

Original Research Article

School, a Perspective of the Scientific Life of Islamic Cities

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Abstract | The Islamic city is a living being, and each member has duties. The health and interaction of members with each other ensure the performance of those duties. The buildings of the Islamic city have intangible sub-uses that confirm the material and spiritual life of the town, in addition to their central function. Apart from their cultural and historical significance, the survivors of these buildings today recount the period of dominance of the original traditions over human life. Accordingly, the study of any particular architecture recognizes the impact of its current function on city life. On the other hand, the process of acceleration over time deprives man today of confidence and increases his need to take refuge in the effects of a time when man lived a quieter life. The main questions of this research are to figure out the role of school narration of the scientific life in the Islamic city and how to portray it for today's tourists. The method of conducting research is a historical method that analyzes the way of life in the period by interpreting the past events. This study used a descriptive method in the data analysis. The purpose of this article is to go beyond filling leisure, entertainment, and sightseeing in the face of historic buildings and cities. Therefore, a tourist in the school building should be interpreted as a human sitting in the narrator's presence. A narrative in which the school is a point of view that acquaints the tourist with traditional life.

Keywords | *The role of the narrative of historical buildings, Historical schools of Islamic cities, Interpretive-historical method.*

Introduction | Islamic architecture is one of the greatest manifestations of artistic truth in the material body. As one of the most prominent branches of Islamic art, Islamic architecture has been able to institutionalize numerous qualities of this art over time and in various periods. Architecture, which has the most honorable position in Islamic art, reflects the same mysterious spirit. The first artistic work which adapted to Islamic concepts was architecture (Goodarzi Sorous, Aminzadeh & Naghizadeh, 2012; Mahdavi Nejad, 2004). On this basis, historical-Islamic structures, in addition to their cultural and historical significance, can be considered to recount the period of original traditions' dominance over human life. Therefore, the study of any particular architecture identifies the impact of its current function on city life.

The significance of dealing with historical monuments is such that Labus Woods discusses the role of historical monuments' form and body, as well as their effect on people's morale: In their damaged states they suggest new forms of thought and comprehension, and suggest new conceptions of space that confirm the potential of the human to integrate itself, to be whole and free from any predetermined, totalizing system. There is an ethical and spiritual commitment in historical monuments and therefore they can be called a basis for community (Woods, 1996, 56). In this regard, the school as a scientific heart of the Islamic city, recognizes the scientific dynamism of the city. Richness of the Islamic city's scientific life depends on the quantity and quality of the schools. The school is so significant in Pirnia's view that it is regarded as the second most important public building after the mosque (Hooshyari, Pournaderi & Fereshteh Nejad, 2013).

Various studies on the elements that comprise Islamic

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cities have been conducted in Islamic urban planning and architecture (Hooshyari et al., 2013; Ziari, 2003; Hooshmand & Habibi, 2011; Daneshpour & Shiri, 2015). However, almost no research has been done on the role of school narration in the life of the Islamic city as an educational and prayer space and limited studies have been carried on the classification of schools and architecture (Goodarzi Soroush et al., 2012; Gharavi Al-Khansari, 2005; Soltanzadeh, 1985). On the other hand, taking into account the role and significance of historical monuments, as well as the importance of non-museum perspectives on them, this study aims to define the character and position of historical schools in Islamic cities to re-read the role of historical schools in the city's current life.

As a result, the following are the study's research questions:

What are the components and characteristics that define the position of the school in the Islamic architecture and urban planning system?

What effect does the role of schools in narrating the scientific life of the Islamic city have on its revival?

Research method

A historical method is applied in studies that explore concepts from the past and assess the manner of life through interpreting historical events. According to the type of research, the research method used in this article is interpretive-historical; and the analyses related to schools were done using logical reasoning. Library documents and resources, and field studies, were used to gather the data for this study. According to the research literature, the research indicators were first identified, and then their examples were studied and case studies were analyzed using field studies and the bibliographic research method.

Theoretical foundations

The most important theoretical basis of this article is to emphasize the importance of schools in re-reading the life of original cities, so the spirit of historical monuments and their role in city life as a narrator is explained at the beginning of the study, followed by the position of schools in Islamic cities. The school is then introduced as a representative of the current scientific life of traditional society so that the schools of the Islamic era can be analyzed and studied by understanding the way of life in the school and recognizing the life of human beings in the school building. The next step is to identify the school's structural components based on performance segregation. Finally, research indicators are defined based on the explanations provided in this section. Following the identification of the research indicators, examples of these indicators in case studies are discussed.

• The narrative function of a monument

Architectural monuments have a rich spatial spirit resulting from the complex geometry of the construction time, the

vernacular materials, and, most importantly, the two qualities of the building life- the result of human presence in the building for centuries - the narrative role. The architecture of the physical document is how the traditional man lives and the narrator of his morals and character of life, and if the presence of the person in the building is silent for a moment and allows him to narrate, he will hear the muted sounds of the building. For centuries, architectural monuments have been the narrator of the original life that has been present in the buildings, and their physical evidence is in harmony with the nature of traditional man. If the man does not visit the building as a museum, they can play their narrative role well and acquaint today's man with the previous way of life for which these buildings were a template. A visitor who does not sit in the building for a moment and is not quiet for a minute and takes a few souvenir photos (most of them are human-centered, and the building has vanished in the background) misses out on the building narration. The building does not have the opportunity to narrate in this case.

• The place of the school in the Islamic city

The Islamic city is a living being consisting of components that form the overall city shape. Each member of this system is assigned tasks that ensure their health, well-being, communication, and interaction with other members. Buildings in the Islamic city serve multiple purposes. They have subtle and intangible uses that ensure the material and spiritual life of the town, just as many organs in the human body have different - and sometimes unknown - sub-functions¹. From an Islamic perspective, a school is a higher education institution that teaches traditional Islamic sciences such as hadith, commentary, and jurisprudence (Hayati, Rahmat Nia & Kavarizadeh, 2020). As a result, the earliest schools were created between the second and third century AH. (Mahdavi Nejad, Qasem Pourabadi & Mohammad Lavi Shabestari, 2013). Schools are generally part of complexes that offer a variety of public amenities and civic functions (including mosques, schools, aqueducts, mausoleums, caravanserai, and reliance). If we consider the heart of the city as a place of worship, the school is the place of the city's wisdom, according to the city-man metaphor. The school is the most significant educational space of the city and the center of the formation of the highest sciences of its time in the traditional Islamic city system. The school is the fundamental instructional space in the Islamic city's previous systems, and it is where the highest sciences of its time are formed. Education in school is generally based on religious sciences. According to the opinions of the city's scholars, worldly sciences are sometimes taught in schools alongside religious sciences.

• School, the place of formation of Islamic ethics

Students lived in schools 24 hours a day, seven days a week, unlike today's schools, which are second homes. Schools

were responsible for more than just education; they were also responsible for student training and character development. As a result, the school architecture has multiple spaces, the complexity of their relationships, and a multilayered hierarchy. The school's body contains a wealth of information that narrates a higher quality of life beyond itself.

• **School, a witness to the current scientific life of the traditional society**

Schools in traditional Islamic cities were the place of one of the most original human actions: thinking. Attendees at these schools seek wisdom and are not like students (who only seek "knowledge"). The Holy Prophet (PBUH) has this to say about learning:

Knowledge is the light that shines in the hearts of those whom God desires (Wahid Behbahani, 1994, 345). The student strives for self-improvement while pursuing knowledge and places a greater emphasis on the inner world than the outside world. The school is a small world in which there is no need for outer communication. The tourist is confronted by historical schools not only with a building with an excellent geometric structure and colorful, glazed, and beautiful decorative motifs but also with a physical body that is the place of self-creation of many people over time. Therefore, two points are required to comprehend the quality of space and benefit from the spirit of its rich setting:

1. Familiarity with current school life when it was active, as well as recognition of the lives of people in the school building
2. Remaining in the building, contemplating on the building and interacting with the school as a living being

• **Physical and meta-physical components of Islamic schools**

Recognizing the school structural components based on performance division: Although it is not possible to issue a general rule for all schools, the structural components of the school can be identified by ignoring the exceptions. Worship, education, residence, and services are the four general functions manifested in several structural elements. Table 1 depicts the process from performance to physical instances.

Table 2 analyzes the Iranian-Islamic school based on two physical and non-physical dimensions, taking into account the importance of the school's place in the Islamic architecture and urban planning system.

- **Intertwining of school and city**

Schools had a multi-layered and complex hierarchy due to the general design of Iranian architecture, and they covered a wide range of public to private spaces because of their location in city centers. The hierarchy has enabled access from the busiest parts of the city (bazaar) to the quietest and most secluded parts of the city, which is the place of formation of deep thoughts and fundamental views of Islamic thought, via several spaces related to the bazaar and the interface between the bazaar

and the school. A combination of two significant factors shapes the relationship between school and city:

- The requirement for silence and privacy within the school to increase religious students' focus and attention.
- The necessity of communicating with the people of the city, which helps them to benefit from the scientific results of the school and raises students' awareness of the flow of city life.

Schools had a multi-layered and complex hierarchy due to the general design of Iranian architecture, and they covered a wide range of public to private spaces due to their location in city centers. The first need is met by architectural decisions and the inclusion of access levels in the school plan, while the second is achieved by the school's location in the city center. The bazaars are home to many schools in Islamic cities. Although the Bazaar's philosophy and the school appear to contradict each other, a deep connection is formed between the school and the Bazaar. Because dealing with matters related to halal sustenance is a matter of belief and has broad and detailed rules that must be formulated and taught in school. Fig. 2 depicts one of the most comprehensive of these relationships in the Fez city market.

- **The school, an example of Islamic architecture's ultra-functionality**

Although the schools served a unique and effective purpose in the life of their community, their ongoing and day-to-day operations did not preclude them from providing temporary and necessary roles at certain times of the year. In addition to this unique feature, combining two different and even contradictory uses in a single structure requires complex hierarchies and geometry. On the one hand, the school is a public building with collective spaces for study and discussion, and on the other hand, the building has private rooms for students' daily life and meditation. In addition to providing students with space for solitude and concentration on complex topics, the school's overall design emphasizes social life skills. The creation of multiple schoolyards and the complete separation of living and teaching space (creating the main yard, staff yard, and schoolyard) are among the arrangements required to play other roles in the school. In general, Iranian schools lacked a cohesive space and an independent courtyard to hold lectures and discussions. These gatherings took place in schools on courtyard porches or, at best, in the dome behind the porches. The best examples of such a model are Isfahan's Madarshah School and Kerman's Ebrahim Khan. The Yazdi School in Najaf has an independent courtyard and spaces around it that serve as a school courtyard complex. This spatial separation has climatic and functional reasons (separation of parts related to students' rest and

Table 1. School structural elements and their physical Instances. Source: Authors.

Function	Structural Elements	Physical Instances
Worship	Mosque	Nave The dome
Education	Class location Library Discussion space	The main courtyard Side yards Main porches (in the center of the courtyard sides)
Residence	Chamber	Room Front porch Back of a room
Services	Interface spaces Management and Caretaker Daily life services (food and health)	kitchen Entrance porch Corridors Bathrooms

Table 2. Introduction of physical and non-physical dimensions of Iranian school. Source: Authors.

Dimensions		Index	Resource	Case studies
Physical	Intertwining of school and city	Architectural arrangements and creation of access hierarchy	Azemati, Nourozian Maleki & Pour Bagher (2014); Mahdavi Nejad et al. (2013)	Abu Ananiya School, Fes
		School in the heart of the city	Hayati et al. (2020); Ahangari & Motedayen (2017)	Abdulaziz Khan Madrassah, Ologh Beig School, Emir Alim Khan Madrasa , Mir Arab Madrasa
	Being multifunctional	Integration of two completely private spaces and public space	Hayati et al. (2020); Hooshyari et al. (2013)	Yazdi School of Najaf
	Spatial diversity and different organs	Multiple yards and porches		Yazdi School of Najaf
Non-physical	Existence of a large number of schools in the city	Formation of school-centered architectural complexes		Schools in Bukhara
		Quality of spiritual life	- The importance of learning science in a traditional society - Combining school and mosque	Goodarzi Soroush (2012)
	City Scientific Center	The school is a gathering place for scholars and the formation of discussion circles.		All cases

life from sections related to lessons and discussions). Shrinkage of yard dimensions and separation of yards based on different uses is more appropriate for Najaf’s hot climate.

- A diversity of organs

This principle manifests itself in two ways:

1. The various spaces available in schools, some of which are depicted in Fig. 1.

2. Variation in proportions and details in spaces with similar uses (such as rooms and porches in front of them), and variation in the decorations used in these spaces.

Learning science takes time and practice, and the body that is the place of this act must respond to such life. The monotonous and unbalanced architectural body in which humans spend their entire lives contradicts

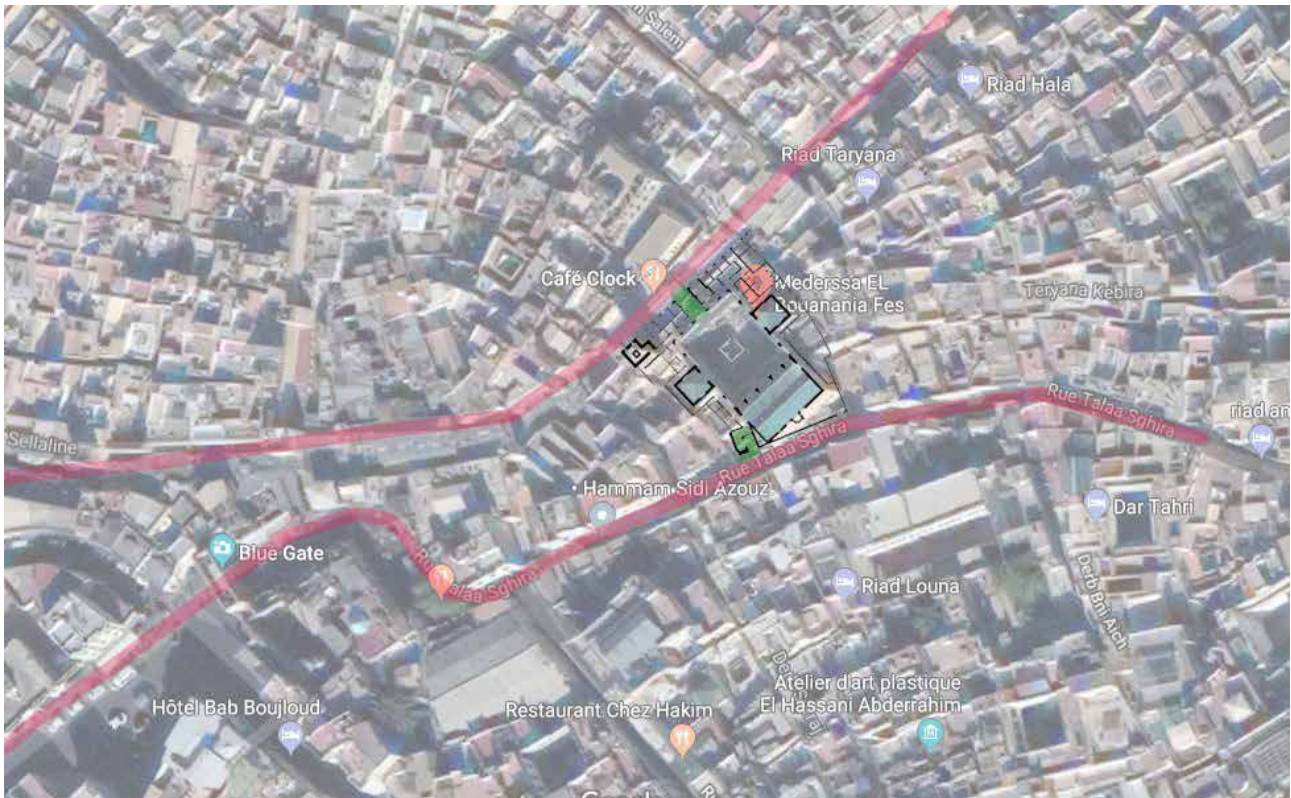


Fig. 1. Abu Ananiya School in Fes, located between the city's two main historical passages (marked in red). The entrance porch is displayed by the two green sections. Source: www.google.com/maps.

the fundamental principles required by the school environment.

- Existence of a large number of schools in the city

Neighborhood centers and public buildings serve as the heart of the neighborhood and the city in Islamic cities. If houses are the places where people shape their private lives, the neighborhood's center and the buildings that surround them ensure the public and civic life of the city. Schools are one of these centers' pillars, demonstrating the importance of traditional sciences and their close connection to everyday living. The multiplicity and dispersion of schools in Islamic cities indicate two significant points in this regard:

1. The spread of science (particularly the sciences known today as the humanities) in traditional society and the significance of its influence on people's daily lives.
2. The relationship between the city and the school indicates the relationship between people's daily lives and current science in the school (as the highest space for the formation of the sciences of the Islamic society).

The entanglement of this physical connection demonstrates the deep connection of traditional life with the city's scientific atmosphere. It means that scholars and their sciences are not separate from everyday living, but rather emerge from the city's current life and its promoter.

- Spiritual life quality

The body of architecture is the keeper of a place's soul, which is formed over time and based on the actions of human beings who have lived in it during the building's life. In other words, the current meaning of the architectural body is the result of human presence in the building. Thus, it has a rich spatial spirit. The next human beings present in the body perceive and receive this spirit of place. Because thinking and learning are two of the noblest human activities, the structure that contains them has a vibrant and talented spatial spirit. The combination of school and mosque, which has several examples of Islamic architecture, attests to the spirituality of the school's soul. The significance and place of science in Islam's religion have caused the places of worship and education to be linked, and these two distinct functions to be combined in one body.

- City scientific center

As previously stated, the school is the heart of science and the meeting place for the city's thinkers and scholars. The presence of significant people determines the school's location in the city. Both semantically and locally, the school is one of the pillars of the Islamic city.

Case studies

Because the function of all schools, constituent organs,

and communication with the city is nearly identical throughout the Islamic world, an attempt has been made to provide several examples of this vast geography. As a result, the cases have the highest semantic similarity with the components and characteristics presented.

• **The first case, Abu Ananiya School, Fes, between the two important Bazaars of the city**

With its stucco decorations and wood carvings, Abu Ananiya School was built in 1351AD during the Marinid rule in the Moroccan city of Fes and is one of Morocco's most vital tourist attractions. The presence of this building in the center of the historical context of the city of Fes and between the two main Passages of the city Bazaar, as shown in Fig. 1, represents the key role of the school in the life of the city. Because of the proximity of the crowded market and the school, a hierarchy of Bazaar access to the school space is required. The entrance complex in Fig. 2 specifies a portion of this hierarchy.

• **The second case, Yazdi School in Najaf**

This 750-square-meter building was constructed between 1325 and 1327 AH in Najaf's Al-Hawish neighborhood by Ayatollah Seyyed Mohammad Kazem Yazdi. It has 80 rooms on two floors. Figs 3 & 4 depict the building's location in the city and the ground floor plan. The courtyard of the shrine is the largest open space in Najaf. Due to the city's unique climatic and social conditions (extreme heat most of the year and the importance of being close to the holy shrine), the courtyards are small, and there are no neighborhoods with large open spaces in the city. As a result, when there are large crowds of pilgrims, the courtyards of some other public buildings in the city are temporarily transformed into a place of pilgrimage and pilgrim services. The most significant change in Najaf occurred during the city's traditional life, in the Yazdi School. The courtyard of Yazdi School was known as the second courtyard. In other words, during special pilgrimage days when the city was crowded, the schoolyard served as a service space and welcomed pilgrims.

• **The third case, Agha Bozorg School in Kashan**

Kashan Agha Bozorg School is an excellent example of spiritual life at the pinnacle of the architect's art in the architectural structure. This structure is a mosque-school attributed to Mullah Ahmad Naraqi, nicknamed Agha Bozorg, and was constructed in the middle of the thirteenth century at the expense of Haj Mohammad Taghi Khanban and his son during the reign of Mohammad Shah Qajar. The mosque and school are combined in this building in a unique vertical layering; in this way, while maintaining each other's privacy, the created architecture narrates the practical complexity of the worship space and the training space. At the complex's end is the mosque's



Fig. 2. Manifestation of the hierarchy of entry from the Bazaar to the schoolyard on the roof. Source: Authors.

dome, which is the culmination of the transparency and style of Iranian architectural domes by minimizing the dome's bases and creating open walls. This structural progression on the opposite side has a wide, roofless plate, which is fully evident in the section in Fig. 5.

• **The fourth case, schools in Bukhara, Uzbekistan**

One of the characteristics of this city is the proximity of four schools, each with a different construction course, adjacent to one of Bukhara's most significant neighborhoods. In the middle of the seventeenth century AD, Abdul Aziz Khan School was built in front of Ologh Beig School. Mir Arab School was founded between 1536 and 1530 AD by Sheikh Abdullah Al-Naqshbandi Al-Yameni, also known as Amir Arab, during the reign of Khanate Bukhari. Mir Arab School was the largest school in Bukhara, which served as a minaret for teaching Islamic sciences in Central Asia for centuries. Hundreds of scholars, judges, and muftis from Central Asia, Turkestan, and the Caucasus have attended the school to study science. The historical fabric of Bukhara is made up of numerous complexes (public buildings). The majority of these collections contain one, two, or even three schools. The multiplicity and dispersion of scientific space in people's lives demonstrate the importance of its presence. It means that the ulema's knowledge is not separate from the lives of the people, and what the ulema study affects the city's current life. Figs. 6- 8 show an example of this diversity of schools.

Findings and discussions

This section examines the role that these significant buildings can play in today's city after recognizing the principles that shape the structure of schools and analyzing and exploring case examples. To accomplish this, it is necessary to critique modern life to explain the role of schools in today's cities.

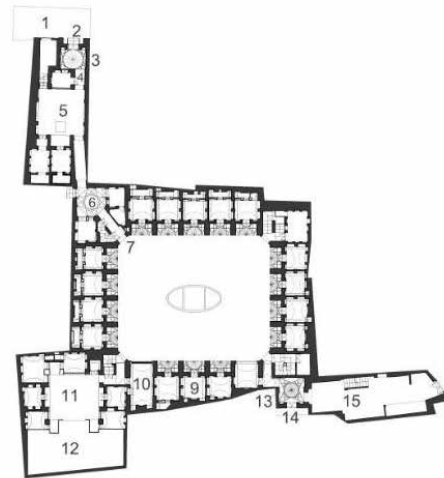


Fig. 3 & 4. First-floor plan and position of the building in relation to the surrounding buildings. Source: Personal archive of Mohammad Hossein Labani Motlagh.

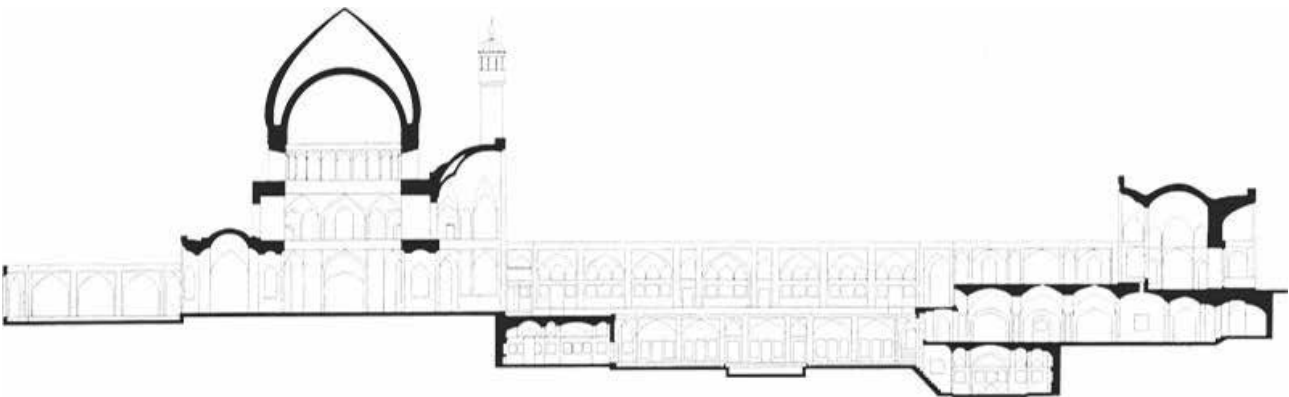


Fig. 5. Longitudinal section of Agha Bozorg School in Kashan. Source: www.memarnet.com.

• **Critique of modern life**

“Modern science changes the balance of phenomena in favor of the predetermined laws it imposed on the existence and imposed instrumentalist thinking on matters and phenomena by taking a one-sided view of phenomena, by beginning the world it had created.” 16 (Norberg-Schultz, 2011). As a result, “man has forgotten his vulnerability and ability to be amazed, and in general has assumed that all of his world’s phenomena, from water and fire to human perception and behavior, can be justified” (Perez-Gómez, 1988, 6). Events are now occurring at an unprecedented rate in previous eras.” The passage of time is compressed or contracted in this instance” (Guenon, 1986, 48). This process of accelerating over time robs man of confidence and increases his need to seek refuge in the relics of a simpler time. Deep thinking is realized in the form of peace. Man today is caught up in the effects of modern

life, and understanding and interacting with traditional life signs is the only way to get out of this bind.

• **The school is not the museum or the passage, it is the destination**

Attendance rather than crossing the school: A wide range of attendance can be defined in the face of a monument, from living in space to an accelerated visit like a museum, and attendance can be explained between these two spectrums to understand the building and quality of life.

living in the Moment: Many things (both material and spiritual) were the purpose of life simply by doing and being in the flow in traditional life. For example, the craftsman regarded his act as sacred and the ultimate goal of life. His career gave meaning to his life, and he did not pursue it solely for financial gain. Promotion (as is common today) and retirement do not make sense in this view. Because an artisan’s life was meaningful in doing

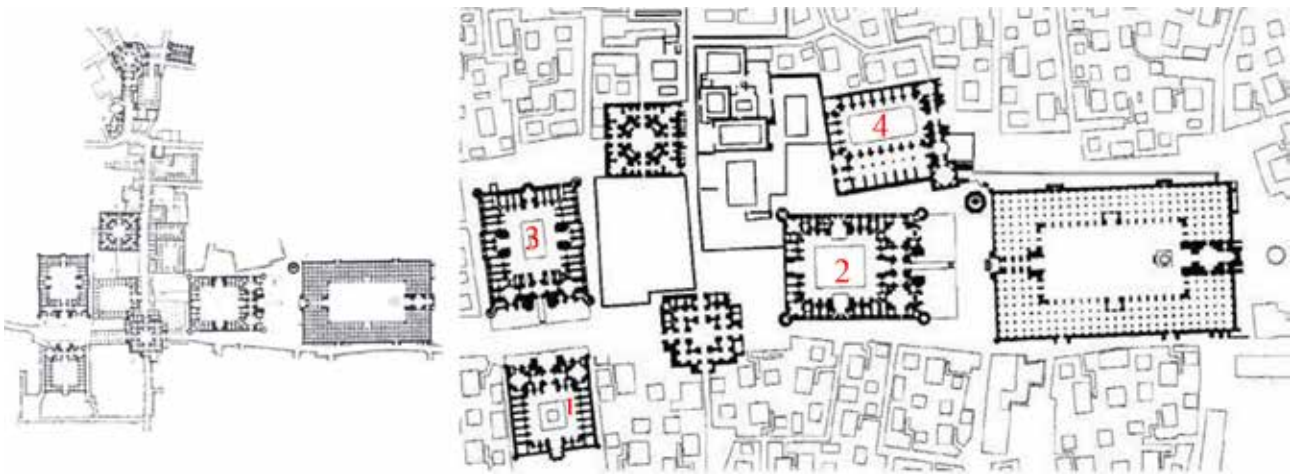


Fig. 6 & 7. Formation of several schools near the intersection of two important passages in Bukhara 1. Olog Beig Beg School (1449-1393) Construction of a school 820 AH. 2. Mir Arab School, built in 941 AH. 3. Abdul Aziz Khan School (1614-1683 AD), built in 1062 AH. 4. Amir Alam Khan School (1944-1880). Source: www.iranmag.com.

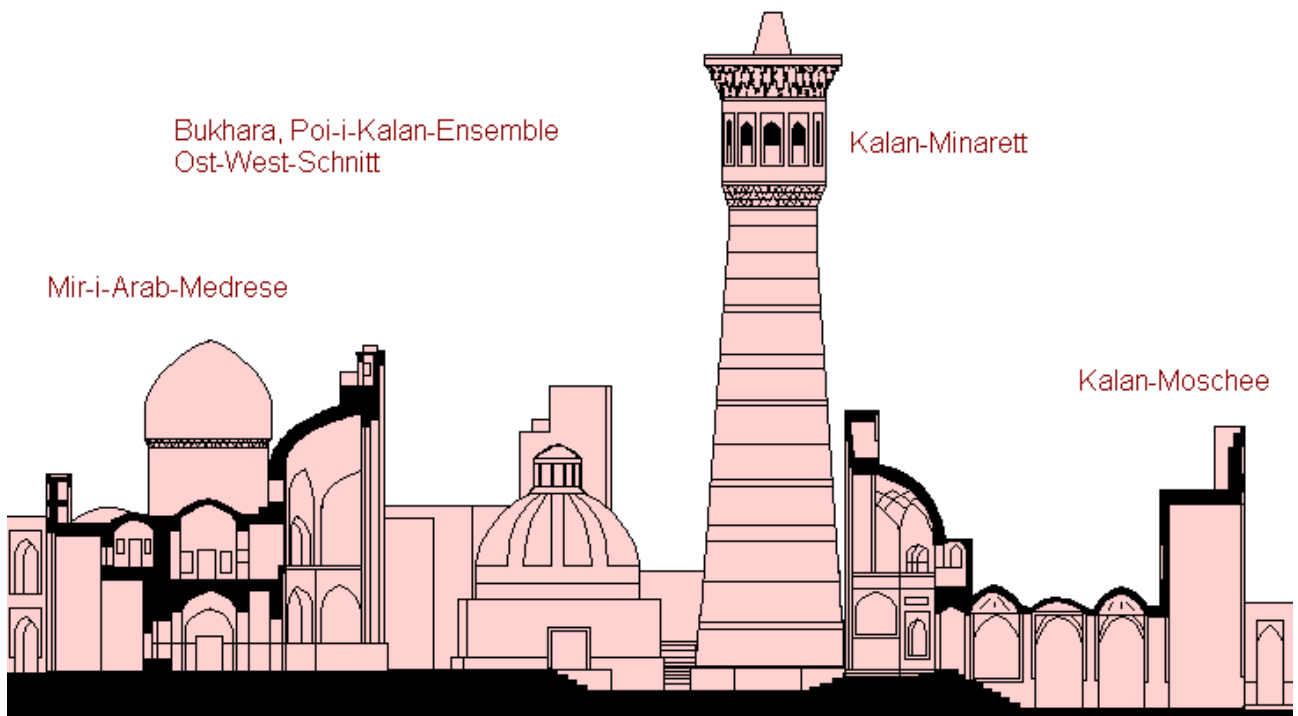


Fig. 8. The entrance of Kalon Mosque, the entrance of Mir Arab School, and Kalon Minaret. Source: www.iranmag.com.

his profession, and without doing that, his life becomes meaningless. The Profession-oriented act is moral and has detailed rituals in this lifestyle (some of which are reflected in the Fotovvat – Nameh²). The seeker of knowledge did not attend school because he was greedy for worldly desires. Being a religious student was the goal, which he sometimes pursued until the end of his life. A traditional school is very different from today's schools and universities (and most educational spaces today). Of course, this did not preclude achieving other sub-goals in one's life; the significant point was "living in the moment of the traditional human." He knew he had accomplished his life goal when he was doing his duty, interacting with

creation. According to what has been discussed, the atmosphere of historical schools has the same capability that humans require today. It is a building full of meaning and tranquility that narrates and reminds us of the original traditions of human life and thought in the creation system. All of the features mentioned in the preceding sections still exist or can be revived, and they can all play a role in city life.

Conclusion

Historical schools, like other monuments, have a life that evolves and gives them a distinct personality. Recognizing the defining characteristics of this character informs man

of his current abilities. Interaction between man and monument can be shaped based on an understanding of these characteristics. As a result, the visitor's presence in the school building should be interpreted as sitting in front of the narrator; a lively narrator capable of narrating stories from quality life. A narrative in which the body of the school retells the scientific world formed within itself and serves as a point of view that introduces the tourist to authentic traditional life. As a result, the tourist visit is not restricted to observing the body of the building; the presence in the building and the realization of lived experience (albeit for a brief time) is an opportunity to become acquainted with one of the most significant aspects of the authentic life of Islamic cities. Thus, the physical analysis of Islamic schools, and the recognition of the deep current life in this body, leads to the provision of a solution to deal with the harms of modern accelerated life, which is based on paying attention to the narrative role of historical work. Finally, using the findings, the answers to the research questions were obtained by examining the research indicators and sample samples.

Response to the first question:

Fig. 1 and Table 1 provide answers to this question.

The complexity of the school and the city, multifunctional and hyper-functional, spatial diversity and the presence of various organs, the number of schools in the city, the quality of spiritual life, and the city's status as the scientific center are physical and non-physical components in recognizing the place of school in Islamic architecture and urban planning.

Answer to the second question:

Because learning is so important in Islam, one of the most significant characteristics of authentic Islamic cities is their scientific dynamism. The school is the most influential force for this aspect of the Islamic city's personality. These

qualities are still alive in an Islamic city, and because they are genuine, they always can revive and play an efficient role in the city's life. Schools are architectural monuments whose original function is still present in society, and narrating a quality of life in the Islamic city that can be read and recognized by today's audience. The tourist's presence in the school with reflection and contemplation allows him to become acquainted with the shaping traditions and relationships outside the school body.

Suggestions

Several functional layers can be considered to revitalize schools (which are generally abandoned and left unused at other times due to the occasional presence of visitors):

1. Permanent; the space that has been used for learning for centuries is now the most capable and talented body for educational spaces.
2. Temporary; According to several examples of parallel uses in schools (Yazdi School of Najaf as the second courtyard of the shrine, Agha Bzorg School of Kashan, a combination of school and mosque), besides permanent uses, other functions can be regarded for the school. It should not be in conflict with continual functions but instead, support it and aid in the revitalization of the building. Why is it important to note the importance of multiplicity of use? Because a building with high geometric capabilities that has a long life and witnessed the presence of educated people has a different spatial spirit than a building with the same geometric qualities but new³. As a result, even short-term attendance at school and interaction with it has advantages for humans. The present human being is taken on a journey through time by this short-term conscious presence. If the required manner of presence and silence is realized, the body of the historical school will be the narrator of the current scientific life of the school as a physical document.

Endnote

1. The City of Human Body Reflection: "The human body is compared to a city or kingdom in the form of a city, with all its political and social functions, in many traditional sources of Islam, Hinduism, Chinese, Christianity, and many other religions." In this regard, Ibn Arabi wrote a well-known book titled "The Divine Plan in the Reform of the Human King" (Divine Government in the Kingdom of Mankind). The body considered in such sources is not similar to the anatomical body studied in modern medical schools. It is a traditional understanding of the body which means that it is the intersection of physical, mental, emotional, spiritual, and intelligence issues. The city is not only compared to the body. The city is an expanded body in a vast cosmic form that includes all of the body's mentioned elements. "The heart corresponds to the city center, and different parts of the body correspond to various city uses" (Serageldin, Shluger & Martin-Brown, 2000, 4).

2. According to the builders' Fotovvat - Nameh, "If they ask you which verse of the Book of God you are reciting at work, say that it is the word of God which says that nothing belongs to man except what he strives for." And if they ask, what do you read when you

mold, say the word of God, there is no prayer except love. The one who lied and turned away, the place of the common. And if they ask what you'd say if you designed the dome and built the arches, say, "Our Lord! Perfect our light for us, and forgive us! Indeed you have power over all things" (Khan Mohammadi, 1992, 15).

3. It so happens that, in architecture, the super-induced and accidental beauty is most commonly inconsistent with the preservation of original character, and the picturesque is therefore sought in ruin, and supposed to consist in decay. Whereas, even when so sought, it consists in the mere sublimity of the rents, or fractures, or stains, or vegetation, which assimilate the architecture with the work of Nature, and bestow upon it those circumstances of colour and form which are universally beloved by the eye of man. But so far as it can be rendered consistent with the inherent character, the picturesque or extraneous sublimity of architecture has just this of nobler function in it than that of any other object whatsoever, that it is an exponent of age, of that in which, as has been said, the greatest glory of the building consists; and, therefore, the external signs of this glory, having power and purpose greater than

any belonging to their mere sensible beauty, may be considered as taking rank among pure and essential characters; so essential to my mind, that I think a building cannot be considered as in its prime until four or five centuries have passed over it; and that the entire

choice and arrangement of its details should have reference to their appearance after that period. Therefore, no one can admit that the building suffers from weathering or mechanical damage, which is a necessity of the passage of time (Ruskin, 1908, 112).

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