



**ISLAMIC ARCHITECTURE FROM MANIFESTATIONS AND NARRATIONS
PROSPECT**

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ABSTRACT

Islamic architecture definition and this word is right or not, is a basic question in today Islamic countries. In Muslim's holy book "Quran", there is not specific instructions about architecture. In this article, objects has assessed about quality and quantity of ideal architecture that has indicated in islamic manifestations, narrations and encirclements directly and indirectly and has extracted principles amount of them by using historical interpretative method. It is hopeful this article be helpful for designing architecture in these countries.

1. INTRODUCTION:

The attainment of ideal construction in a residential building requires observance of the low that can make it ideal. Ideal construction, land prosperity and good neighboring are positive points in constructing. Suitable region and good neighbors are valuable parameters in estate and home choice and nonbeing overlooking and home private limits are mentionable points in Islamic Iranian culture. Being noticeable cities and making beauty view are Islam prophet's advices.

The relationship between home and yard expanse and having good neighbors

were mentionable points in narrations and encirclements. Existence a small home with a small yard or nonbeing yard are home limitations. Home overlooking and non—overlooking in today architecture is so that home had called as secure limit in narrations and encirclements.

Etymology concepts about permanence and resistance of these principles has considerable important in Islamic texts. Because it can become useful for enforce architecture's islamic identity. In this study, the homeland most islamic

attitudes in architecture become etymology by using historical interpretative method.

2. PAST-BACKGROUND REVIEW:

Done investigates in islamic architecture were about west in big and luxurious home from islam point of view and islamic ideal city book is one of the written investigative in this area.

Generally, the functional investigate at this domain that can be pioneer for today architecture hasnot been edited.

3. METHODOLOGY

This study uses historical interpretative method and studies numerous relational texts and collects information liberality and classifies related cases, then by interpreting and analyzing them has attained ideal solution in architecture design.

4. Islamic city's view:

About islamic city must be pay attention to two useful points:

4-1. Making buildings goals:

In islamic society, various buildings has made for different goals. Personal buildings and popular places are consist cultural, religional, healthful, service and management public centers. Existance personal buildings is useful because of cool and heat guarding, residents health, provide singular freedom, saving mental and trusty identity and in general, it can provide rest and calmness.

Knowledge and culture development, saving and to advance religious rituals, development and saving health, providing services to people, managing society and saving islamic goals are profits related that must be indicated in city's popular view buildings. For achieving these goals must be pay attention related foundations and rules. For example, in establishment personal buildings must be pay attention dominant rule.(everyone is dominance own belongings).

It is an axis for provision personal freedom in personal life. If this rule becomes harmful for others (for example, neighbours and passengers), non-harm rule is proceed and privates its effect and limited personal freedoms.

However, for making religious places must pay attention to « necessity curtsy religious slogan» rule and respect insulting rule to religion and time and place related to religion.

To operation popular places, to respect male, female, child, youngster, adults and oldster is necessary. Thus, in providing buildings and provision health-welfare possibilities must be save stranger male and female bounds and must be pay attention to male and female non-chat principle even establishment and installing elevators in high buildings must be designed so that

does not be an empty and closed room for stranger male and female.(3)

4-2. Buildings shape:

In Islam's view, there is not similar and specific shape to make buildings at all times and places. It is better that these buildings make on time and place conditions and provision Islam's goals. Thus Dear prophet says: Make your cities in good position and grate view so that it be noticeable and has grate view.(3)

5. Ground making habitable:

Group living had emerged cities and cultures in history by the time. Making habitable ground and good neighboring have spiritual value in narrations and encirclements.

Emam Sadeq said: kindness toward one's relatives and good neighboring, make habitable ground and to cause longevity, too.(5)

Dear prophet says: ground is God's own and creatures, too. Everyone makes habitable the wasteland, it is own.(6)

Dear prophet says: if everyone does three tasks with God's trust and God's account, honest God must help him/her and extend his/her daily: attempt to free slaves and marriage, making habitable the wasteland.(6)

5-1. Neighborhood realm:

To take place residence or estate in a good region and good neighbors are home

important points so that they called human's value and happiness and longevity.

The relationship between home extension and that yard, with good neighbors are noticeable.

Dear prophet says: fourty home from every side (forward-backward-right-left-up and down) are neighbors.(5)

Moslem's emir says: home value is related to extensive yard and humanitarian neighbors and being in a good region, extensive environment and good neighbors to cause home daily.(9)

Dear prophet says: good neighboring makes habitable cities and to cause longevity.(6)

Dear prophet says: the neighbor must be known before buying the home and the fellow traveler must be provide before journey.(6)

Dear prophet says: good residence and neighbor and tame horse to cause human happiness.(6)

5-2. Good region and neighbors:

Moslem's emir says: home value is related to extensive yard and humanitarian neighbors and home daily is related to that good region and extensive environment and good neighbors.(9)

6. Extensive home and extensive yard:

A small home and a small yard or nonbeings a yard are home limitations.

Having extensive home and extensive yard solve some life problems. Some encirclements topics are as emancipate way and universe plenty.

Emam Sadegh says: having extensive home for a person and his/her family' capacity is one of emancipate ways.(4)

and he says too: the home is ominous, when it has a small yard, bad neighbors and defects.(7)

Dear prophet says: good wife, tame horse and extensive home are universe plenty's. However, the world has not plenty.(8)

Dear prophet says: three things are universe plenty. However the world has not plenty: tame horse, good wife and extensive home.(6)

6-1. Correct operation:

Emam Reza bought a home and ordered one of his friends relocated at home and said: your home is very small. His friend said: my father had built this home. Emam Reza said: if your father was ignorant, do you want be as him?(5)

6-2. Suitable application:

Suitable application spaces and operation them usually had discussed in architecture, but in narrations and encirclements, if spaces introduced against religious law that home must be ruined.(5)

EmamKazem said: God can destroy every home that to revolt till the sun shines and pures it.

6-3. To act greedily:

Wasting in making buildings from Dear prophet's sight is greeting that to cause non-operation building.

Dear prophet says: you make buildings but don't resistant in them and supply things but don't eat them and have wishes but don't achieve them.(6)

6-4. Home limitation:

Being noticeable narrations and encirclements about personal limitation and architecture's gentility and non-gentility too in narrations and encirclements, home had colled as safe limitation and tyranny. soenter to it beats one's limit.

Dear prophet says: home is a limit and a harem. If a person entered your harem tyranny kill him/her.(6)

7. Home standards from islam's point of view:

***Building strength:**

Building strength, standard construction, fit height spaces and entrance fitting spaces are mentioned in narrations and encirclements.

Dear prophet says: indeed the God on high likes whenever you work , so you well-made and stable it.(8)

***Balanced roof:**

Emamsadegh says: make home's roof in fit size, 350 centimeters. Because further that is devils place.(5)

*Cleanness and expanse:

Emamsadegh says: having a goodliving room and expensive outset and clean bathroom and W.C is human happiness.(9)

7-1.Road block:

Building development and to advance become prevented from islam point of view.

Dear prophet says: prevente building development in moslem's ways.(1)

Emamsadegh says: if a person makes a wall in people way, he/she must return to first place. How do they add to their home that is not their own? And for who put it?(1)

7-2.Distroyed home:

Residance at distroyed home for its residentsisnot good. Because it has not safety and God doesn't like residency in that home.

Dear prophet says: God doesn't like a person who lives in distroyed home.(8)

Conclusion:

Generally, with considering and analyzing mentioned texts and narrations, we can achieve these results:

*There are some suggestions about architecture in islamic texts that mentioned bellow:

- Home's ground must be expanse as possible'

- Attention to human scale, spacially in roof heigth and prevante of roof high that become adviced.

- Regard neighborhood rights, citizenship and regard standards are necessary.

-Attention and making ideal social region in neighborhoods and region.

- Attention to aesthetics principles with building strength.

- Attention to ecology in architecture, to result in nature richness in environment

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