Explain the Basic Concepts of Islamic Architecture, Based on the Verses of the Holy Quran

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Abstract. The Holy Quran, Allah is the best and the latest and greatest jewel precious remains of Prophet Muhammad PBUH Islamic and boiling springs and boundless ocean facts. Islam is a religion of divine right and the last and the most complete and best religion in the provision of human happiness building Supply, worldly and otherworldly religion and most comprehensive in humans. Meanwhile, the Islamic religious schools in the urban environment of the maturing and compared to the theoretical concepts of learning are very positive and encouraging, on the other hand than the sum of individual congregations are intentional, so it cannot be indifferent to the various issues related to the city and architecture. School of Architecture and Urban Planning at the school is a belief based on theoretical ideas and so what is known as the Iranian-Islamic architecture and urban planning the one hand. Islam is rooted in the theoretical foundations on the other hand, rooted in long-standing culture of life in this area of the world. In other words, despite the ancient and historic landscape architecture and urban planning in the era before the advent of special concept of Islam and the teachings of the architects of this land have been spread after the of Islam in Iran using the principles of Islam, this concept has evolved and other effects. In this case, however, we must be careful that the foundations of two parts: the basic principles of Islamic thought and belief and minutiae behavior. Behavioral Aspects of religion and of course with no admission of fault is considered to be believed. Islamic architecture has features which are characteristic of Meta season and spatial meta-data. The architecture refers to the meaning and mystery of the world and received by all men in all ages and cultures and gives them influence. The present study sought to understand the concepts of explanation and understanding of Islamic architecture is based on some verses of the Holy Quran in this context eleven verses of the Quran is determined as follows: benefit determination set-O, a story or narrative, functional integrity, hierarchy, privacy and security, compliance with tunable size and proportions, clarity, unity, urban space, sacred geometry, contentment and satisfaction, interest in nature. Nature study, cross-sectional approach is based on inductive. By examining some of the original eleven verses using content analysis and extraction was proposed as the basic concepts of Islamic architecture.

Keywords: Holy Quran, Islamic architecture, privacy hierarchy

INTRODUCTION

In recent decades, the architecture of the "Islamic architecture" is mentioned. Note that this name cannot be all things listed in this article, given encompass. In this regard it should be noted Islamic architecture can be based on both phenomenological and idealistic views, including views reviewed and the impression it was obtained. Phenomenological point of view, is the phenomenon of Islamic architecture, with the appearance of Islam and spread in the Islamic countries and all buildings that were built in these countries have used in the past. Study Architecture in Islamic countries and the ways and methods of classifying and organizing trends and insights about the architecture and construction of all is "Islamic architecture". The idealistic point of view, the phenomenon of Islamic architecture in the world, but the basic concept is the basic message of Islam and the Islamic world and opened it. Buildings are made to
the extent that these assumptions are close or open it represents the number of "Islamic architecture" revered. The specific aspects of the architecture and its various only represent an attempt to achieve the goals or targets of their religion accept this. It follows from this statement that the building is not for us to define Islamic Architecture rather, it is the notion of Islamic architecture on which buildings will be tested and evaluated (Ranjbar Kermani, 6, 2003). In this paper, certain features of this architecture are the property of roaming Meta season, the mysterious meanings and refer to the official investigated. While this study has considerable similarities between Islamic architecture and all natural creatures as examples of architecture and the creator of the universe, which may be the best and most rational way of explaining the nature of the creation is eternal.

**EXPLANATION OF ISLAMIC ARCHITECTURE, BASED ON THE HOLY QURAN IN ISLAMIC**

Architecture is derived from the language of Quran and the depth and richness of Islamic civilization using soul spirituality. It is a sense that belief in Unity and belief in the teachings of Islam as the religion of Islam aesthetic ideas manifested in Islamic architecture. As religious ideals, values and different ideas to bring architecture create their own. Islamic architecture is typical of the architecture together with the Islamic teachings that the universe is trying Sghyrh that echoes the great scholar, the expression (p251988Bohumil Prochazka.). This definition shows, the architectural expression of Islam is one of the tools. Hence, the objective of Islamic architecture, reflecting on the place of God in the material world is the world.

**ELEMENTS AND BASIC CONCEPTS IN ISLAMIC ARCHITECTURE**

**1- HONOR SERIES**

Allah Almighty says in the Holy Quran:

Did you think that we created you in vain and that you will not be brought back to us? (Sura Moumnon verse 155). The supernatural creatures that once existed have not been vainly People and also each created for a specific purpose, and all extremities as a system controller that is targeted and defined structure around the core or center of the body, the Islamic architecture of the targeted and oriented in place and considering all the spaces around a center or axis tuning. For example, where a building is like building a house or inn is desired, the central atrium courtyard dome home, hall and so on, and in cases where a core considered a complex urban and bazaar Rasteh like neighborhood was the center of attention and all the spaces are to him. The point is that the axes according to the Center emphasize a goal, such as inns or Timcheh stock in order to concentrate on urban and religious site. The center axis of the string and beads gathered multiple spaces and are in the order of diffraction and scattering are prevented (Figures 1 to 3) (Bashi Blocks, 2008, 85).
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Figure 1. Part of a market Imam Khomeini Tehran with a central organization (Source: Sultan M., 1370, p 49).

Figure 2. Part of Semnan market with a central organization (source: author).

Figure 3. Part of a market-oriented organization of Shiraz (Source: author).

2- A STORY OR NARRATIVE

Allah Almighty says in the Holy Quran:

And certainly we created man from an extract of clay he then fertilized by the sperm and then placed in a strong position to form a clot gave then We made the clot into Mzghh and then made Mzghh the bones with flesh bones, then clothed the

We brought the baby to the creation blessed be Allah, the Best of Creators. (Surah becomes clear verses 12 to 14). Like all creatures in the universe that has been the story of the growth of the soil, maturity, and End Results (creation) are Islamic architecture, regardless of the type of story or narrative of life. In other words, all the events that occur in different spaces, the moods and attitudes that places at different times, planned and the last, the specific role for each space is intended. Such that each actor has decided to dress in a certain time, the scene was and plays their role, as well as a series of spaces in a building or in a position used by special order and plays their role. For example, if the input space is due to all the requirements of an input space as introduced by the privacy and public space, inside and out, in place and the music. It usually has a counter with hanging space and height for the introduction of entry and identity building. Adjacent platforms place for contemplation and pause and stop allowing the person to enter their permission. Special decoration of the door fit the style of the building. It is located on the back porch.

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or atrial the deployment of all human sense organs, such as the sense of sight, hearing, touch, smells, and so the person affected him to enter the new space provides. Play darkness and light, air and heat, away from the commotion outside, smell.... all in the interests of the unconscious psyche, has announced its entry into the Space and his mind from the busy world outside leaves. Depending on the context in which the person is scheduled to enter a home or mosque, with his passing the atrium and hallways, time and opportunity to prepare for entry into the new space provides. At the end of the trip and after psychological preparation for the arrival, he is the center and core of the house or the mosque's courtyard so the total space available to him favors. The new space also fit into the space associated with the premises. For example, to enter the hall or room, after passing through the yard and the coolness and tranquility of its greenery, have gone up a few stairs to the balcony find the change of mental fitness. Then turn to the right or left atrial and the other in front of the entrance to the room or hall. It also has the proportions and decorations to suit the space that is ready for the party gives more familiarity. With the opening in such steps the main axis of the hall or room, getting into space and suddenly the whole place at your disposal. In general it can be said regarding the story of the events that occur in the architecture according to the quality of place and time in Islamic Architecture of Iran. This is one of the most important factors affecting the individual's mental Meta season roaming the property and architectural forms (Figure 4), (Pirnia, 1992, 87).

Figure 4. The input path of Arab houses in Yazd (Sultan-zadeh, 1360, 60).

3- THE FUNCTIONAL INTEGRITY

Allah Almighty says in the Holy Quran:

Allah has promised the believing men and women to gardens beneath which rivers flow, and that it will abide clean and palaces in heaven of eternal and above all to please God, this is the great salvation (Sura Toubeh verse 72). God promises believers possess the faith and goodness is goodness including Paradise with flowing streams of palaces and gardens located and eternal and holy God is Rezwan, but pleasing God is greater than all; Rezwan God is as limited as human possible to achieve her fantasy Rezwan God and truth and in fact, all redemption and Foz, because the truth is that the servant of the servant of love to worship God, not to the taste of Paradise true happiness is not the fear of hell and the love and the lover, his beloved consent obtained. So your home is not it is home to the target device (the consent of Almighty God). So any space in place commensurate with the dignity of its Islamic architecture as well as guests,
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each depending on their social status, sit in a certain place of the Board, predominantly one example, another is placed in the middle and one on the port, Islamic architecture in accordance with the location of each of the main areas such as land or a yard that's plenty of heart and the main building and sat on the porch or dome dominate the entire space. Second, the rooms are large spaces such as personal attendants, placed near the main spaces. Service spaces such as kitchens, warehouses and services in hidden corners and dark earth fit. Thus access to the hierarchy associated with each of these spaces, and each space suit Shanyt and its use of light and come enjoy a refreshing courtyard (Figure 5), (Danshdvst, 1990, 157).

4- THE HIERARCHY

Allah Almighty says in the Holy Quran:

And when you judge between them with equity warrants (see Sura Nisa verse 58). It is designed for people in some sort of order placement. Designed to be just as at home in the observance of the principle of hierarchical spatial organization is organizing the fair spaces. That is the principle of hierarchical organization and composition of spaces and elements based on some physical properties or their functional hierarchies that resulted in the placement or use or see how the elements. One of the functions of the input space for a set of connected spaces is the spaces outside of it. Other functions and activities, including change direction, stop, wait, importation, distribution and determine the direction or directions of motion and the internal space of the components fit each of their properties. Hierarchy between these activities have resulted there is also a hierarchy between the components of the input space to work done in the best way possible. Arrangement of input components (the complete range of the input space) is thus: forecourt, the arch, doorway, vestibule, corridor, veranda and a few buildings, lean (Figures 6 and 7). The arrangement of the components in each of the input space is more or less specified. It is clear that the number and characteristics of various components of the input space also, all entries belonging to a type are the same (Sultan-zadeh, 84, 1993).

Figure 5. Part of Arab houses in Yazd. (Sultan-zadeh, 1997,23).
Figure 6: Tehran, entering the mosque - Motahari School

Figure 7: Tehran, Imam Mosque gate

Sequence of spaces comes from the belief that the history of the space to reach the target area and feel in a continuous flow growth and maturity and preparation to achieve control objectives are (Shayan and Ali Qari, 2003, 16). Iranian mind to divine authority, with the successive stages of physical and emotional journey is possible. Mosques place the order and hierarchy of spaces with different ratings are formed the central symbol of the human to the divine leadership of the altar. The comprehensive review, the course moves from a residential home (private sector) to urban tracks, and neighborhood centers (public) always semi-private and semi-public areas of the intermediate under certain hierarchies define shape. Moving from urban scale to the micro scale is given by the semantic hierarchy. Neighborhood centers on the principle of hierarchy as an intermediate space by converting spatial structure of the scale of the neighborhood and based on the principle of territorial jurisdiction over the cause of public space semi-public and neighborhoods, the relationship enabling.

Figure 8. Except for the element hierarchy moving from urban scale to the scale of the market (source: author).

Neighborhood centers and the fields related to these spaces play an important role in defining the public sector each neighborhood. The formation of neighborhood centers through consistent
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placement of the specific activities of people in the mosque, mosque, tomb room, school, house, and store and also how these elements come together to building blocks of all interstitial elements is possible. The fact of the space along the main thoroughfares leading to the construction of the elements of these neighborhoods or housing along them. And effectively control traffic is strangers to the place. The main features of the movement tracks and the fluidity and continuity of a hierarchy of locations in scale. Subtitle tracks under particular angular relationship with the city's main tracks and the fluidity of space at the intersection of these spaces will not be interrupted and honor to have been separated fields. Twisting tracks and dead ends grown in the area in addition to the security away from their homes and keep them busy routes apart. On the other hand, the indirect pathways and access to the tissue, a private area for several homes builds that control the movement of outsiders privacy and unwritten conventions that have been implemented in traditional cities creates. According to the social culture of the community should be mentioned one of the main tasks of the hierarchy of art and architecture observe confidentiality in the course of the courtyard entrance to the house. The entrance, the house connection (micro scale) out of the public space (intermediate scale) is block-streets usually open to the public arena ball shape. Vestibule, which defines houses as one of the most important areas of interstitial platform semiprivate. In this space, moving from the inside inward journey into stillness for a few moments, and the observer is forced to stop and think and makes decisions. The vestibule is the position relative to the courtyard and linked by a corridor to the courtyard. But in the course of a private courtyard area with partially within the private half of the porch that leads to the courtyard house. Despite the harsh rule of Self-Esteem in the course and scope, there is no discontinuity in the space and fluidity of the space continues. In the navigation space without pause, artists and even the yard immediately and does not connect directly to the room and Ivan element space with very diverse qualities of these spaces is connected (Blilan, 2008, 68).

Figure 9. Spatial variation of porch and its impact in creating a sense of movement from outside to inside, (source: author).

5- LOGIN WITH HUMILITY AND CALM TO PROTECT THE CONFIDENTIALITY AND SECURITY

Allah Almighty says in the Holy Quran:

O you who believe, do not enter houses other than your own home to get permission and hello from the house, it is best for you, it might be noted (Surah Noor verse 27). At first glance the building's architectural features with the terms of introversion will, sitting down on the ground with building entrance hallways, walls, a simple in vitro constructed without openings and openness, protected under
the roofs of some high and out of reach of strangers in the body or the spirit of the space defining the architecture. These features not only the introduction applied at town house Iranian hierarchy, but his presence in the house is characterized by respect for privacy, and how to access the various places in the building indicates it is said. The privacy of the veil in Iranian architecture influenced by several factors such as the life of the people, the religion of the thoughts and their opinions, most of the territory's climate and physical geography shaped. In traditional homes never directly into the interior of the house will not go; always a passage where it says jailed buffer space between the street and the house establishes jailed after we arrived home, then we come to the lobby or vestibule, and then we stepped foot into the backyard, private spaces that are under way in the courtyard were built as part of the private sphere of the home and the rooms in the house are considered. In short, Iranian homes in the past were manifesting Security Architecture Framework (Me'marian, 2007, 12).

![Image](image.png)

The entrance to the Persian houses: 1-input, 2-porch, courtyard 3, 4 yards, the sunken garden -6, -9 porch, 14's, 17 five-door, three-door 18-24 - hallway.

**Figure 10.** Plan loving homes G. Yazd (Source: author).

**Figure 11.** Three-dimensional image of a loving home Yazd G (Mullah Asad, 1383).

### 6- SIZE AND WEIGHTED PROPORTIONS

Allah Almighty says in the Holy Quran:

Ownership and governance is Allah who created the heavens and the earth;

His son and partner in dominion and has not been for him, and created all things, and every one of them (the existence and survival of the relationship solicitorship) is measured to fit him (Sura Furqan verse 2).

Strategy is very accurate. Creation, account books, and Islamic architecture, like all natural creatures whose magnitude is proportional to the size specified according to the proportions determined by considering the size and fit is designed. This method of designing and building at the beginning of outside of the main areas determining the appropriateness of the location and height of the space and furnish them. This has led to consideration of the size and proportions of the Islamic architecture of a specific standard known as the natural Pyrmn it owes its beauty, harmony and rhythmic Tnasbaty observing systems (such as conveyor proportions of 64 parts gold and others like it). Thus, each of these spaces have dimensions of Islamic architecture and the proportions of its own, and even the name is on this basis,
room like three-door, five-door room, the hallway, the types of arcs as arches, five, seven and so on. Views have also been observed in the proportion of repetition and rhythm of the facade has brought. Observe the size and proportions of the architecture would have been of high quality and regardless of the ability and creativity of its designer, the limit of acceptable standard does not sink. Measure the size of two things, one of which creates the coherence or relevance to equality of these ratios is called.

Organization fit each device has a special relation between the parts together and in each section of the foot. The relationship between the size and shape of human long understood and tried to shape it to size or shape; the size of the show. Foundations of geometry and its foundational text, shapes and sizes (Bozorgmehri, 82,1992). Foundation for Nature and the things that are in it, the specific proportions is founded long ago and Human explores this symmetry has been respond to their curiosity and the proportions in which exploitation of their creations. The basic purpose of all the theories is about the appropriateness of the work of art, creating a sense of satisfaction organizing the parts of a "compound eyes" (visual composition) (Sherbaf, 1997, 65). At first glance it may not fit with the viewer, but it Samandhy- eyes appeared in a series of online experiences can be aesthetic sense creator. In general, the use of geometry and proportions of the organizing of architecture can be made with the following applications:

1- Design and construction of single spaces in terms of shape and size of the space, in relation to the needs and characteristics and their effects on humans.

2 How to organize, access and communication spaces, and how to link them together (Rumi, 1381, 106). These two applications are related to architectural design. Another application is Tuesday in an assortment of architectural design is to be such that:

1 in the smooth transfer of forces and weight of the marquee (roof) the wall and the ground, is (structural aspects) of the building.

2 scheme (modulation) form of buildings and spaces give the project (implementation) and at the top of the building.

3 - Trim the array configuration and plaster, pieces of porcelain (mosaic), tiling (Sherbaf, 1997, 65).

![Figure 12. Proportioned size and proportions of the facade (Source: Authors).](image-url)
7- TRANSPARENCY

Allah Almighty says in the Holy Quran:

Every living thing is created from water still do not believe (verse 30 of Sura Anbiya). Water is nature's elements at home. Presence of water, the building of a vibrant, dynamic and keeps on the other hand makes clear views of anatomical structure are built. The architecture is reflected in the water actually loses its materiality and you can find out whether the actual column is forty, or twenty columns. The opposite of closed space and the whole concept is transparency and continuity. In such an atmosphere, or look at him in maintaining continuous route humanity takes place, so that the horizontal and vertical lines caused transparency Space transparency which landscape columns landscape walls on reefs horizontal Finals Msthyl the infinite again John and takes a fresh look. These efforts can be seen in the architecture of how clear and specific. What Persian architecture with light or water, and therefore the style of the material and the atmosphere is increased? The solution is not to increase the space for our thin walls. Sheikh Lotf Allah Mosque dome light that shines through the window, the entire mass of material into the dome and get a sense of human perception.

Figure 13. Reflection of buildings in water

Figure 14. Dome of Sheikh Lotf Allah Mosque. Decorated interior lining of the center becomes smaller. Ontology is an important principle of perpetual motion transparency and evolutionary existence of a soul comes to the quality of the material quality.

This principle is embodied in the architectural history of the evolutionary process and reduces material and increase permanent space. Placeless space is without Borders (Shayan and Poor Qari, 2003, 16). For example, the evolutionary process of increasing the level of transparency in mosques in the yard (space) and the surrounding body (matter) had an effect.

8- ARCHITECTURE AND URBAN SPACE LINK

Allah Almighty says in the Holy Quran:

Do not be beat and dispersed of all miss the rope of Allah (Sura Al Imran verse 103). Settlements and urban centers, and user aggregated link with a compact and dense textures always been emphasized by Muslim architects. To link a large architectural space that functions as a public, semi-public or been important (And it can be credited to the architectural space - not urban) and urban spaces, often enclosed or semi-enclosed outdoor space in front of the arch known as the forecourt (courtyard forecourt) have been used. In other words, the interface between a building with a floor space forecourt of urban space,
and in this respect is of a dual nature, that is one side of the building is part of the input space and on the other hand, is part of an urban space some of the city's public activities and the flow was increased. The major principle in the design of urban spaces, especially mosques were frequently observed, whereas unfortunately this goal is considered in the design (Sultan-zadeh, 1993, 89).

**Figure 15.** Frontage space Mosque Imam as the Transplantation Esfahan architectural space and urban space.

### 9-SACRED GEOMETRY

Allah Almighty says in the Holy Quran:

Of course we are all created equally (Sura Qamar verse 42).

The science of measurement is called geometry. Traditional architecture, land it on the scale of cosmic strings (Loler, 1989, 106). In an architectural monument, in its entirety, all the dimensions (height, length and width) and its components (including models, geometric surface), have joined together and are never divorced from geometry (Bozorgmehri, 87, 1992). Since the proportion of common human nature and traditional architecture geometry is used to further explore the phenomena of nature. The revelation of the mind of a reasonable guide to the world of the sensible world (Borgoan, 1983, 56), geometry plays a fundamental role in the design of structures in Iranian architecture (Bozorgmehri 88, 1992). From the perspective of a foreign function using geometry to create an art form, patterns and proportions, the great architect of the universe and forms a Summons recalls. Thus, the art of geometry, a key element to establish the relationship between the building and the idea the manufacturer had in mind (Shahriari, 1964, 35). In terms of internal, structural geometry as the science of choice dimensions such as height, the length and width of the building and its structural components is governed by the behavior of building structures, behavior that follows from the geometry and geometry-right causes the building has worked well. Many individuals such as Ardalan, Bakhtiar, Burkhart and Nasr comprehensive research about the metaphysical aspects of Iranian architecture and others such as Babyn, Pope, Ackerman, and Creswell Krichlo mathematical aspects have been dealt with in depth knowledge to help them be a part used in traditional Iranian architecture revealed (Nasr, 1359, 29). In Figure 15, a combination of geometrical patterns and calligraphy using tiles on the walls show the Mosque of Yazd (Borgoan, 1983, 62). As Krichlo geometric pattern Esfahan expression is similar in the mosque, the pentagonal shape of number ten on five apical medium (pentagram) and indicates that the fill placed symmetrically around a dozen stars the feathers of the stars on the side of the pentagon has been linked with a golden proportion (Critchlow, 1973) just type in the Holy Muhammad (sawa be upon him), cosmic or divine man, is rotated around a pentagram. The phrases "Krichlo" could be added to the number five with a pentagram upright on two legs as shown, is a symbol of the perfect man (Schuon contends, 1963). Muhammad (sawa and
HP) of five animals (humans) will be invited to make a perfect human rebirth. Ten, with ten out of ten animals within the indicated shape symbolize a return to unity. All models suggest that transformation is the creation of a continuous interaction between human and divine primordial man. God joined man and divinity incarnate itself in a way that reflects the substance is perceived. The human world is only one component, but the primary goal is the creation of the final stage (Al Said, 1984, 48).

Figure 16. The composition of geometric patterns and calligraphy, mosque, Yazd, 8th century.

10- CONTENTMENT AND SATISFACTION

Allah Almighty says in the Holy Quran:

And who shun vain conversation Moumnon (Sura 3 verse Moumnon).

Contentment is necessary for all human beings, rich and poor. Contentment means of satisfaction and pleasure to your destination stop off in small quantities, thrift and self-pleasure is meaningless. Will be sufficient to satisfy the threshold requirement and is too. Satisfaction counter value of the multiplier (rivalry) is greed. In Islamic architecture to follow the nature of creation, materials used and satisfactory compliance with the principle of maximum efficiency and power they are using. For example, the use of clay or plaster, with a thorough understanding of materials and their properties, tailored to the characteristics of each of them is at the peak of perfection. This makes a lot of respect for the Muslim architect. For example, the use of clay to make a variety of domes and arches is achieved. The use of brick for brick work of art and a variety of designs and brick combinations, the use of gypsum plaster and Mogharnas art form, the use of mirrors, mirror art work, the use of wood in a variety of arts, mosaics, inlay, and inlaid wood mosaic achieved. The use of water in a variety of ways, including the use of water from the aqueduct, pond, fountain and waterfall achieved by the proper application of the architecture, dream palace gardens and is pleasing even in the desert. Fin Garden is an excellent example of the use of water in motion, creating spaces and rotation is vibrant and happy which in combination with trees and grass and flowers, a symbol of paradise evokes (Tahbaz, 1995).
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Figure 17. Part of the roof of the dome, Zanjan, (Source: Author.)

Figure 18. Plaster dome, Zanjan, (Source: Author.)

Figure 19. Application tiling twelfth century eighteenth in the Mosque, Esfahan, Iran, (Essam, 1984).
11- INTEREST IN NATURE

Allah Almighty says in the Holy Quran:

Allah is the Light of the heavens and the earth. Similitude of His light is as a niche wherein a lamp is, the lamp is in a glass. Its brightest star is a blessed tree, an olive glass, as if neither of the East nor of the West, to be kindled. Near the oil - though it is not a fire - on it. Clear on clear. Allah guides whom He will to His Light, and cites the parables for the people of God and God is Knower of everything (Sura Noor verse 35). Another impressive feature of the integrated light of Iranian architecture. The stem of the dome (Sheikh Lotf Allah Mosque) at regular intervals and embedded in their windows do have a pair of networks, one internal and one external. Thus Processing stylized light and translucent walls and the dome is reflected in the thousands. The logic of Islamic architecture in Persian architecture refers to the existence of man and nature as an allegory of paradise in Scripture earthly symbol of the presence of nature is embodied in the home. Open, semi-open and closed in a process of regress somehow come together as if they always respect and preserve God's blessings pass admins. Peace and quiet and deep and spiritual way to pause and pray is visualization. Despite the fact that the core architecture of the world in its place is a little space the peak is located in the center of many ways embodies the eternal surf. Sitting in such a place, modern political ideologies and focus on nurturing the soul and ascension to heaven and pilgrimage within (Ardalan, 2001, 63). Harmony with Nature and the use of sustainable energy such as light wind ... Its basic elements such as water, soil and plant ...Manner worthy of the architecture is to service environments. Another feature of the architecture is an architectural response to nature and climate data. All courses are offered in the comfort of space. Comfort, space is not a new concept, but the comfort factor causing these effects architecture. The architecture has benefited from the presence of the wind to provide coolness. Here the argument is not that we have decided to build a wind deflector, the emphasis is on the use of the air conditioner or fan coil or element causing relaxation should pass through architecture.
CONCLUSIONS

In this tutorial we will be relying on some of the verses of Holy Quran, we introduce some concepts of Islamic architecture to some extent. Research on the Architecture of Iran and trained properly, it can be the wrong move and ungracious contemporary architecture underpins the correct and proper manner.

Whatever the architectural and constructive is governing human environments. So what is the cultural heritage of our ancestors has part of our cultural life of ancient Iranian culture - Islamic everywhere, especially in the light of its full architectural, represents a unique innovation that has spread to the West and East the architecture has influenced the rest of the world. This value leads naturally to the development of quality in architecture, and why is good architecture, based on creativity and innovation thoughtful. Fading of the concepts and principles of Islamic architecture, contemporary architecture, the problem is that have occurred in recent decades, several studies have been conducted in this area. Communication and familiarity with the art of his ancestors and fight and try to accept the moral virtues can astonish us today in the direction of the artist in the current era is the flag of modern life. This return to the past but look to the enduring values of the if the giver of life and the architecture of the past and building our future identity and emphasized that the architects of the new generation must find their roots in his tradition and culture and maintain human.

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