

## **Evaluating the effect of physical elements of the mosque from the concepts of wisdom and philosophy**

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### **Abstract**

*Architecture of the mosque as a Muslim place for worship in the Islamic religion, and according to historical periods, its formation of the building, always has been followed physical certain principles related to its period. From the beginning, the purpose of religion was looking for an environment that gathered its followers there, and this gathering is followed by worship and also for social interaction and unity of the Muslim Ummah. Islamic mosques are perfect example of religious art whose purpose is to create a spiritual atmosphere for worship and praying to God. Islamic architecture is one of the largest art facts in the body of material and always has had a great wisdom throughout history. Human naturally intend to beauty and innovation, we must try with rely on experiences, thoughts, aesthetic spirit, manifestation of spirituality to achieve a creation of full concepts and spiritual concepts in construction the structure of material. Philosophy analysis that forming elements of the architecture of mosques and searching the meaning of structural and decorative elements in this art lead us to Islamic architectural features and its differences with other cultures. Hence, this article examines the impact of structural elements of mosques and the amount of creating of spiritual sense as well as other evaluation factors affecting the architecture of mosques which is done through information taken from documents and library resources as well as its analysis was based on descriptive analysis. The results of this study focus on the influence of Islamic-Iranian architecture from the wise and mystical approaches which stably keeps the spirit of Islam in itself.*

**Keywords: wisdom, philosophy, mosque, Islamic architecture.**

### **1-Introduction**

Mosques in Muslim's view have high position and that is why the heart of the Islamic cities and the most important and the best places is provided for mosques. With the arrival of the Islamic religion to Iran, Islamic spirit infused in Iranian body of structure. School and Islamic Thought was carrying the message of worshiping in the presence of creator of the universe and therefore can be searched the design of perfectionism in the art of devotion and Muslim artist has been used his thoughts to express this fact. Islamic architectural elements include the dome, altar, finials and so on, which each of them send a message to audience and in addition to formal beautifying of space plays an important role in enhancement of the quality of spiritual worship space. These are all symbols that are in a position to meet God and has declined from his rank to express a transcendent meaning.

### **2-Review of the literature**

In connection with the researches which is done on the issue of the research could be noted numerous books in the fields of philosophy and Islamic philosophy and also its architecture. Analysis of Iranian mosques book written by Doctor R. SHATERIAN is a perfect example in the field of identification and analysis of the Islamic mosques from the beginning until now. Doctor Pirnia publications also can be considered as complete reference for Islamic Iranian architecture; on the other hand, in recent years a large body of articles and books about concepts and meanings lies at the heart of Islamic monuments has been written and published in prestigious publications.

### **3-Research question**

With regard to the role of Wisdom and Philosophy in the formation of structural elements of religious sites, particularly mosques, wisdom impact on the elements has great importance and necessity of doing this research is two-fold. According to studies on the subject of Wisdom and Philosophy of structural elements of mosques, investigations have been conducted about its components. But what we are seeking in this study, is that is structural elements of Iran mosques have been affected from philosophy and wisdom? And also how these philosophical and spiritual concepts have formed in architecture format?

### **4-Research hypotheses**

Certainly any Iranian person, according to the mental image of their country's civilization and architecture and early studies in the field of Islamic and Iranian architecture finds that formed architecture in all periods has been formed based on values and specific spiritualities of its time and thus providing a hypothesis would not be so difficult. In providing a hypothesis and proving it in summing up we can say that architecture of Islamic mosques especially Iranian mosques completely was influenced by the philosophy and religious principles and therefore are formed in the form of brilliant manner of Architecture.

### **5-Method**

In explaining the research methodology as well as introduction of population and resources used in this study we can say that data of this research have been collected through study of libraries documents, Internet and theses and articles and by analyzing this information by descriptive analysis method we examined this scope of the study.

### **6-Position of wisdom of Islamic architecture**

Spiritual teachings and cultural beliefs are underpinning of valuable and dynamic architecture. Hence recognition of the glorious achievements of Islamic architecture without the knowledge of intellectual foundations and social infrastructure will not be possible. Those who are unknowingly considered Islamic architecture independent of spirituality and wisdom, unconsciously blocked its progress and excellence way.

Islamic Architecture wisdom is a level, where answers to material and spiritual needs in the same way. Seyyed Hossein Nasr in the expression of the concept of Islamic philosophy, writes: "By these definitions that Mulla Sadra's said in Epistles book, wisdom is a pure rational knowledge that changes your knower in the process of gaining knowledge in a way that is laminated into rituals that cosmic hierarchy will reflect in it." [6]

"This level that Mulla Sadra calls it as wisdom, a position in which man is made worthy of creating architecture or any other work of art and whatever creates is full of clear and appropriate responses to the material demands and spiritual needs. Islamic architecture is a result of spirituality that with the help of the Clear thinking of architects of the Islamic countries that gradually flourished; as far as reached to the highest degree of prosperity and preparedness in Isfahan school, a degree to which it can be mentioned as manifestation of the wisdom of Islamic architecture. The wisdom of Islamic architecture led to the institutionalization of traditional that turned the architectural monuments of this age to eternal and unwavering remembrance". [1] What is now referred to as Islamic architecture, is continuing the traditional that be able, relying on spiritual teachings, to reflect pure Islamic wisdom with body language in the physical body of netherworld. Spiritual teachings and cultural beliefs, are infrastructure is based on a valuable and dynamic architecture. Hence recognition of the glorious achievements of Islamic architecture without the knowledge of the intellectual foundations and social infrastructures would not be possible.

Hence in identification of any architectural monument should be noted that on the one hand spiritual concepts governing on the designing of manufacturer of physical characteristics of the final building and on the other hand each built space, in the form of the society is representing the diversity of recognition and presuppositions of design. Therefore, the cultural principles are the shaping ground of buildings and the main elements in forming spiritual concepts in physical body of architectural monuments. Islamic Architecture wisdom is a level, where answers to material and spiritual needs in the same way.

### **7-Architecture of Islamic mosques**

Religious from ancient times until today has always been one of the most important building elements of Iranian identity. Facing Iran with the modern world and the conflicts and confrontations between tradition and modernity, more than anywhere else in opposition to religion and modernity is manifested. This contrast has been created awareness in both groups: fans of tradition and modernity. Since the founding of the Islamic mosques by the prophet Mohammad (PBUH), not only have changed mosques in form, but also have been changed in terms of social and cultural and a new identity has been created for them.

"Islamic architecture is one of the biggest manifestations of art truth in the body of material. Islamic architecture as one of the largest branches of Islamic art has been able, to naturalize a large part of the art features during the time and different periods. Historically, architecture is the first art which is able to adapt itself to artistic concepts, shall be used by Muslims. Welcoming Muslims to this art led to many years as the only Islamic art to insert religious

concepts of Islam. This has continued in the minds of most people that with hearing the words of Islamic Art, the first thing considered is, Islamic architecture ".[5]

The architecture of mosques, demonstrates such glories that reflecting full taste of aesthetics and cannot be have a source unless religious faith and divine inspiration. In the architecture of mosques, Stucco , thresholds, Mosaic faience , which are elected based on the symbolic meanings of each of which and people sense of beauty. Iranian architecture has never been empty of meaning and has always been connected inextricably with Islamic architecture in a way that Islam and Iranian architecture move in the direction of a bilateral perfectionism. The impact that Islam has on Iranian architecture in fact, is the injection of the spirit to foundation of Iran and Iranian architecture, by using a series of Islamic concepts such as return to the principle of unity and the use of symbolic arrays, has been included with itself a reality as the origin of life when creating buildings such as mosques and holy buildings. The mosque is the place of a set of arts which are examples of intuitive arts. In other words, in the mosques not only meet religion with art but also the most important aspects of Islamic art, are the architecture of mosques and its distinctive features. This artistic effects include architecture, Stucco, thresholds, Mosaic faience , Stalactite work, calligraphy, space layout and ... Since art is mixed with symbols and symbols make up the nature and essence of art. Mosque building is in a way that makes it easy the human prays, immense period of Arches and Columns divided continuous space to such same pieces which makes it easy to achieve spiritual state. Mosaic faience which is one of the best examples of Islamic architecture in mosques with enjoying the beautiful and varied colors, creates the link between the sky and the mosque for the viewer. Using the verses and arabesque designs in the inscriptions of mosques give identity and meaning to the places. All domes, minarets, the sanctuary and arches in forms or inscriptions and tiling and plaster to one axis and all finally ushered to one point. Motifs, shapes and colors in architecture are a clear indication for induction of hidden meanings and the audience through attending in architectural space achieve to an intuitive understanding of the meanings. Located mosque among urban and especially residential areas, establishes mosque identity relationship with public. Religious monuments are one of the most basic elements of texture, and shape, and the form of cities and still they are.

### **8-Philosophy of structural elements**

Iranian architecture, is one of the richest examples of local architecture with formal and liturgical noteworthy achievement in the world, that in the passage of the Islamic era became to one of the successful examples of conceptual architectural, spiritual and mystical that at the same time the influence of body and architectural form as the container place where is the effect of the culture of the community and are effective in representation of these concepts and meanings. Elements in the Islamic era, was considered the main elements of the mosque, once there could not be reached to such a development. Many of available elements in the Islamic mosque are Sassanid architectural elements that were used after the arrival of Islam in the mosque. An architect in finding an idea of the design process and how to implement is in trying to searching a quality that more than anything rely on promote the presence of citizens in various parts of the mosque and during all day. The mosque which is the part of life of urban areas and different parts of it with high flexibility provides sufficient areas for different activities and diverse needs of citizens. A strategic issue in the mosques is that how we can design a mosque in addition to all the physical features enjoys a kind of spirit and vitality. Muslim architect always tries in the mold of balanced form, while the diversity and dynamism, to portray the prospect of intellectual and ideological foundations, provide context

of extrasensory perception and interpretation of concepts and take the pariah and alien human to his purpose resides. Unity and manifestation of presence of a creator into the fabric of the physical body, are known as one of the key factors in shaping spiritual identity and divine Culture. This concept is based on the principle of unity in Islamic worldview, was the creator of originally movement from diversity to unity. This important issue led architects to create works that to be manifestation of monotheistic thoughts and supernatural and belief in one God. Manifestation of mysterious nature, the facts and the signs of God and Divine notions in mosques, are manifested in the symbolic features of elements such as domes, bedchamber, court, niche and minaret.

### ***1.8-Entry***

"Door is the first entrance element to the mosque which is the way To Kingdom of God, philosophical pattern is in the pathway to get from one world to the other which is more from concept of time and distance; hence gates of heaven, it means the solar revolution doors, are opened doors on time or distance. [4] " Door in the so-called mystical is the manifestation of study and past actions and prowling in the way towards God and obeys from rules of conduct and self-sacrifice in the God way. Bab al Abwab also is one of the mystical interpretations and it means repentance; because repentance is the first things that people reach to god by it. With the arrival of prayer time everybody from each grade and class enters to mosque and this entry is the symbol of movement from diversity to unity. [4]

### ***2.8-Niche***

"Niche," is the place of war with the soul and is heart of the mosque, and is heart of the city. Because prayer is war with the soul and niche is one stair at down and also is the center of architecture in entire Mosque building. The figure of niche with its arches is the symbol of sky and its surface with its bezels reminiscent of the fatal world. Niche on the qibla wall has been prior to all elements. The most central part in architecture of mosque is niche. This term means the place of war and jihad. According to Raghīb Isfahani in *Almfrdat*: because niche is the site of a battle against devil and passion is taken this name, but niche is not only is the site of inner warfare but also is the safe haven and the site of conformity of soul and spirit and factor of making a balance between prayer and hearts.

### ***3.8-Arch***

In the culture of architecture, arch are said to be those curved lines that are allegorical for circles and circle is an allegory for the integrity. Arch lexical similarity means architecture with heritage, appreciate and value is in Persian language that all of them means to holiness, joy, high and purity and show sanctity and elation of architecture. Some mystics consider heaven as universe body and soul flow in heart and finally the essence of God.

### ***4.8-Dome***

Basis and implementation of the dome from lower cross-section to the apex of the dome, the natural and the spiritual movement, shows faithful human bondage towards worship of God and the culmination of worship of God. The main existence causes of dome, is symbolic performance, not merely religious symbol; because dome itself in association and integration with religious areas have been had very well influential and practical role over the time. It is the symbol of sky and its center and is the symbol of world axis that associated all levels of existence in the universe with God. Dome is symbol of reaching to unity from diversity and

with a look to the meanings of Allah, prayer and worship is formed in the mind. According to Nasr, outer shape of dome is the irony of God beauty and minaret is a symbol of divine glory because Iranian arch moves to upward and flames toward sky and transcendental affair. Also "traditionalists believe that the dome in Islamic architecture is manifestation of beauty traits and divine glory, allegorical symbol of the principle of diversity in unity and unity in diversity, the heavens (universe marquees), tree (green crown) and the Kaaba". [7]

### ***5.8-Minaret***

"Minaret" is one of the special structural elements in Islamic religious monuments which have been ancient history pre-Islamic Iranian architecture. About the origins of minaret formation is provided different opinions. In Islamic architecture also the use of minaret element have had serious importance as far as this element on the side of the dome and portico are as the most important and the most common symptoms of city that have been used in order to introduce the mosque and Islamic center. Minaret displays human existence center, displays promoting levels that adds to the material existence of man spiritual depth or height which otherwise human would be two-dimensional one. From the visual aspect is human representative; a determined feature that among the creatures in the universe stands up vertically. From inner aspect is reminder of human soul that can return to his origin. Minarets with a height taller than the dome, notice the look upward and creates a link between heaven and earth and induces greatness?

### ***6.8-Porch***

Porch is located at the center of sides and a large porch is covered it and created a shady space. Porch leads to the courtyard and both of them beforehand on the forecourt dome. Porch in mosque in terms of semantics has common connection meaning with bowing in prayer, both enjoys from intermediate and relevance. Porch makes communication of two continuous space with each other, courtyard of the mosque is considered as outdoor space and to continue the process of hierarchical movement and form should lead from open space to semi-outdoor space eventually lead to the indoors.

### ***7.8-Decorations***

Decorating is expression of sanctum sense and increasing meaning that is rooted in the depths of Iranian and Islamic culture. Decorating is an integral and major part in Islamic architecture and perhaps there is less religious building that doesn't have any decorative in it. From the second and third centuries AD, during the Seljuk period richest designs and decorative forms in walls and coatings, roofs and minarets was invented. But the main thing about this one is uniting structure and decoration in building, so that the decorations are nothing but itself and its extensions and this also contributes to the strength of the main building. Principles in creating decorating are very different and quite are dependent on artist's genius, creativity, taste and artistic ability which in each region was role taking according to local and environmental factors. Artist According to the available plans in your life location influenced by climate, culture and religion, changes and innovations in design has created and implemented. Perfection geometry of this architecture by using key shapes as sub roles, with the development of their creative nature, tends from the unity to the multiplicity and after circulating audience in its diverse garden returns to the waited intrinsic unity and comforts in his unitary gravity. Light in the meantime, plays its wisdom role with its living advent. Perfection of color and hugging with light will be hundred times.

### **9-Wisdom of mosque architecture**

Architecture is one of the Islamic Arts that is placed characteristics of Islamic identity in itself. In Islamic lands, has been built houses in such way that be suitable for human's short life. For the Architecture of the houses is notices more on logical functions than its immortality issue and perhaps for this reason that homes and houses from last decade's remain less than now but they are few numbers which are protected from intellectual aspects, like the house of Hazrat Zahra (AS) in Madina or the house of Imam Ali in Kufa, which still its govern spiritual wisdom on the building cause its survival. But houses of God were apart from this topic. God is immortal, so his place of worship should be immortal. That's why in "Islam has been given more attention to architecture of mosque and the building of the mosque was made up with most beautiful arts. [2]

### **10-Wisdom of components in the mosque**

Attraction azure color, strong curvature of anticlines, regularly mirrors that bring out the building from direction and illuminated walls with words that in the portal like another universal and ... all of them express supernatural nature in nature. Islamic art is a combination of intuition and ideas; being quality is manifested in the face of phenomena and in a word, this is the love that creates art.

Mosque building is designed and built in an excellent and spiritual way. Floor of the mosque with the most beautiful and best stones, is paved and the use of decorative mosaic tile, seven colors tile and enamel and apply beautiful stuccos on the walls of courtyards and bedchambers are reminiscent of paradise of God. Beautiful carpets with magical colors, adorning the interior of the mosque. Employing the best decorations in the niche of mosque, foremost part of the building toward Kaaba shows its importance. Bring Quranic inscriptions to be very effective with Kofi lines, and copies which in the mosque azure atmosphere invite eyes to calm and are the means of the manifestation of the inner meaning of the mosque. Inscriptions always reminds prayer man in remember of God and manifest the true meaning of the Holy Quran in his mind in order to understand power of unique God. Historic mosques is designed in such a way that if a preacher go up the pulpit and speak with a normal voice all they would be heard and do not need audio device. No need to display a voice for outside of the mosque. "Figured inscriptions" which is located on the inner wall of prayer hall or around the niche not only reminds to believer man its meaning of words but also noticed him/ her with weight (rhythm) of shapes and its spiritual images and with glory and power of divine revelation.

### **11-The effect of structural elements of architecture**

"Muslims should be placed in an environment where they feel comfortable and relaxed as the mosque environment due to its silence is preferred from everything that is fleeting ". [3] Human relationship with the environment around him is a function of his multiple senses system. Human feeling of space is closely related to reception and his sense-perception that they are very close in response to her surroundings. Human being has a motor abilities, visual, and tactile, temperature, etc. that may be controlled or strengthened in exposure with a building through his environment. Aesthetic topic is also achieved through visual, auditory, olfactory, tactile understanding of environment for human in terms of aesthetics, form and function, sensory and vivid appearance of an object that is exposed to the audience perception and judgment, form and function means processing of shapes and volumes in such a way that

fit in with the idea of plan according to simulate the shape of the building according to the form and function depends on various factors.

### **12-Conclusion**

Islamic art features consistent with the spirit of Islam that is monotheism; and that this feature can be found in holy places. Therefore recognition of the glorious achievements of Islamic architecture without the knowledge of the intellectual foundations and social infrastructure would not be possible. Through analyzing the constituent elements of the mosque, which have divine means, the entrance of mosque which has the highest sense of invitation. Dome of the mosque that is the main structural elements of the mosque and is the symbol of reaching from diversity to unity and evokes ascension to the right. Mosque is the most important architecture element of Iran after Islam, should be analyzed in order to understand the spiritual sense in the sacred architecture of mosque sand in the domes and minarets of mosques as the most important and most prominent architectural elements and the results were obtained that the individual characteristics and quality of the physical elements in inducing the sense of spirituality has an impact on the people using of the mosques. Human with thinking on architecture building of Iran, especially the mosques has recognized the enormity of the current wisdom in the works and make sense how to shape the body.

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