The dissertation analyses how architecture represents sacred realities. The main focus is on the architecture of the Timūrids as an instrument to legitimize extreme and universal power. The four-īwan plan is examined as a dynastic architectural tool marking the centre of the world, from which power spreads along the cardinal points to all corners of the macrosomos. Examples of Timūrid mosques, madrasas and tombs are used to illustrate this approach. For the first time, the four-īwan plan has been discussed in terms of the hierophanic and architectural palimpsest.