

Values and Tendencies of Islamic Philosophy on Safavid Residential Architecture; Case Study: Safavid New Jolfa Houses

Introduction

Today, in Islamic countries, especially in academic circles, philosophical ideas that originated in the West and developed in that country, are studied with great interest and enthusiasm such ideas are taught in the classroom and students learn them; to the extent that most of those who are educated in the new education system have studied second-rate European thinkers rather than being acquainted with the greatest Islamic scholars, this has added to the neglect of Islamic scientific and intellectual schools and the forgetting of the tradition and heritage of Islamic philosophy; a tradition that has shaped and determined the way of thinking of Muslims over the last fourteen centuries. It is not surprising, then, that a deep rift has arisen between the worldview of the Islamic community and the group under the influence of European philosophy, and that a living connection between the two has been lost. According to Nasr, not only is there no vital and internal relationship between the new European philosophical ideas and the ideals and intellectual basis of Islamic society, but there is also strong opposition between them (Sharif, 2003). Adapted without regard to cultural and historical foundations, the ideas destroy the creativity and theoretical taste of many students in the disciplines that are ruled by these ideas, and give rise to such artificial life that the most ardent followers of the new schools of thought regret the current situation. The reason for the depth of this mental stagnation and the sense of passivity and lack of care in the educated people of Islamic lands is the absence of a real and internal relationship between what is taught in the scientific and academic circles of Islamic lands and the inner spirit and life of Islamic wisdom. Nasr makes us realize that every movement is not a sign of life; and real death is superior than artificial life (Sadri, 2007). The Islamic world is slumbering on treasures that it is sometimes unaware of. Therefore, it is necessary to pay more attention to the roots of Islamic traditions. The importance of research in Islamic philosophy and rational sciences is to recover the same "principle" that is stated in Rumi: "Anyone who stays away from his origin / interrogates the time of his connection" (Rumi, 1987, vol. 1: 3) and only this type of research It can give meaning to our existence and activity and transform the fragmentation of thought that is known today as philosophy into "Philo Sophia" or the love of wisdom and observation mixed with the ecstasy of truth.

Given the importance of Ghor in the Islamic teachings mentioned, it can be said that by using the divine teachings regarding the Islamic way of life, it is possible to access the desired spaces in the field of housing. The most space that human beings perceive in their life is residential space; As a result, applying Islamic principles and values in the design of the space can be a good solution for today's residential designs. The Safavid period can be chosen as the golden age of Iranian architecture and influenced by the philosophy of moving from unity to plurality and vice versa, and among the residential space in Isfahan, which has many Safavid works, the concept of Islamic philosophy can be sought.

Numerous researches in the field of Islamic philosophy and art, especially Islamic architecture, have been done, among which the following can be mentioned:

1. In the book "Philosophy, Geometry and Architecture" written by Hassan Balkhari Ghahi (2018), in fourteen titles, the theoretical foundations of architecture and the city (which is the embodiment of

architecture) have been considered and explained; From the relationship between philosophy and architecture to the exact relationship between thought and action in Islamic thought and the use of geometric and numerical proverbs in accurate illustration of the relationship between truth and creation in Islamic wisdom and the impact of these meanings on Islamic architecture (Balkhari, 1396).

2. The book "Iranian Wisdom in Islamic Architecture; From the beginning to the end of the Safavid era" by Farzaneh Farshidnik, the purpose of this book is to study the intellectual basis of changes in Iranian-Islamic architecture and search for its roots in worldviews and philosophical theories governing society in different periods after Islam until the end of the Safavid era. This book tries to examine a corner of the influence of wisdom and thought on Islamic architecture in Iran, especially in the Safavid era. For this purpose, after a brief review of different periods after Islam, the Safavid era has been studied and analyzed as the culmination of Islamic and Shiite intellectual life in order to reveal how wisdom is manifested in Iranian Islamic art; Therefore, first, the course of Islamic thought from the beginning of Islam to the end of the Mongol period is briefly introduced and the characteristic features of different periods of Iranian-Islamic intellectual life and its impact on architecture are explained (Farshidnik, 2019).

3. The article "Philosophy of Islamic Architecture" written by Bahar Soltan al-Qara'i has studied Islamic architecture, ideas, thoughts and beliefs, the philosophy of the emergence of Islamic space and its identifying elements (Sultan al-Qara'i, 2007).

4. "An Analytical Approach to the Impact of Thoughts on Architecture and Urban Planning (Comparative Analysis of Philosophical and Judicial Thoughts)" by Mohammad Reza Pourjafar, Mansour Yeganeh and Maryam Farahani, examines the effect of ideas on the formation of architectural and urban planning works. This article, with the aim of a more detailed study of the concepts of philosophy and wisdom and expressing the characteristics of ideas derived from philosophical and philosophical concepts and principles, tries to explain the characteristics of art, artist and works of art with these ideas. The research method of the article is documentary review and descriptive-interpretive analysis of various texts and architectural works that have been studied using logical reasoning and qualitative analysis. The results of this research show that philosophical and theological ideas have fundamental effects on the formation of various architectural works (Pourjafar et al., 2016).

What is lacking in mentioning the sources and researches done in the field of Islamic philosophy and architecture is the vacancy of researches with emphasis on Safavid architecture. Therefore, in this article, we try to do more research in this regard.

Conclusion

Islamic architecture, like all types of traditional architecture, is related to the epistemology and ontology of Muslims. Traditional man lives with meaning and in a world full of meaning. Man, like the universe, reflects the divine principle. There is a connection between man and the universe that expresses a profound reality and opens a discourse that connects the various levels of human existence with the existence of the universe. Architecture and art is a manifestation that this spiritual relationship between man and the universe can be seen in an objective field. In Safavid architecture, contrary to the quantitative view of space and forgetting its spiritual quality in Western philosophy, the quality of space and houses is significant; This quality is seen in the art of architecture, that is, showing the place of man in the world.

According to the studies of this study, in Safavid houses, large yards with pools of water and lush gardens, around which all the spaces of the house, large and small, are most prominent, are most prominent. Along with the courtyards, large and lavish halls are considered to be the most important spaces, which are located at the top of the courtyards and thus have an important impact on the overall composition of the house spaces, the shape of the facade components and the constituent elements of the courtyards. On the one hand, these halls have a full view of the courtyard and on the other hand, they open to the adjacent spaces. Another significant element that can be seen in most houses is the high and decorated pools, which are located behind the spaces overlooking the yard and away from the center of the house and provide their light from the ceiling. In addition to these elements, we should also mention rooms such as porches of various shapes, busy entrances, large moonlight areas, courtyards on the second floor, and so on. But the special quality of the architecture of these houses should not be considered as the product or absence of the mentioned elements in them. In traditional Islamic architecture or any other form of traditional architecture, it is necessary to know the attitude of Sunni people towards the whole of architecture and its components. The most important of these components is space. In Islamic architecture, space is never separated from the face; This space is not the same Euclidean abstract space that has accepted the external form and consequently has provided a framework for the placement of the face. Rather, this space is qualified by the forms in which they occur. A sacred center polarizes the space around it. Just like Mecca, which for Muslims is an earth point on an axis that connects heaven and earth and is therefore the center of the earth.

Since the alliance view in Islam does not consider anything outside its realm and does not recognize the purely secular realm of reason, all Islamic architecture, whatever its application, is traditionally viewed as a completely sacred architecture such as the Nazar Mosque. That is, the same perception of space and form that the mosque transmits to us is felt in the house or in the bazaar; Because the space in which the Sunni man always lives, wherever it occurs, is what it has always been. The basis for recognizing and understanding traditional Islamic architecture, which extends the principles of sacred architecture from the mosque to any other architectural unit and ultimately to the design of the city itself, is the relationship between the universe, man and architecture. It continues and is rooted in it. So we find that the principles of Islamic architecture are fixed principles and in a sense the house is the expansion of the mosque.

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