

# Mausolea

Islamic Architecture

No'man Bayaty

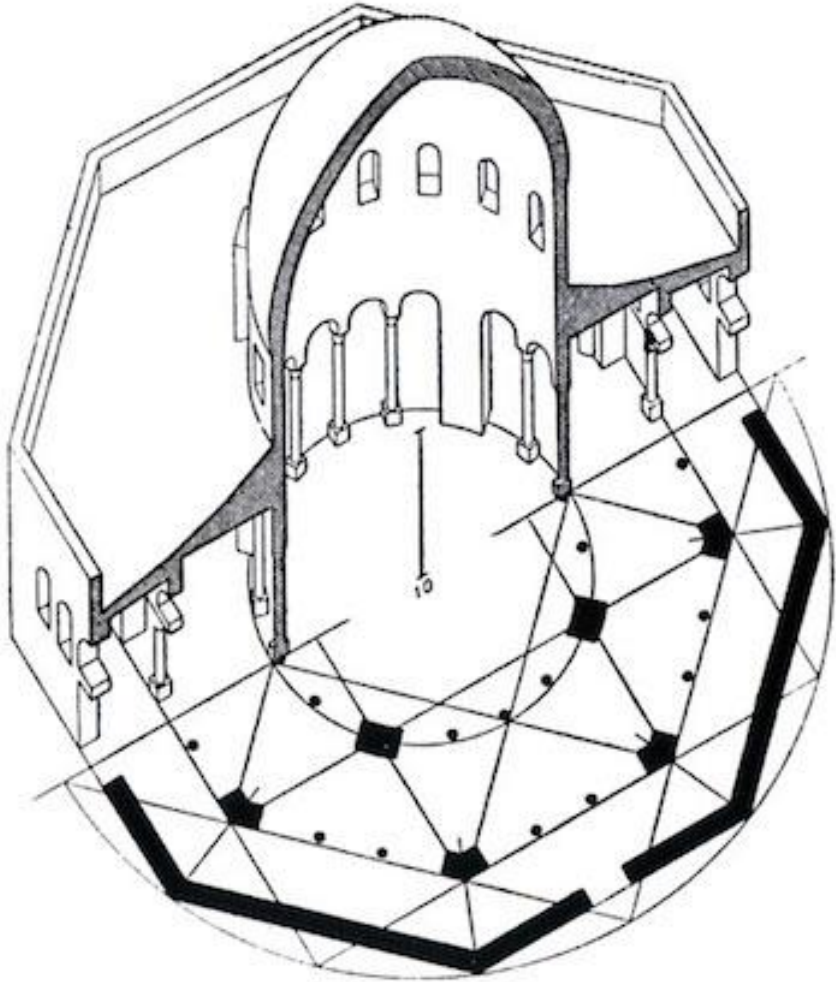
# Introduction

- The early burial rituals were very simple in the early period of Islam.
- The presence of the burial places in Islam is stronger than in Europe.
- Prophet Mohammad was the first person to be buried in a mosque.
- None of the mausoleums appeared for the first two centuries.
- This is why it is also considered a late building to appear.
- It also proves that the idea of the mausoleum was not deeply rooted in the early period of Islam.
- The idea might have come from pre-Islamic Iran and Syria, because of the presence of large number of Zoroastrian temples and Byzantine mausoleums.
- The Byzantine martyrium did not include any congregational activity.

# Terminology

- Thus the Muslims started their own tradition of the commemorative buildings, such as the dome of the Rock.
- Many terms were used to describe the building such as, turba, marqad, madfan, Qubba, mazar, mashhad, raudha.
- The earliest mausoleum in Islamic history is (Qubbat al- Sulaybia) in Samarra.
- It is important to mention that these buildings were not completely respected throughout the history of Islam.
- This is the reason probably, why they were merged with other more religious structures like mosques, to protect them.

# Dome of the Rock



# The Role of Mausoleum

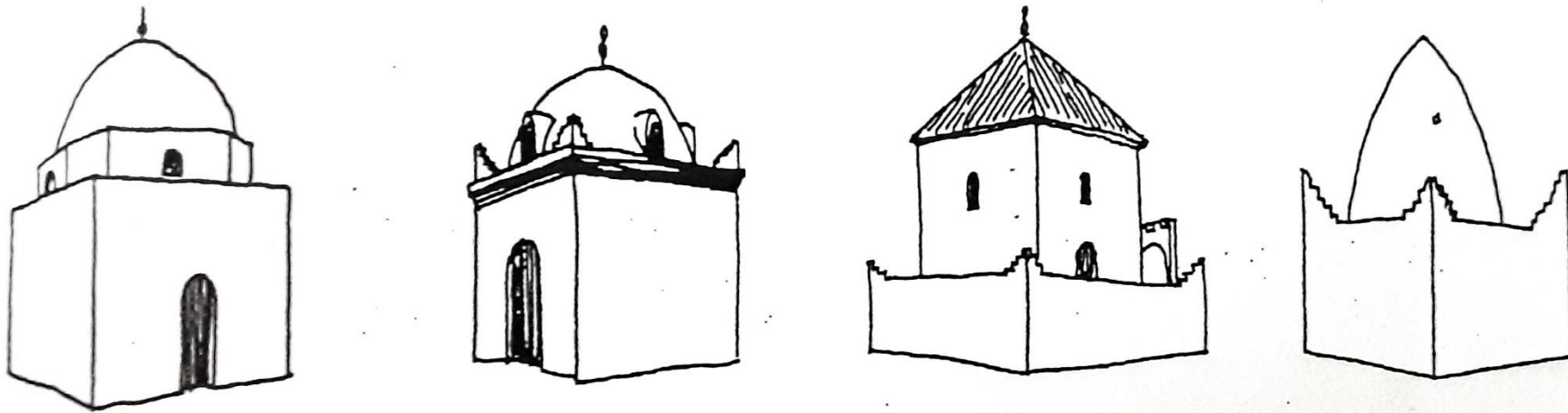
- The mausoleums aided the idea of folk religion.
- There were no restrictions on erecting them for certain class or rank of people, which means they could have been secular (not religious) buildings.
- The secular mausoleums would vanish, and the religious ones stayed.
- These buildings started to serve religious functions like, visiting in festivals, serving meals and saying special prayers etc.
- Most of these mausoleums were erected by Shi'ite states or patrons.

# Forms of Mausoleums

- The early mausoleums were affected by the shape of the Byzantine martyrium.
- It had a simple shape, a room with a pitched roof.
- In Turkey and parts of Iran, there appeared another shape, more like a tower, which according to some theorist was affected by the shape of the Turkish tent.
- The mausoleum was also related to the “shade”. The prophet’s companions’ tombs were covered by a tent, and gradually the cloth was replaced by a stronger, durable and more glorious structures.
- The range of variety in the forms of mausoleums is lower than in mosques and madrasas.

# Forms of Mausoleums

- The reason behind the low variety is because the building was limited by the domed room, in terms of shape and size.
- Also mausoleums with courtyards were exceptional.
- Thus remained the option of height, and the architects found many ways to add variety to the form through the height of the building.



Maghrebi mausoleums

# Forms of Mausoleums

- Another problem is the uneven spread of mausoleums. Maghreb and Andalusia, did not produce many mausoleums before the 16<sup>th</sup> century.
- The same case, is shown in lack of these buildings in Arabian peninsula. The reason for both cases probably is a religious one.
- The Syrian mausoleums were a basic copy of the Egyptian ones.
- This is why two regions (which form two types) will be studied in this aspect, the Egyptian and the Iranian regions.

# Iranian Mausoleums

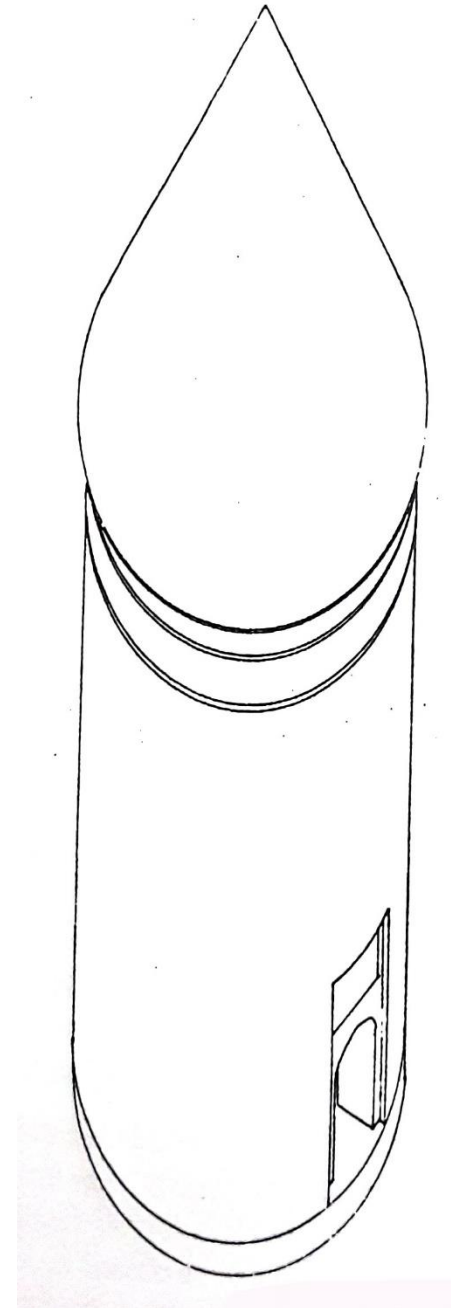
- In Iran, after the mosque, the mausoleum is the most popular building type. They were very rooted in the Iranian society and culture.
- Free standing burials were not famous in pre-Islamic Iran.
- It is possible that the Iranians borrowed the idea from Egypt or Syria.
- The Zoroastrian elements in the funerary architecture are represented by the similarity between them and the Sasanian fire temple.
- Sometimes the dates of death and burial of the deceased were written by the Yazdigirdi calendar along the Islamic calendar.
- Sometimes the corpse was hung from the ceiling in a glass box, another Zoroastrian effect. So is the choice of placing the mausoleum on the top of hills.

# Iranian Mausoleums

- The Turkish elements are represented in the similarity between the mausoleums and the Turkish tent.
- They are represented by the lattice pattern of bricks, wooden ribs, conical roofs and bundles of buttresses forming the body of the building.
- The use of old forms for new uses must aided in insinuating the old function to the new building, because old forms carry some of their familiar associations with them, thus enriching the new function.
- This is probably why, the mausoleum became a very strongly integrated building and held many uses.
- This is also why the funerary practice in Iran was related to religion.
- There is also a strong symbolism in the Iranian mausoleums.

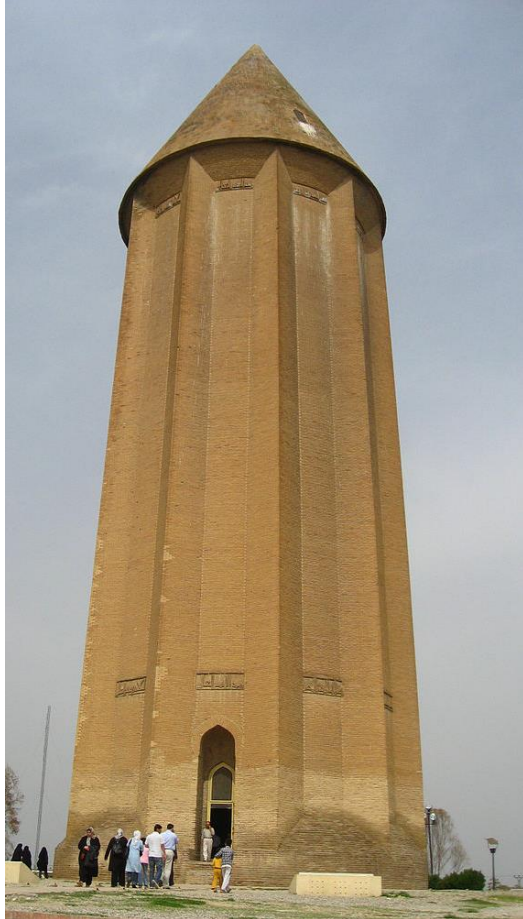
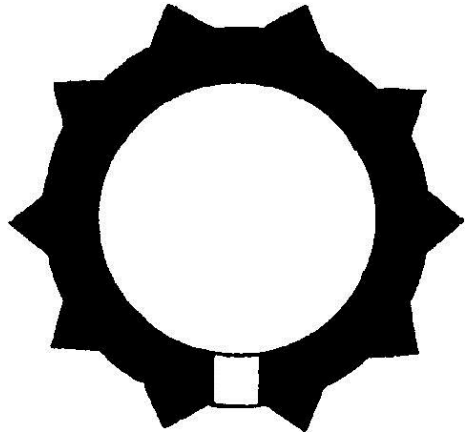
# Iranian Mausoleums (Tomb Tower)

- The difference between the tomb tower and the squared dome is in the proportion.
- Historically, it seems like tomb towers came after the domed square.
- They were distributed mainly in the northern Iranian regions.
- Radkan Tower, Radkan

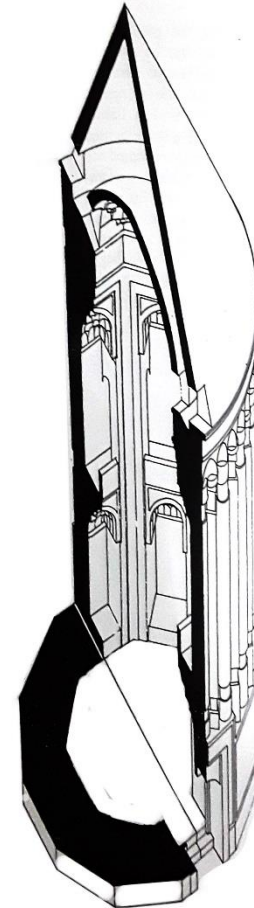


# Iranian Mausoleums (Tomb Tower)

- Gunbad-i-Qabus, Iran



- Kashmar tomb tower, Iran



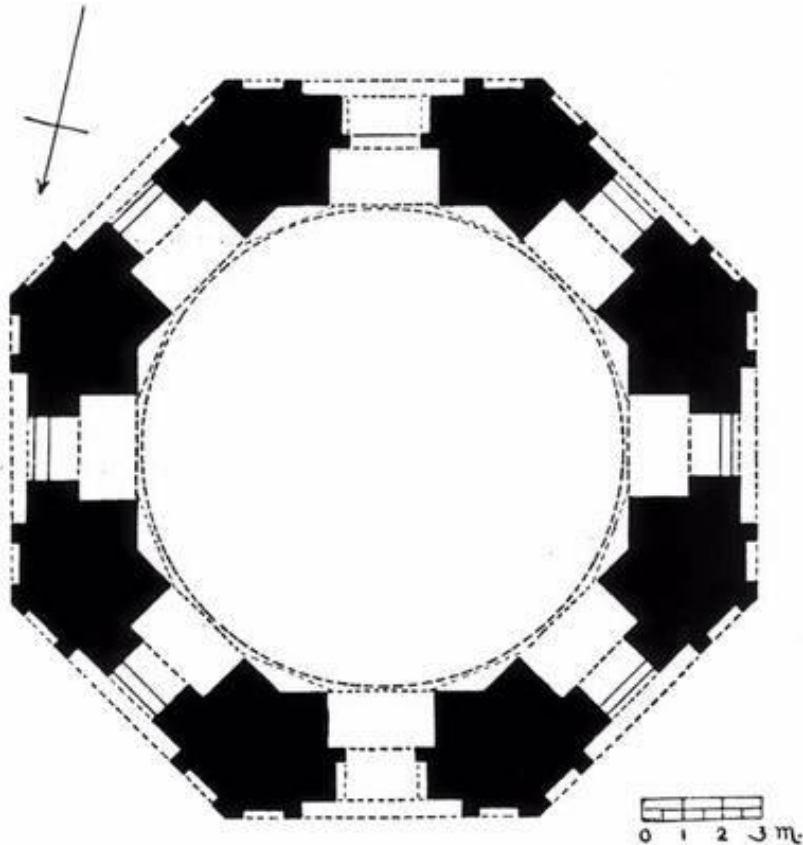
# Iranian Mausoleums (Domed Square)

- Tomb of Samanids, Bukhara



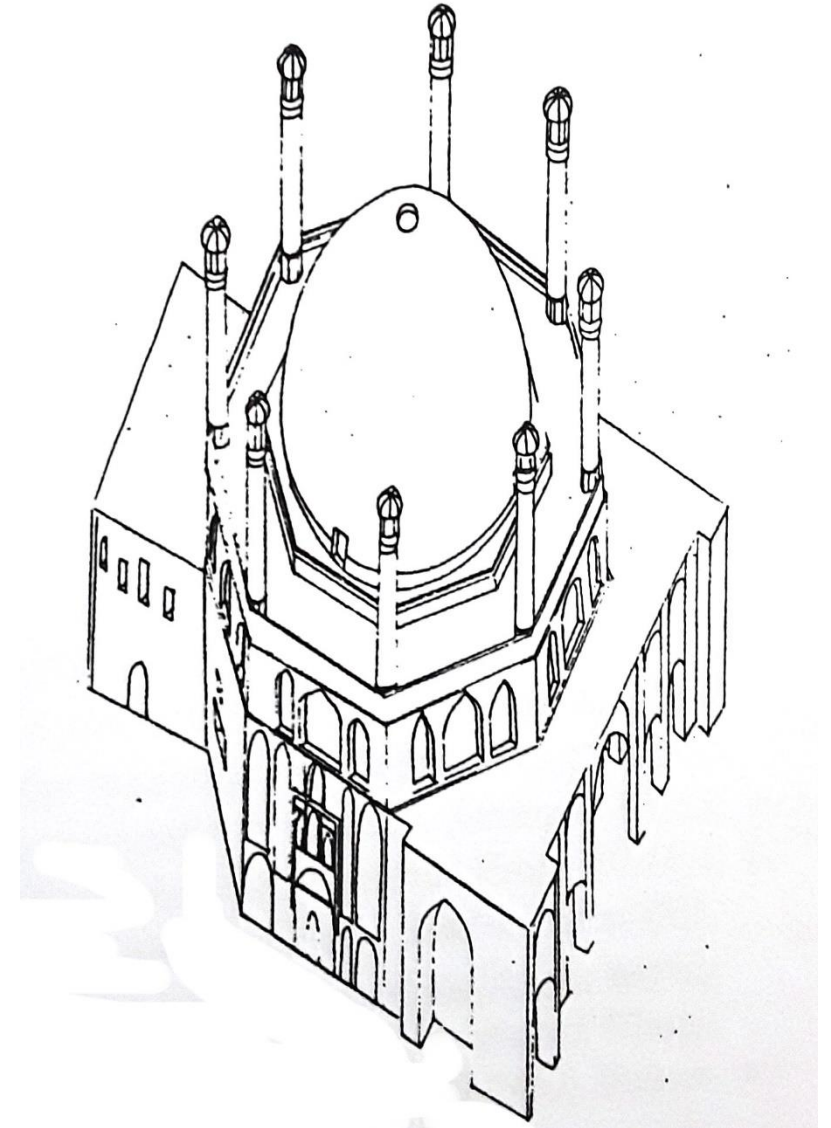
# Iranian Mausoleums (Domed Square)

- Jabal i Sang, Kerman



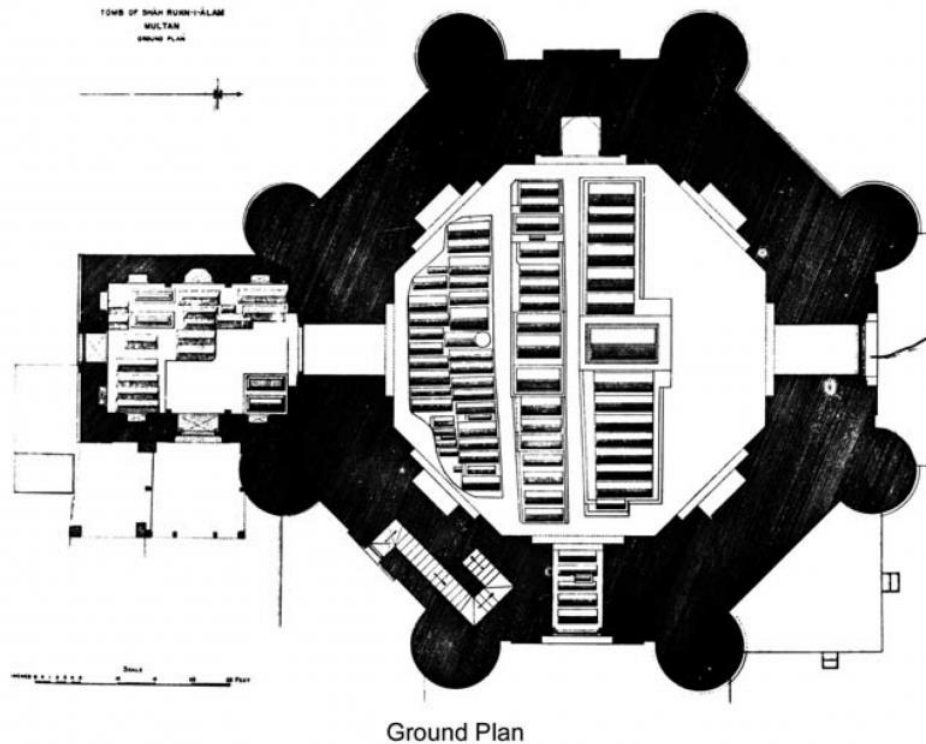
# Iranian Mausoleums (After 1300)

- Mausoleum of Oljeitu, Sultaniya



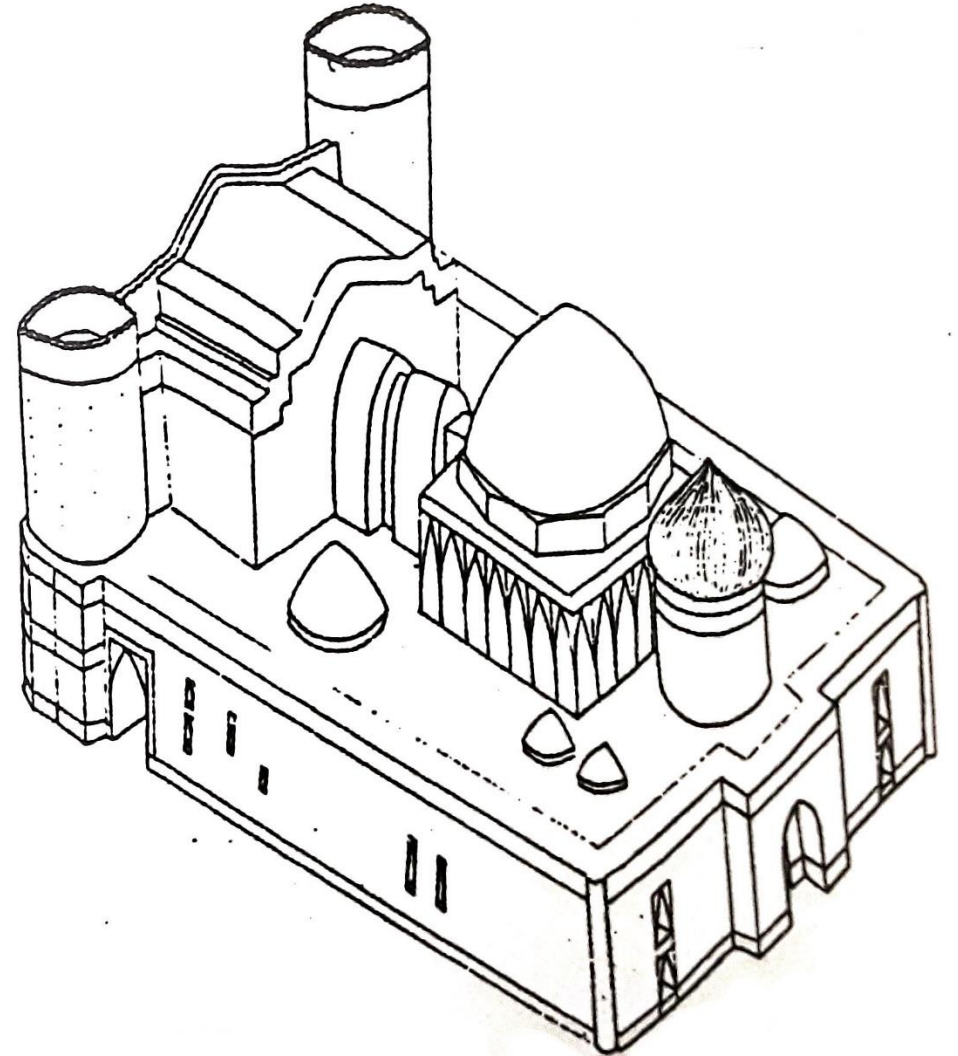
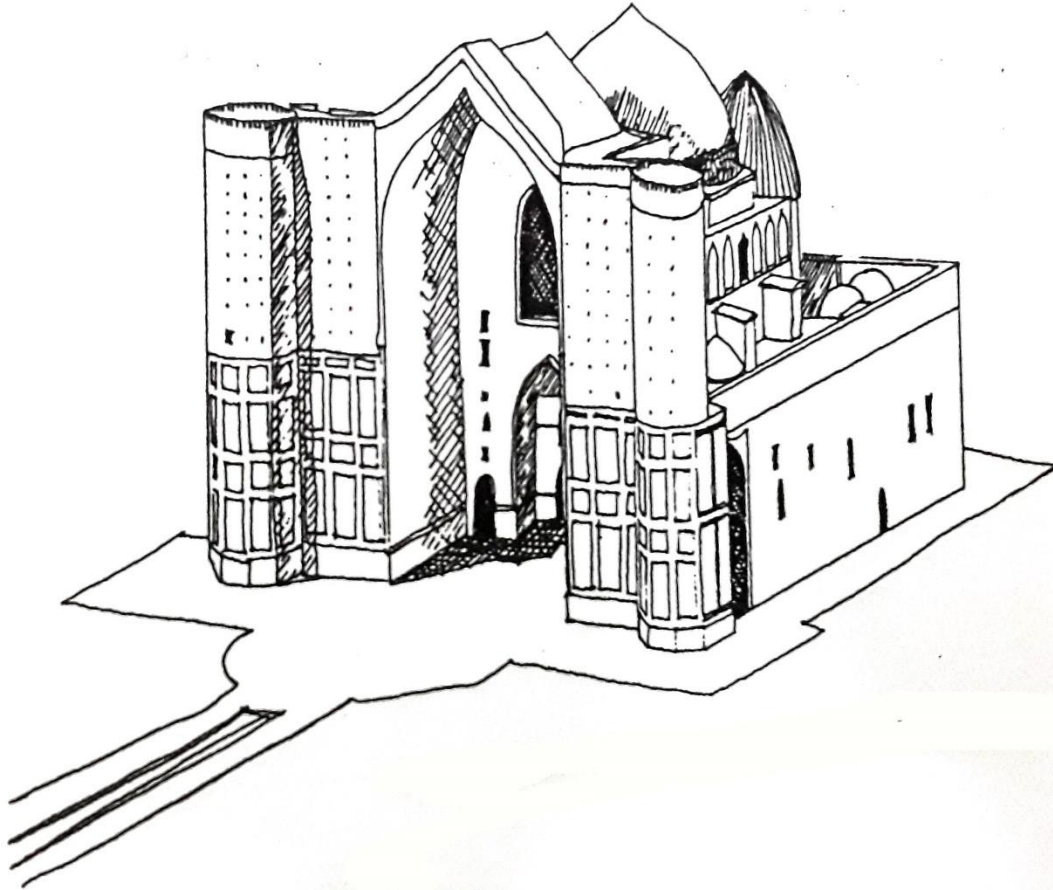
# Iranian Mausoleums (After 1300)

- Mausoleum of Rukn I Alam, Multan



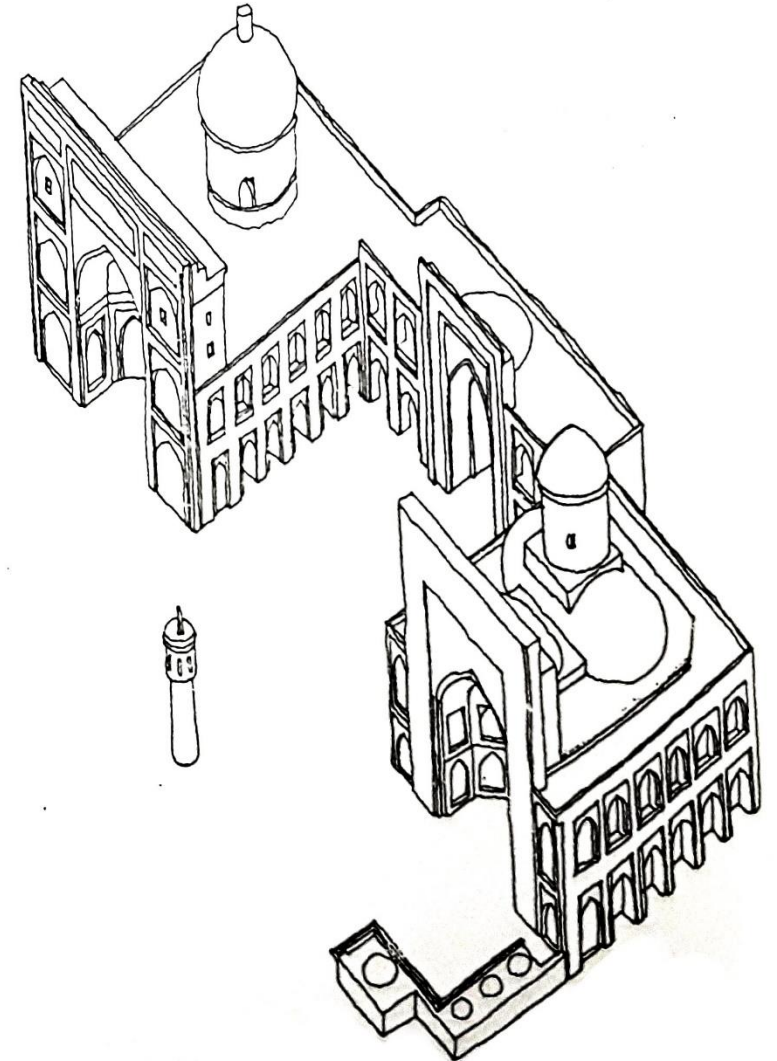
# Iranian Mausoleums (After 1300)

- Khwaja Ahmad Shrine, Turkistan



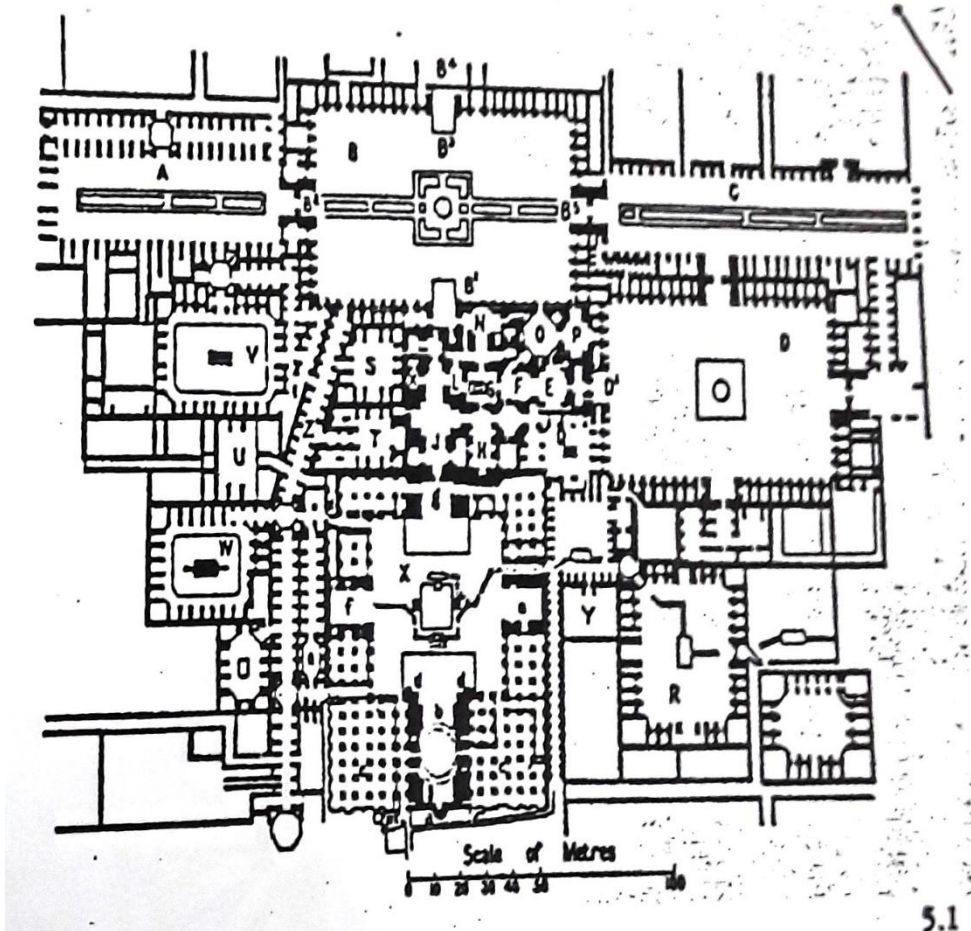
# Iranian Mausoleums (After 1300)

- The Safavid mausoleums were in large complexes, often with extra buildings and courtyards.
- Char Bakr, Bukhara



# Iranian Mausoleums (After 1300)

- Mashhad shrine, Iran



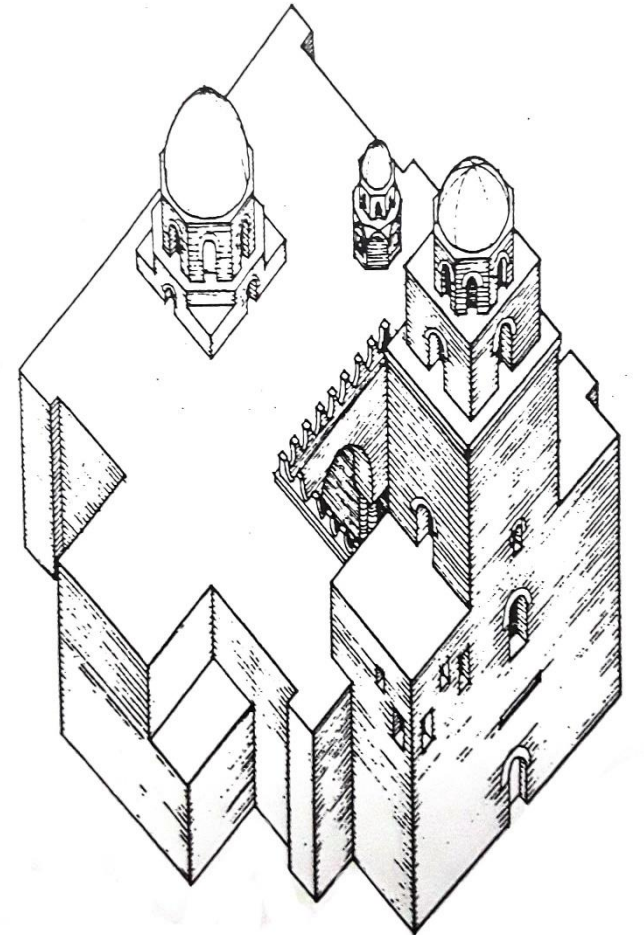
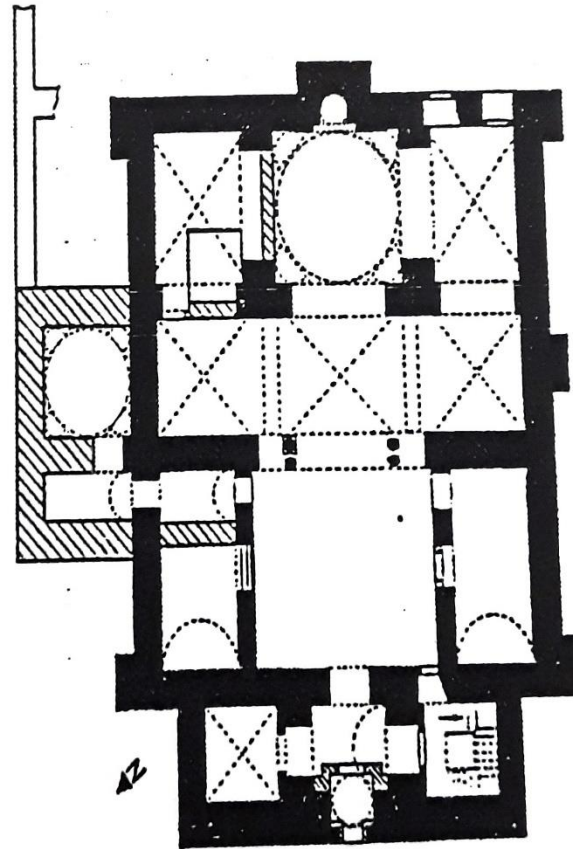
# Egypt and Syria (Fatimid)

- The Fatimid mausoleums were for normal people, usually from the rich class, men or women.
- They were mostly outside the towns.
- They had a type of mausoleums, which were small buildings, but spread and numerous (Saba'a banat in Cairo, which consisted of seven 3-storey domed buildings and Aswan mausoleums which were 50).



# Egypt and Syria (Fatimid)

- Later they included two rooms on each side surrounding a courtyard.
- Al-Juyushi mashhad, Cairo.



# Egypt and Syria (Ayyubid and Mamluk)

- Ayyubid mausoleums in Egypt were not hidden from sight. They were also large enough to have an urban impact. They were obsessed with funerary architecture.
- They used the domed chamber like in mosques and madrasas. This is why it is difficult to distinguish between these buildings morphologically.
- Mamluk architecture of mausoleums was affected by the Fatimid architecture, and had many of their mausoleums merged with mosques and madrasas like sultan Qalawun complex.

# Egypt and Syria (Ayyubid and Mamluk)

- Mausoleum of Imam Shafi'i, Cairo



- Mausoleum of Nur-ul-Din, Damascus

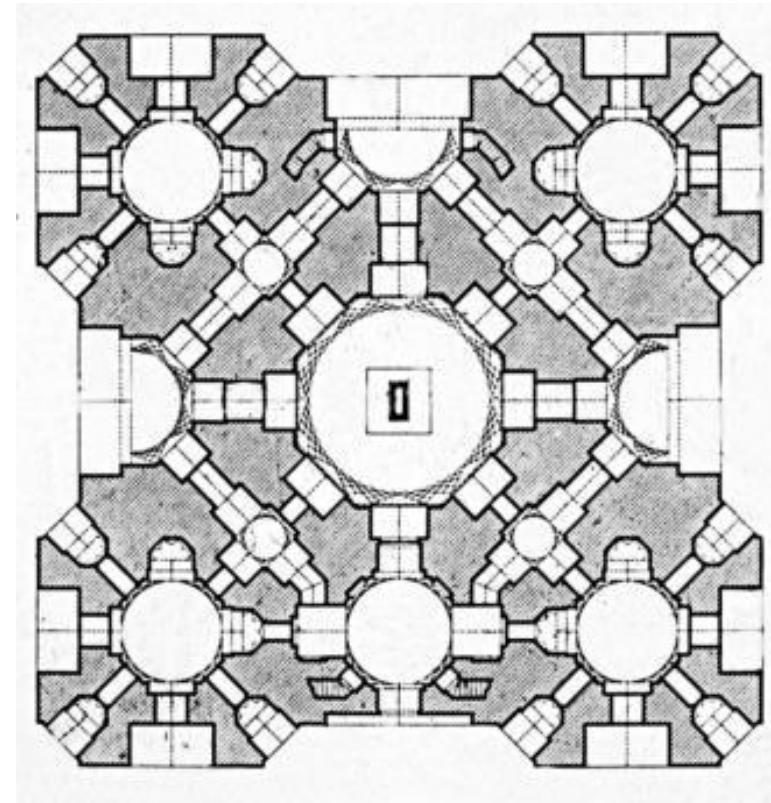


# Indian Subcontinent

- The Mughal mausoleum were large in scale, free standing and surrounded by gardens.
- The same characteristics of Mughal mosque architecture can be seen in the mausoleums too.
- The plans, still an overall square, are articulated from inside and outside.
- The most important tombs are for the emperors or their relatives. This is why they did not have the same religious status as in Iran or Egypt.
- There was a strong presence of quadruple division, red stone, white marble, water surfaces, high gates and multiple minarets.

# Indian Subcontinent

- Humayun's tomb, Delhi



# Indian Subcontinent

- Taj Mahal, Agra

