural style is similar to the sultanate style. The north-west and



south-west corners of the mosque have octagonal minarets and open terraces. The mosque has a pointed dome. The portals of the mosque are covered with domes. The inside of this dome is remarkable as it is decorated with ribs in the Timurid style. There are also ornaments that are completely different from the Sultanate's style. These two elements were considered to be a model for the later architectural construction of the Baburids. The qibla wall is in the large central center and faces Mecca. The mihrab walls are made of stone. The other walls of the mosque are made of bricks covered with the clay. The central portal has a large passage. The scripts in mihrab date from the 1527-1528s and the verses from "Koran" are written on the white marble with the black script. The simple construction of the building and dome is similar to the Bara Gumbat mosque in Lodi Garden in Dehli, which was built in 1494. But the differences in decoration prove the belonging to the architecture of Timurids. The two wings on either side of the mosque are separated by a strong brick column.

The prayer room of the mosque has a free structure, which is similar to Timurid mosques, a pattern can also be found in the earlier Lodi architecture. Columns and free space created in the corners of the cupolas is decorated with the mukarnas. These patterns are very similar to the mukarnas introduced by the Boburied in northern India.

Ram Natin argues: "The column width and height of the dome of the mosque architecture of Bobur in Panipat shows that this style is very similar to the patterns of the Lodi era. It should also be noted that most of the building's wall was made of brick and stone building style was little used. From the work "Boburname" it becomes clear that Bobur focused his attention on the stone style in architecture. In addition, the observation of the mosque architecture shows that its style is very similar to the Jamal Kamali mosque architecture, which was also built in the 1528-1529 near Delhi. The two mosques count as an example of former architectural styles. The reason for this is that the mosque's artists are most likely from the Jamuna and Chambal Tale. After all, this style is based more on the local and traditional style than the Islamic one. So the claim that the style used in the mosque is more characteristic of the Lodi style is not an exaggeration".

The central room is connected to the three intermediate sides of the room and the adjacent side to the wing. The surface of the central room is covered with a single large dome and the adjacent sides with small domes. The two minarets on the wing of the

mosque are reflected as the first architectural style of the Baburid period. From the similarities in the mosque's facade and a number of appliances in the fifteenth century with the East Jaynpur Mosque, it became clear that the mosque was built by local architects and craftsmen. Despite being repaired twice in the seventeenth century, Sambhal Mosque has not lost its original style and, because of its historical and overall structure, had an impact on the Panipat mosque, which was built by Babur a year later. The dimensions of Sambhal Masjid are 40.5 x 12.4 meters. It is as big as the mosque in Panipat. The Sambhal Mosque is a sign of the beginning of a new architectural period.

Ram Nath states, "Sambhal Mosque began to be built on the territory of a church in the time of Lydda reign and was completed during the reign of Babur. One of the three ancient writings in the building says that this building was by Babur's command from Me Hindu Beg was built in 933/1526 (fully completed December 6, 1526, seven months later after the Battle of Panipat). This particular method of Lydda in the style of a mosque in front of its four central pillars and a large dome evidence to them. "

In the opinion of Ram Nath: "The three domes in the mosque are very different from each other. If we consider the mosque as the architecture of the Sultanate, one can see that the domes are erected too high in relation to the vertical axis. Compared to the In other mosques in the Baburid period, the dome of this mosque is very wide. The two mosques in Ayodhiya, which were built by his nobility on the orders of Babur, are now on the banks of the Ghaghara River in the Fayzabad district. According to the three scriptures in the building It is clear that the buildings were built by a nobleman Mir Baqi in 1528-1529, or a few years later after the mosques in Sambhal and Panipat, and the mosque in Ayodhiya differs from the mosques built on the orders of Babur This mosque is smaller than the previous two mosques, and the central opening is only connected to the space between the two sides. The mosque in Ayodhiya exists t consist of three large pointed arches, three-room, and they have three domes. The central entrance was built very splendidly, and the space between the two side arches was built. Most of the walls of the mosque are plastered with the solution, and the entrance to the central temple on the twelfth century belong to the black column. What is particularly interesting is that such small black pillars were used in the corners of the walls of Hindu temples. These pillars are incapable of lifting. This means that these parts of the mosque were built as



the last of the components of the Hindu temples. On December 6, 1992, certain parts of the mosque were destroyed by demonstrators built. It also becomes clear that the mosque has been restored many times and that is why the domes have changed their original aspect ratio dramatically.

The formation of three arches on a large scale in mosques began in the fifteenth century and in the first half of the sixteenth century in northern India and in Malvan (1500-1550 years). It is not an exaggeration to say that there was an effect of Afghans on the formation of the mosques. In such mosques there was no pool, no fountain for cleaning and no additional rooms for imams. The structure consists of the three-room, three arches over the square, and three domes. To this system of mosques in a number of mosques are mentioned: a tavern Xasdagi Nili Masjid (1505 y.), Mehrauli Delhi District Koran Bain Mosque (1506 y.), New Delhi, Sheikh Palace Mosque (1507 y.) And similar to Muhammadpur Ramakrishnapuram tavern stubble, apprentice Dillon, and a number of mosques in the time of Lydda. Another class of the latter mosques is Dehkan Patnaik Sher Mosque (1540-1545). Rohtasgarh Mosque, Delhi Isa Khan Mosque (1547-1548.), As well as examples of this type of mosque are built by Akbar Charity Address Mosque (1561-1562 y.). Ayodhiya Babur's mosque was built without this system.

In some sources there is information that the mosque in Ayodhiya was built under the leadership of Babur. Hence, people call this mosque as Babur's mosque. When the four-line Persian writings in the upper part of the mosque (written 2 x 0.55 m) were examined by Maulavi Ashraf Hussein, it turned out that the following proverbs, consisting of two stanzas, are written in beautiful Persian script:

Line 1. In the name of Allah, the Beneficent the Merciful. And in Him is my trust.

Translation: In the name of Allah, Most Gracious, Most Merciful, and believe in him.

Line 2. In the name of One who is wise Great and Creator of all the universe and who does not have any house. (Verse 1)

Translation: In the name of who is wise great and creator of the whole universe and who is not every house. (Verse 1)

After His praise, blessings be upon the chosen one (viz. The Prophet Muhammad) who is the head of prophets and best in the world. (Verse 2)

Translation: After His praise, His blessings on the Chosen One (The Prophet Muhammad) who is the head of the Prophets and best in the world. (Verse 2)