



Compare Spatial Structure –Function Imam Mosque in Isfahan and Shiraz Vakil Mosque

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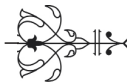
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Abstract

Spiritual Islamic architecture is mostly based on mosques, which is a manifestation of recreation, repetition, harmony, order, and peace of nature created by God as Muslims' everlasting home for prayer. Also, architecture meets the needs of a society. Therefore, a mosque is capable of meeting spiritual and metaphysic needs. By accepting Islam and by their own will, Iranian accepted the mosques as a place for prayer and they gradually move towards building mosques that fitted to their architectural traditions. By emerging the Safavid and establishing Isfahan school, the mosque got more importance and it became as a symbol of Shi'a ideals and a place for introducing them. Moreover, the mosques in Shiraz are important because from the beginning of Islam to the end of Qajar period, there was no mosque with tomb and the mosques had a chamber model. Since the culmination of evolution of spiritual architecture art is seen in the Imam Mosque in Isfahan, and the architecture of Vakil Mosques in Shiraz has chamber model and different from its previous models, the question is, Vakil Mosque of Shiraz and Isfahan Imam architecture as an indicator for two consecutive terms of what features are common and What elements of the architecture of the mosque of Imam Mosque in Isfahan's lawyer can be affected? As such, the research aims to study, compare, and analyze the elements and characteristics of two Islamic art and architecture masterpieces of Iran, i.e. Imam Mosque in Isfahan and Vakil Mosque in Shiraz, and shows the similarities and differences of views and identities of designing these mosques. To do this, descriptive – analytical and comparative methods, with survey and studying library sources and observation, and also using the map of gathered data were used. The data have been studied and analyzed and they were gathered in tables. The findings show that, with respect to function and space, the architecture of the Zand period has some similarities to the Safavid, however, in some details like organizing spaces and their relationships has its own characteristics. The entrance hierarchy; forecourt, entrance porch, gate, vestibule, corridor, and Miyan Sara and the space hierarchy; connection, transfer, and joints were

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similar. Also, the importance of open space and circulation of the mosque towards its front square are well seen in both mosques, and the relationship of the mosques with city and bazaar follow one approach. Additionally, there were some differences in space structure, Miyansar, and visual relationship with audience and the main difference in these two mosques is the space quality. In fact, movement in space and understanding it moment by moment is seen more in Imam Mosque than in Vakil Mosque, which has space integrity. Also, the porches have made a stronger relationship with other elements of the mosque. Safavid architecture facilitates the relationship of inside and outside of the building by giving dynamic characteristics to the space. But, since the Zand period came after this period, Vakil mosque has a two-porch shape in which the relationship only happens between two porches and space dynamism decreases. Moreover, it should be mentioned that not having tomb or minaret is related to the dominated views of that period and it is not considered as a defect, and the identity of mosque is not ruined by lack of one element. So follow the Safavid era Zand era architecture, but look at the past can be seen in it. Zand era architecture in terms of functional and spatial similarities to the Safavid period, but in the details, such as the organization of space and its relevance, has its own characteristics. Myansra also differences in the visual connection with the audience, as well as lack of domes and minarets of the mosque are seeing a lawyer. But Zand architecture and urbanization followed the Safavid in general principles, however, in the Zand period we see more context-based urbanization and architecture. Location mosque in the main and secondary routes of communication, the users will have more choice. Due to this feature through a positive sense of ease of access takes place in the mind. As such, the Zand followed the Safavid but a look to past is also seen on that period. Although the Imam mosque is the most complete mosque of Iran, it used other Iranian models as well.

Keywords: Imam Mosque, Vakil Mosque, structure, Safavid, Zand.

