



Sireh of the Prophet on the art of painting and Islamic architecture



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Abstract:

Islamic Art- in decades relied on the commendable richness of the Islamic art form and meaning points of view that has conveyed the precious message of meaning to the target people. Islamic arts have always been compatible with the sprit and sound of Islam and these compatibilities have been demonstrated in arts such as architecture and calligraphy, if it is not deviated by the influence of atmosphere. Islamic artists have always tried to convey the message of Lord and his true followers through the most delicate and beautiful way in the shape of a mixture of pattern, color and texture to the viewers. By this artists beside of being creator of beauty, can be the conveyor and messenger of the Lord and his prophets. The life history of Prophet Mohammad, his family, Sireh, and the methodology of these respected persons during their lives, which is the proof of the Lord words, are an important source to inspire the artists. This can be seen in the calligraphy works of artists in the monuments such as Imam Mosques, Goharshad Mashhad Mosque, Kerman Mosque, and Blue Mosque in Tabriz. Also in all eras, painters have tried to visualize the story of Imam's lives. This article describes the history of these kinds of pictures as well as the building that illustrates the characteristics of prophet and his practical Sireh during his lifetime. These characteristics has been demonstrated in scrolled through the traditions and prayers and in paintings through events depicted by visualizations.

This article answers the following questions:

1. What are the themes underlying the inscriptions of architecture from the Prophet sireh?
2. What stories and narratives of his life have been selected for visualization?

Keywords: meaning and content, Prophet Sireh, inscription architectural inscriptions, paintings of manuscripts

Introduction

Islamic art is the result of religious insight of Muslims, when they confronted with foreign art works which art of Islamic time has been absorbed them regularly during Islamic victories. Islam principals were not vocalized only by prophet tongue, and aayat(divine sentences) have been expressed vocally. But, he taught Islam bases with his sireh. Hence, his life and his children are interpretation of Guran and Muslim pattern.

The influence of Islam principals and prophetic sireh on Muslim artist can be studied in two dimensions. One way of delivering thought, concepts, stating of feeling is one of these dimensions which has led to the formation of characteristics of Islamic art in the long term. Art characteristics in prophet sireh subject in mosques that are collection of various arts can be clear example of above express. <<Ferast, 1385, p 61>>. The next one is choosing art subjects and concepts which have been issued Islamic teachings by writing Aayat and holy sentences of prophet or by painting of important events which all of them show prophet behaviors and his sireh as well as another Imams.

Prophet Sireh

There are many Aayat refer to unique and exceptional character of Islam prophet. He has been introduced as a source of mercy to the world .Prophet sireh and tradition can be included in the action, speech and his statements, he was brave, just , the most virtuous ,<<Muslem-ebn-hajaj-al-ghashiri, 1407 Hejri,1 volume,p72; Ebn Hejr,3 voulume,p115>>the most humble, the most quit one without surplus speech and more cheerful then all people.<< Abo Easa, 1400Hejri,p23>>.Shortly, it is not possible to address in this article.<<Refer to :Shomae,1407Hejri,6 volume, p 179;Siutee, 1404Hejri,4 volume. P 2>>

The Position of Islamic Art

Certainly, the out effects of any religion like Islam must show the inner effects of it . "Beauty" is the basis of art, and in Islam term it is divine quality. <<Borechart, 1365, p140>> "God is beautiful and he likes beauty, "Ali (AS) stated. <<Koleini, 1407Hejri, 6 volume, p438>>.

Islamic art attracted all attentions from multiplicity to unity; this is the actual meaning of monotheism. Therefore, all the Islamic paintings are principles, order and inner rules of nature, not only material and out view of it .The most important characteristics of Islam is order which can be easily seen in prophet sireh repeatedly. Geometry science interprets this word (order) clearly, and it is possible in art area. In another word, the concept of order belongs to peak of ordered designs in decorative surfaces which they are being used in architectural works like inscriptions and plaques repeatedly. The second characteristics of Islamic art based on prophet sireh is the way he behaves with all people or how he delivers the meanings .Characteristics of art and herbal decorations in Islamic paintings art have very close relationship with Islamic position towards building.

Every sign or manuscript in any pictorial or architectural view is symbolic. Surly, prophet sireh had significant role in Islamic paintings and architecture which it is going to be describe in this article.

Pictorial and Manuscript Paintings in Great Prophet Sireh

Islamic and Iranian paintings are the arts which are used in book layout, book decorations and manuscripts. This art has special and specified principals and basis that most of its aesthetic criteria are from Islamic and Iranian art and civilization. <<Akasheh.1380, p102>>

Timory rulers matter of attention was to respect to prophet and his family and illustrate religious manuscripts which are related to his life and his characteristics, there were on their political agenda. <<Shayesteh far, 1385, p116>>

Muslim artists tried to illustrate books that great religious person's sireh and their characteristics among important events of Islam history was stated in it. There are multiple versions consist of painting about explanation of Imams lives, most of them are just concerning prophet character and his sireh.

The first painting is related to manuscripts of Jame-al-Tavarikh in the time of Moghol Ilkhan rule. This painting shows meeting between prophet and Bohaira monk, which prophet life is painted in it. <<Akasheh, 1380, p116>>

There is another painting in this version that shows how Mohamad-the prophet-settled the conflict among two Arab tribes about Hajar -al- Asvad (the heaven rock)on the wall of God house, prophet sireh basis on his behavior has come in this painting.



Painting 1: Persian miniature handiwork, in Jame -al Tavarikh-, Rashid-al-din, 1307AD, this is the oldest painting which illustrates the prophet face, it is available in Edinbrow university library now

Another Islamic painting from this version is about the migration of prophet with Abobakhr from Mecca to Medina. Its most important characteristic is its complete clarity in showing prophet face.

Possibly, one reason of popularity of these paintings is Moghol princess did not have prejudice about religious pictures. <<Ernest kotel, 1374, p121>>



Paintings 2: Prophet levitation on Boragh, in one of Bostan Sadee version, 1514AD, painter: unknown, calligrapher:Soltan Mohamad Norallah

"Sir-al-Nabi" and "Ahsan Akbar" are two main versions that illustrated many events of prophet life. It has been done coincide with Osmani rule in Turkey and Safavian rule in Iran. <<Shayesteh far, 1381. P18>>

First pictorial sample of "Sir -al -Nabi">>manuscript is view of first Islamic worship ceremony while Khadijeh (prophet`wife) and Ali (AS)have participated in it only. Back of prophet is Khadijeh with her blue veil which is the symbol of virtue, morality, while mass of holiness and chastity surrounded her head .Ali (AS) wore a green turban; heaven gardens can be visible among windows. Another picture of this version shows prophet death. <<The same, 1385, p135>>

The next version is Ahsan Akbar with many pictures of important events of Islam history,it is in time of Tahmasb rule. Prophet sireh is the theme of all these painting.

Arcitectural Inscription and Prophet Sireh

Inscriptions with different symbol in different periods are the unifying element, art and Islamic architecture index. Inscription means note in word. And it is a book essentially. In architectural term, it is notes and paintings which were painted on rocks or other materials such as brick. Wood, tile and plaster. <<Harati, 1357, p11>>

Quranic phrases, Ahadith, prayer, religious poems and sacred words w on buildings elevation are strong and propagation element for remembering God, Imams words and their advices. There are symbols related to prophet sireh including inscriptions with prayers for him or inscriptions that show prophetic Ahadith. Basically, prayer inscriptions are divided in to 3 groups: numbers that state God

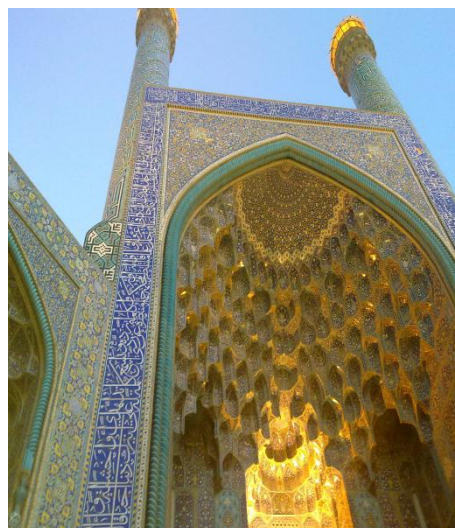
and praise him, numbers in praise of prophet and prayers for him and numbers in admiring of prophet family.

Examples in this article refer to the second group.

Salavat is one of prayers which address prophet that is seen in most of Islamic buildings such as Imam Mosque, dome of Chahar Bagh School and Kase garan school of Esfahan. Also, dome of Soltanieh has a great sample of Salavat to prophet family, and Salavat to 14 innocent persons of Islam can be seen in Esfahan Mosque and its altar.



Picture 1: Inscriptions in dome and porch of Imam Mosque of Esfahan



Picture 2: inscription of Imam Mosque dome -Esfahans



Picture 3: Prime altar inscription of Esfahan Mosque, in different eras has changes from Al-e-Boyeh up to Safavieh.

Shahadatein (admission to God and his prophet) are special phrases in most of inscriptions. These words consist of two basic principles of Muslims _ monotheism and prophecy-such as the inscription of Goharshad Mosque arena. Ahadith can be choosed as a kind of religious inscriptions in prophet sireh.

There are many sentences of prophet in Ahadith section, like a famous Hadith of prophet (I am the city of science and Ali is its door) in Chahar bagh school of Esfahan and Imam zadeh Haron in Velayat- Esfahan which is written in Kofi script.

In another famous Hadith which was written in an inscription of Chahar Bagh school of Esfahan. He states, "I will turn off the bright fire of hell with my five special persons: Mostafa, Mortaza, Hasan, Hosein and Fatemeh."

Conclusion

Prophet Sireh as a collection of his speech, actions and his statements in historians point of view has been a center of attention for Iranian architecture and painting art after Islam eras. Inscriptions have been used in Islamic architecture to prayer and praise of prophet. The beauty of art has been decorated precious sentences of prophet and Quran Aayat. Famous events of prophet life has illustrated in painting and inscriptions to convey his message to Muslims.

Finally, these paintings and inscriptions show how a Muslim artist was unified Quran and tradition in Islamic art.

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