

## Looking at the Historical and Religious Sites in Iran and the World

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**Abstract:** The first step is an organization established to recognize it. Knowing a tomb, a place that recalls the life after death. Objectivity of the subjective response to the issue with the architecture of the soul. The first step towards this is to bring up the initial view. Various approaches, including the burial of women, servants and with toys and jewelry at its side or even a space to live beside the dead body double, all the stories of people in different periods it has to. At some times this mentality architecture has become, if a structure is adopted. But only that we on how achaemenid tombs in the rocky mountains, of course come down on the ground and on top of the tower made the initial thinking of course that is very different. In short, what the result of factors over a tomb tower Qaboos, the will, the understanding in the course of history, the closer the magnifying glass and look into the tomb. Qaboos and that was that? How to come here and the time and place of his presence in this city, what was it? After identifying the core of the design before we need to understand the context in which the plan is designed. History and geography of the city of Golestan province and the dome Kavous call for development of the city and get the news and know that tomorrow will be the point where we design and to make the decision tomorrow. Context of religious, cultural and social projects of the city in such a spirit of faith that people face are very important and influential vernacular architecture and new construction of the culture and architecture of the past and the City of We will taste the most important information in this section are discussed. Understanding how to design a mausoleum located in the city, it will design and implement the three objectives are designed and made. These three steps are:

**First Step:** Stop the invasion of the tomb and lead the development of the city.

**Second Stage:** The right horse and foot trails.

**Third Stage:** The organization of life on the set (designed and centered around the tomb entrance).

**Key words:** Tomb • Islam • Shia

### INTRODUCTION

This chapter examines the different views of death and life after death and explains about the different attitudes of the burial of women, servants and ornaments on the side or even to create spaces for living bodies with dead twin, all of all this is the story of the people in different eras. And are formed over sometimes are very impressive and majestic pyramids of Egypt or have a very simple form as the current tombs are only a stone. The most important part of understanding and shaping the course of this chapter is how the tomb was the first grave (grave Abel by Cain) without any symptoms, but many tombs are very grand and impressive and in the course of this review the views of Each is also investigated.

### Tomb of Pre-Islamic Architecture in Iran

#### The Tomb in the Early Civilizations of Iran and Iran's

**History:** According to the works of the first people in the central plain of Iran, in local hills known as the Silk Kashan -Tehran and the southern side of the central Sahara- has been achieved; them dead on the floor under the carpet or paving bricks were not buried. The graves of the dead as "squatting" were buried with them in Gvrshan objects are objects that fill in some of the graves and the high value and low value and worth in others. With time, significant changes occurred in the dead giving way to the soil. This way, the sign being replaced by new people and old people.

Drawing up the graves in the city and town homes Braftad and down the hills surrounding it on the exterior



Image 1: Silk - Cemetery - graves in a mound, the (10°C 9. M),

of the fenced areas and Pyshrftgyha and troughs in the western city of the dead were the words of a vast cemetery, which was In it, more than 100 graves have been discovered. Wealthy or the nobility of the land that the grave was dug and Gvdalhayy after it left the dead and the objects they want to be on the next cover it with soil so that the floor will be higher. Heavy rocks on top of the board or boards are composed of flowers on the grave so that they can be cooked in a coating, such as "mound" are finding their homes in the North were often covered with a mound like to find. Image (Picture No. 1).

Located at These new habits that are dead or columbarium, mausoleum, such as home to the living world, complete with the habits and customs relating to burial of the dead during a dispute on Iran. On the other hand, making a mound graves in the land that had become accustomed to the horizontal coverage of the Iranian plateau Translated version of become accustomed to the horizontal coverage of the Iranian plateau is a sign of the new residents of origin 1. Susa Elamite civilization of the early buildings, almost nothing is known, in the course of civilization, the beauty of the objects after the body of his flesh, they buried Bdysan the skull and bones in a large deep bowl and long in bowls.

**Islam and the First Burial:** At the beginning of Islam, the way evidence was inconsistent, the first group, the Muslim Prophet Muhammad (PBUH) knew the drill itself strongly with any pretense of mourning, death and burial were opposed. The Quran is silent in this case specifically, numerous speech showing that the same

objections. Yammer, rip clothes, on showing that the same objections. Yammer, rip clothes, on foot and all mourning soil and ash have been criticized as it clearly. In this case, the Prophet has said: It is good for the pious, who soon forgot their discomfort. No building shall be built over the grave to grave, but the ground is perfectly level and the simplicity of the grave (settlement), as in chapter twenty, fifty-five verses of the Koran, "you created and to dust we shall return again and again the soil of the soil on "pious indicator of equality in death as in life it is. The ancient tradition of simply dumping the soil in the grave, there is harmony. That is the speech of Prophet Mohammad (PBUH) has tried every effort to mark the graves, especially the tomb itself, prevent.

### **Tomb Architecture in the Islamic Period**

**Muslim Cemetery and Thinking:** "I was the building of a particular data is not created."Thousands of tourists in Cairo, Mamluk Sultans Supreme Mqabr Aztaj place or meet and every passenger Kg•h North Africa or the Near East in the rolling, along the roads over the hills, towns and villages in the cemeteries and even sometimes in the field of, dozens of small shrine, the tomb of a saint or hero usually are considered, or forget to have occurred or are dangerous practice, sees. The buildings, whether it be rural or poorly the effect of exquisite artistry, they have different names, may be openings in the "dome" or "dome" to the most credit for their performance, "Torbat" or in reference to their religious concept "shrine" to be named. May have relevance to the occasion with a saint or a hero, "officials" are known (Image 2), or in place that is meant Shadtgah them. Sometimes also the recognition that what is important is not the monuments of a particular phenomenon. "Astypa" Indian sacred Buddhist relic in order to celebrate their role, most of the civilizations of the Near East began to create different types of tombs, has moved the world, including Saudi Mqfyn Semitic or Indo-Europeans and Turks living in Central Asia and low forms more permanent memorial to the architecture of the symbols used to have, but what is certain is that Islamic art, while having some characteristics of the previous period, with new faces and great art mixes with Salami Rounds.

Today, every visitor can see the tomb of the Islamic world view in countless cities and villages of the country, without a doubt be countless cities and villages of the country, without a doubt be amazed. The Islamic architecture of the tombs in the cemetery of the West is certainly more than a share in shaping the architecture of their countries. Apyad monuments in these countries was more persistent in the form of sculptures, but this



Image 2: Abraham - Aleppo

difference is due to the reluctance of Muslims to sculpturing, but should not be assumed that the tendency of Muslims to build a staircase and a coffin in the tomb chamber them several. The coffins were in Susa have been administered to humans in the form of Mesopotamia were loafers and a naked goddess took the form of outstanding displays. Zartoshty two followers of the religion the official religion of the Sassanid era, in the past to not buried in soil and put them on the higher peaks to the meat of wild animals and birds of prey, they are free. We have found that the peaks of the mountains around Neyshabur pit for the bodies to be put in their deaths, had been dug when the bones were removed and cleaned, they feed on the bones or "Astvdan" the container of stone, plaster or the soil and then put in a cave or mountain range Gvdalhayy that had been dug and put in underground buildings 3.

The attacker also has relatives, so that it's Nbshtth Assyrian Clay, Babylonian, etc. Ylayy shows the decoding of the East Qdymh, no honor killings and looting and Htg and insulting the king did not hesitate even bones of the kings of the plunder were taken out Qbrhayshan4.

View of the tomb as a cross with four equal branches (Image 3).

**High Branch of a Religious or Royal Show:** King of the Achaemenid Persian garments, bow (National Iranian arms) was obtained, is standing on a platform three steps over and over to the fire that is burning fireplace in the beautiful: hearth pad cube with niche vertical and three steps and a roof, but three steps backward, the king's

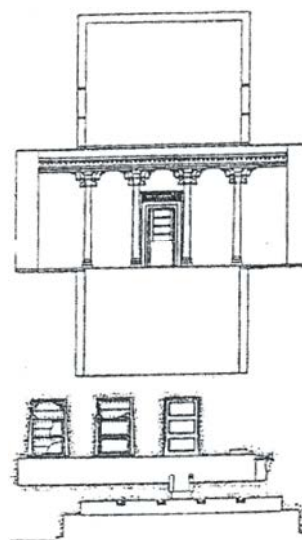


Image 3: Tomb of Darius - Cutting Face



Image 4: Tomb of Cyrus

hand and three steps and a roof, but three steps backward, the king's hand is on fire and is a sign of worship. Over the scene, the winged man (Frshahy) with the open hand, which is 5. About the tomb of Cyrus the Khrpshh also covered, stuck Shmn believes that the building of "Urtu" inspired and worship "Msyr" an important political and religious center during the "Sartn" dominated "Urtu" would be are compared (Image 4).

We do not know how long "the Persians" dominated "Urtu" went out and when any of the "Urtu" went out of his residence and the Gulf region, which explains, enough of Urtu civilization Kyb and had their residence in their new building features the art of "Urtu" They took the characteristics of Pasargadae and Persepolis is seen. Platform or bed in silk and then with great interest in the platform of Masjed Soleiman and after the carved stone style "Badbrdh" in Pasargadae are examples of this style of building6. Bzhmt in Achaemenid art image can be "dead world" and "world of the gods" and the "life world"

which is almost unique in the world that we live in informal talks. Order was made, put the meat and skin and the birds ate them, in their bones "Astvdanhayy" and put it in Astvdanha or carved into the mountain or in the open air were made. But the findings also indicate that many Achaemenid Iranians have buried their dead. Burial, the only reason that can be used against the Achaemenids were Zoroastrian. But also in the Wake of rock Nbsht Persepolis proves that Zoroastrianism had a lot of credit, the tendency has been to the King. It should be noted that in the Zoroastrian tradition was the burial and drop dead in the cellar of death - which is still common - is a secondary phenomenon that is typically dominated by Taha. In the first century AD Astrabvf reports: "The Iranians before the burial cover them with wax, but do not do Taha, but the dead are left to feed the birds". Since the graves of the Achaemenid Empire that all evidence obtained from the burial. Common in many parts of the Shah of Iran was home to bury the dead floor. This ritual in Mesopotamia, in Syria and Palestine was now. Galin floor of the house, on the side walls are dead Kndnd and put them in it. In aristocratic homes and stronger than the courtyard floor, the floor Shkaftnd. A simple method of burial, wrapping in shroud and soil, it was dead. Other than the kind of luxury, was dead in the mud Knvy food storage and instead had to leave the pit. (For young children and a crock of hip pads and mud were used). Wealthy ones could take their orders from their own coffin. The coffin was usually flowers will cover the boards. Usually the fancy coffins of Iranians in the feet and head to the circle of the triangle was 8. Another way to embalm the bodies of their dead, broken body and brought out the soft parts with wax and musk are Laynd and so-called "mummy" was placed in the bins of rocks - Put up a big cup and small boilers in the next, they were buried. 9 (Image 5).



Image 5: Elamite Tombs, late second millennium

Hey a new funerary custom common to the Sumerians and that from then on the dead parts and supplies representing the wealth of flowers in Tabvthay put cooked. Some features of the dead were buried with them Mhrhayshan, it is 10. And the Medes, we do not know of any art is almost ready, only a few Dkhh mountain slopes and in the carved facade of the tomb is the crypt or savings can be realized at the time of the building. The tomb, which had been dug into the mountain rocks, a view that their input is considered as the pillars and the roof is on them. If this is the tomb of the construction of our study, we found that their view is similar to the porch to provide shade in summer and the sun's entry into the building in winter and vice versa, the radiation tends sunlight to, entered the building and the porch as a shelter from snow and rain. Azrvy same principles have also built the Palace of Persepolis. The tomb consists of an input and a child in the room. Sometimes there were two rooms on the tomb-like "Farhad and Shirin" and they were together and were separated by columns inside the tomb. Like a tomb "Fkhrygah." In the tomb of one or two or three graves had been dug and some, like the tomb of "David" niche metals and also for the gifts, was carved in the walls of rooms.

**Shia and its Impact on Tombs Developments:** The holy places, tombs of the Shiite imams and their relatives in Karbala, Najaf, Mashhad, Qom and natural centers of Samarra's Shiite enthusiasm and soon became an integral part of the morning ceremony in Muharram. (Image 6, 7 and 8).

The ceremonies and rituals that evolved was complex, it was natural that the graves should bow and a variety of symptoms such as fences, lift and the like have become so expensive Zryhhay Mshhsat Hin and finally led to the actual buildings. Rapid growth and the graves of Imams and prayer and pilgrimage ritual prayers and the Quran in these places, if any mention of increasing competition in the grave beside the dead bury the Imams.



Image 6: Mashhad - Imam Reza (AS)





Image 7: Qom - the shrine of Imam Reza

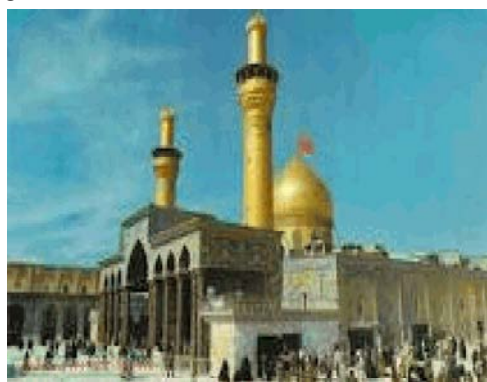


Image 8: Najaf - Shrine of Imam Ali

## CONCLUSION

Life was beginning to panic and fear, the world has learned a host of unknowns, the first human to the natural consequences of their loss of sight, no choice but to honor and flattery, as if these were not normal, it slowly transformed and human thought, the gods created the main threats to these changes and to give them. The next effort of the relationship between their old lands and gods and in some of the time because people have not been able to find connections and similarities between humans and gods and the similarities of the genitals as a sign of acceptance and creativity began to question it, Community of Such were the few nations that, while all the old key to this approach tended to false, the Egyptians and Indians and people of Babylon and Assyria and Greece and Rome, because the Iranians to the Zoroastrian teachings found in the Kjahh Mzb What is a village and civil religion Zoroastrianism and the harvest and fertility of the Earth and Venus Anahita this reason that the Lord God of power and authority of various manifestations of such a proud and inaccessible.

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