



DIN-PANAH THE CITY OF HUMAYUN

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Article history:	Abstract:
Received: 22 st August 2021 Accepted: 13 th September 2021 Published: 18 th October 2021	In this task we will try to analyze Din-Panah architecture. The mission of this report, is to identify the misconception buildings of city "Din-Panah", and its three Gates and building Sher Mandal. Moreover, we should identify by whom this city was built and which styles influenced for establishing such kind of new architecture. The purpose of this report is to identify to which of this rulers belongs misconceptions of those buildings in India.
Keywords: Humayun architecture, architecture of Din – Panah city, Talaqi Darwaza, Bara Darwaza, Humayun Darwaza, Sher Mandal.	

1. INTRODUCTION

Nasiriddin Muhammad Humayun Mirza was born on March in 1508 in Kabul. Humayun is Mohimbegim's only son, and his other brothers Kamron Mirza and Askariy Mirzo were born from Gulruhbegim. Hindol Mirza was born from another wife - Dildor Ogachabegim. [1, 32p] Humayun had a better knowledge from his youth and before heading to the throne, he had a clear understanding about battles and state affairs. When his father was alive, he participated in the battles near the Panipat and Qanva and got much experienced. He controlled the government in the regions of Khisor, Sambhal, and Badakhshan. [2, 77p] Before his death, Babur made a will to give the throne to Humayun and it stored in the memory of Gulbadanbegim as: "All of you know that Humayun is in my place, and his rule was discriminatory. And be in accordance and peaceful with him". [3, 112p] Humayun Mirza sat on the throne after four days of his father's death Babur, on December 30, 1530. [2, 77p] Humayun was inherited a great but still the bulwark state. Over the same period in the North of India, there were inequalities caused by feudal social inequalities and ordinary people against the growing discontent, and Afghan commanders had struggles for the throne. In addition, when Humayun sat on the throne he made a plenty of mistakes due to his inexperience and stiffness. [3, 113p]

2. THE ARCHITECTURE OF CITY DIN PANAH

Humayun's most splendid architectural project - located in Delhi is one of the religious buildings in the city of Din-Panah. Kwand Amir explains that the king in 939 Sha`ban was in Gwalior, then he announced a plan to build the city to the officials in Delhi. He explains that this is the city of magnificent palaces, gardens, and "this city which should be an asylum for the wisemen and refuge of the watchful and vigilant people, should be called Din-Panah". [4, 59-60p] Humayun welcomes the idea of solidarity and Maulana Shihabuddin Ahmad Muimmai approves in his records as: "Shahri Badshah Din - Panah (940 y. /1533-34) [4, 60p] and this highlighted the need for the immediate implementation of the project. [5, 134p] Ram Nath wrote: "Until now, scientists of the Old Fort in Delhi's Qil'ai Kuhna mosque gate were not Humayun's architecture period but it was in the hand of Sher Shah architecture which was the governor of the city. However, we must analyze these buildings, monument and know whose architecture was appropriate". [5, 136p] While ruling Sher Shah during the years of 1540 - 1545 built a number of architectural structures. The most important architectural structures built by Sher Shah was built in Fort, but the location of this Fort was not known and there where different expectations. Ram Nath in his "History of Mughal Architecture," analyzes the shelter and its surrounding structures. According to his analysis there are comparisons of the three most important literatures belonging to the same time period. The first literature, Abbas Khan Sarva's "History of the Sher City" work will focus on the analysis when such writings: "Previous Yamuna River is located not far from the capital Delhi, Sher Shah demolished and re-erected in front of the shores of the river have been ordered to continue. Two forts must be built in the city for small fort officials, it was necessary to build a mosque in the Fort. Ornamental decoration of the mosque was consisted of gold, turquoise stones. But it was not the end of the city because the city was not surrounded by defensive walls. Somehow, Sher Shah died". [9, 419p] The second publication, Abdullah's "History of Davud" and then: "Sher Shah 947 (1540 y.) Lead the way from Agra to Delhi, destroys Alauddin Khilji's Fort which was located in Siri". [10, 477p] The third source, Abul-Fazl's "Ain-i-akbari" provides the following information: "Sher Shah destroyed Alauddin Fort in Delhi and built a new city". [11, 279p] Based on the above data clearly shows that Sher Shah didn't destroy Humayun's city but destroyed Alauddin Khilji's Fort. However, there can exist a question, where is the Fort of Sher Shah for officials? The answer can be found in the book of Mullah Abdul Qadar Badaoni's "Muntakhabu` t-Tawarikh". In this work it is written: "When Sher Shah went to Delhi, he destroys Alauddin`s Fort, and built his city in the middle of Firuzshoh's

Kotla city." It is possible to conclude that the information that Sher Shah built his fort "Shergarh" located between Humayun's and Firuzshoh's Kotla and Sher Shah didn't destroy this city but he destroyed Alauddin's old Fort. [5, 138-140p]

2.1 Three gates of Din Panah

There were three gates in Humayun's arch and the gates were: in the north side Talaqi gate, in the west side Bara Gate and Humayun Gate in the south. The gates contrasted with their art forms with each other. Talaqi was three-storey round in the form of the gate with the defensive walls of the base, which had a very majestic and beautiful nature. It mainly consists of long historical hall door. Smooth paths can be accessed through the upstairs bedroom. Two to eight leaves on the side of the gate were decorated with stylized lotus blossom ornament. Ornamentation above the two columns on the porch, and the hill the gate in line with these two open gates were built on the terrace and it shows that they used very good taste, and advanced architecture. Mainly the gate was decorated with a red stone arch over the corner of two walls covered with smooth black stones and lily flower made exaggeration. In general, in decoration in the gate there basically used two types of red sandstone, black stone, and white marble, green, blue and yellow used for patterns. Such elaborate use of color scheme of arrangement, was used in a variety of stone houses in different places depending on the vertical axis, and the horizontal axis of the gate, the construction style was not previously used in architecture in the Sultanate of Delhi. This was the completion of his previous style and had their own standards and principles which indicated the formation of a new architectural style. [5, 143-144p]

2.2 The Talaqi Darwaza

The most attractive part of Talaqi is that the gate erected a statue made of white marble lion's legendary character in a rectangle at the top of the gate. A glance into the lion symbol abstract animal resembling the shape of a horse. One belonging to the monuments of Islamic architecture in India, before the gate of the Chanderi built a statue of a lion in the way. But, like a lion in its natural form. Talaqi gateway was this mythical creature. This is because of Humayun's specific nature and his legendary passion for legendary things. There is no doubt that the gate did not belong to Sher Shah's architecture. Because, Sher Shah had a realist character, he did not believe in astronomy and supernatural things. [5, 145-146p] In addition, these Khwand Amir said that the construction was completed in 1534 by Humayun. [4, 62p]

2.3 The Bara Darwaza

The western gate of Din Panah, there is another gate, which called "The Bara Darwaza" was also built with red sandstone and white marble, black stone and the architecture has a simpler nature. The gate before the gap at the top of the parapet to ignore designed with different colorful patterns, is almost magnificent gate, was built as a Talaqi Darwaza. However, it was built with the circle on them, on the walls of the protection of the pivotal six-cornered "chhatris". Chhatris opens a small resort on the porch decorated with blue tiles. The gate is covered with white marble columns on the part of the two described in the corner of the lotus flower. It decorated with flowers around the black stone with six-sided input. Bara Darwaza built on the architecture of the old architectural style in stark contrast to the gates. These gates were used in a variety of architectural styles depending on the use of new stones, belonging to the newly formed Humayun's architecture. [5, 146-147p]

2.4 The Humayun Darwaza

The third gate, that is, on the southern gate of Humayun in architectural style of the previous two gates method, as well as a specific project, like awnings, as well as with their green tiles indicate the different style. Inside of the gate consists of three floors, each floor with living room, hall and corridors and stairs connecting them. The walls of the gate made of crushed stones, but it is clear smoothed with heavy stone chapel. Arabic verses from scripture were written in the western part of the gate but it has not been saved now. It is remarkable that the Talaqi gate was built of the square white marble and the statue of the elephant. In general, Humayun Gate was the last built gate among three gates, his use of color depending on the position and style - one of the main, indicating involvement above the gate. None of the three gates above is from the Sher Shah architecture. This fine art used in the gates only belongs to the Humayun Mirza. Gates which were built in Din - Panah began a new architecture specifically from the great and long development cycle. [5, 147-149p]

2.5 The Architecture of Sher Mandal

A remarkable monument from that era, this is the Sher Mandal headquarters building in the Old Fort on top of the south-eastern part of the old mosque was built next to the castle. [5, 150-151p] This two-storey red sandstone building, the construction of eight angular shape, and its architecture developed from Timurid and Safavid style. [8, 38p] The downstairs entrance arch was built and it is still a mystery in the end. According to Ram Nath the bottom floor completely covered the gap, it can be built but the gap between the room. [5, 150-151p] The first floor was built by eight niches. In addition, familiar to every corner of the small decorative carved a niche in this building gives a special taste. The building was located in the south-western part of the stairwell and it was very uncomfortable and slightly to build. The width of the stairs step was very short (15,24 cm.) the height of the staircase was very high (30.45 - 38.10 cm.). [5, 151p]

The second floor of the building was also as first floor. It was built on each side of the porch, as only columns had a much deeper impact. Two columns on the lower part of the decorative side of the two-pointed star red marble and decorated with white marble carved ornamentation. The intrados of the arches have geometrical designs inlaid with white marble. This inlay of colored stones is more emphatic than the types at the darwazas of the Din-Panah. [5, 151p]

The interior of the building consisted of one-room, four-hand pass to wide shelf, and they were connected with one another on the outside of the chapel. Rectangular scheme, four connected side by the half-domed ceiling, and it shaped architecture. [5, 151-152p] The inner dome and columns of the complex belongs to the Timurid architecture. [8, 38p] The interior was built adorned with magnificent colorful patterns belongs to the Muslim and according to its architectural style and decorative style. It is clear decorative building, a building that is fully completed. And it re-built after a certain period of time, without doubt. Because, the integrity of the building method and materials used, and the color of wormwood were completed and cases showed evidence of this. [5, 151-152p] Eight points at the top of the building, "chhatri", a small domed roof was built from the architecture of the Sultanate of Delhi in India. That style was welcomed by the local architectural heritage and used widely by Baburid`s. [8, 39-40p] Chhatri had 6.25 m. landing slots. Eight maids dome installed, the distance between the column was 2.64 m. This is a rather broad view of the terrace. The remains of the semi-circle-shaped domes of wormwood, which in this case was shown in this color before. [5, 152p] The Sher Mandal has been generally identified as Humayun`s Library from the roof of which he fell and died in 1556. This, in its turn, will require all to the same period a consistent analysis of literature. For this purpose, the analysis process begins to learn the details of Muhammad Kwand Amir, in his "Qonun-i-Humayuni", which includes work until 1534 and has not been said about this terrible event. Next in the literature of Javhar Oftobachi "Tezkerah al-Vakiat" there was written only about the death of Humayun and the book does not provide any important information. [12, 120-121p] There is not any exact information in the work of Gulbadan "Humayun-nama". The data shows, Sher Mandal is not in the palace, and was reflected in an incomplete state. In addition, the old fort and its buildings were not built by Sher Shah. Somehow, religious refuge and fortress built by Humayun discussed above. Somehow, in the same building you can watch the stars in the open sky without any hindrance. This building served as an astronomical observatory. In our opinion, as Mirza Ulugbek built his observatory in Samarkand, inspired by this idea Humayun trying to build an astronomical observatory, and followed the same structure might be built to carry out its purpose. In addition, we know that imperial Agra Yamuna Observatory was built on the left bank of the river. The Observatory is located close to its Kachpura Mosque, which is opposite the Agra Fort. Now, this is the place Gyarah-Siddi (on a staircase) has been referred to by name. However, due to time and emptied villages in the central core of the building, almost nothing has been saved. [5, 158p] Agra was seen from the Observatory, Humayun had no stranger to build the observatory. Sher Shah, who never believed in abstract things he only believed in real life. Accumulating the above information, we can say that Sher Mandal in Din – Panah was observatory of Humayun, and within a certain period of time after the death of his it served as a tomb.

3. CONCLUSION

To sum up, Humayun`s extraordinary philosophy has been developing in India, and his philosophy was different from Baburid style. As evidence as its writing in Humayun`s memoirs "Humayun-nama" we can say that his philosophy was standing up compare to other rulers. Nevertheless, even though, his architecture was different, but it still could remind Timurid traditions. For example, we can see this relevance in his mosque that he built in Kachpura valley. As the mission of this report, was to identify the misconception buildings, called "Din-Panah", and its three Gates and building Sher Mandal, as investigations has been conducting, we came up to the point that Sher Shah could not built these kinds of buildings because he was strongly believed in Islam and he did not believe in extraordinary things, besides, Humayun was broad minded and only he could build these masterpiece buildings.

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