

ASSESSMENT OF TRAINING AREAS ARCHITECTURE BY USING DIFFERENT SYSTEMS (CASE STUDY: MOSQUE-SEYED ESFAHAN SCHOOL)

Abdulhamid Noghrehkar

Associate Professor, Faculty of Architecture, University of Science and Technology, Iran

HaiderJahanbakhsh

Assistant Professor, Department of Architecture, Payam Noor University

Mohammed Saeed Mohammadi

Master of Architecture, faculty of Architecture, University of Science and Technology, Iran

Abstract

Nowadays, there are many challenges in the discussion of Islamic architecture; we observe diverse and often conflicting views and approaches in this regard. Some groups practice a form and use emulating the architectural elements of modern architecture, as in Islamic architecture, another group, attention to the meanings, another one attention to overall effect etc. In this way, according to the orders of the Supreme Leader of the Islamic emphasis on architecture and urban planning, design seems to Islam according to the present needs and educational complex, is one of the needs and discussions and an immediate action is necessary in this area. Iran is an Islamic country and the Islamic view all spheres of life including school climate is seen. According to Islamic teachings, human breeding, as one component of creation, in conjunction with other components, and takes place over time. The work of architects as designers of educational facilities in nurturing the next generation of people is of great importance. This led the researchers to evaluate the system using face learning environments are discussed. In this research, data are analyzed based on logic argument and in a case study (mosque - Seyed School) are used.

Keywords: Islamic architecture, Islamic school, Studies of school design, Islamic education, Islam.

1-Introduction

Today, the recent changes in the educational programs of the Ministry of education and the renovation of the Organization's new approach, develop and equip schools to design a training complex and topics related to the architecture of Islamic schools in the country, on the other hand are very into consideration. This led to the design of the educational complex, based on new programs from the Ministry of Education to pay. The complex includes courses in elementary, junior high and high school for male students on a land area of 9000 square meters. It should be noted that this project is underway and can be a small step to promote the quality of educational spaces based on a new educational programs of the Ministry of education on the side to pay attention to Islamic architecture in education environments. Education is a tool that is used to achieve breeding students. ShahidMotahari believes that training is unlocking and actualized the inner talents of a Wight. Hence, human training is based on his nature and of nature and in order to efflorescence human talents; his inner talents should be growth. (Motahari, 1995) Prophets are also based on the same objective in introducing the mettle of human existence and the emergence of breeding. (Taghdir-2008, 12) so, Islamic education in Islamic schools should be based on recognition of the individual's innate in the context of the community. Based on this strategy, architecture of training building should also underlie the development of the abilities of the individual in society. However this can be from two perspectives within the skeletal (the operation) and physical output (form) into consideration. Hence, the way into the body and according to

Islamic education strategy, eligible schools of Islamic identity with having spaces with natural forces breeder guide him in order to achieve creativity and develop internal talent. Moreover, from the physical point of view outside of the building is considered a sign of Islamic architecture.

2 - The importance and necessity of research

Architecture and design of educational facilities from the Islamic point of view is very important .Because Iran is a Muslim country and the Islamic view all spheres of life including school climate is seen. According to Islamic teachings all materials including a variety of educational and non-educational spaces should be a comprehensive and barrier response to the needs of its users. On the other hand with the progress of science and technology, the use of all part of educational space in comprehensive and barrier style and users operation of teaching space also is specially importance. This land architectural indicates that spaces which have planed and created in conjunction with the Islamic- Iranian themes have always been elite. Pious people education and outstanding (on a meaningful convergence between all elements affecting education) are examples of it. Hence, in current conditions benefit from the valuable patterns of schools architecture during the Islamic time and emphasized the need to incorporate them in current and future efforts to reform and rehabilitate the current is necessary to have dignity and national culture and religious consequences in terms of the scientific goals ,education and training can be obtained.

3 – Goals

This study is following that with applied the principles of Islamic architecture and the use of technologies and with using technologies and strategies and techniques that leads to qualitative and quantitative optimum utilization of space, first attention to principles of instructional design ,then analyze and evaluate them in instruction spaces. However, in this study the following specific objectives are considered:

- 1- Achieving to improvements Islamic pattern to in educational spaces.
- 2- Understanding quality standards and examples of school architecture, in order to achieve an Islamic - Iranian progress pattern in educational spaces.
- 3- Achieving a comprehensive and up to date in designing in Iranian–Islamic schools.

Promotion the students from the Islamic perspective.(Putting a positive impact on students' lifestyles through education favorable educational environment).

4 - Questions or hypotheses

- 1-is it possible to use a different system, schools will be designed based on the perspective of Islam, the responses to the needs of the students and at the same time the Supreme goal of education researcher?
- 2- How can you use the system, the quality of training and achieving Muslim model helped to progress?

5-Research method

In research studies, a library of ahead in the field of Islamic schools, history, architecture, and literature subject in the field of quality features required by the schools of the Islamic perspective as well as a study of the features and amenities that are fleeing the city of Qom site climate target to plan scientific resources obtained from the relevant organs and field information, the basis of the information it provides. Hence according to the span and quantity and quality of data, logical reasoning research method for the analysis of qualitative and quantitative data has been taken into account.

6 – Background

By research on historical trends of build in Iran, three periods or three milestones in architecture and educational system can be described:

- 1- The first period of the school house until the fourth century.
- 2- From fourth century (Nezamieh schools) until Dar-al-fonon establishment.
- 3- From Dar-al-fonon until current modern schools.

Each of these three turning points are the period in which the length of witness in the education system as well as in architectural spaces, we had conducted this kind of stating that the changes made in this system, the country of origin of the major developments in the creation. With initial reviews it seems that the second period schools had a social function. Place most of these schools near the bazaar and mosque can be considered as examples of this. Aghabozorg mosque is the most notable example of architecture Iranian schools. User integration in this school is in a way that it is not only in conflict, but also strengthens each other, but with the arrival of western modernist schools of social communication of the vanished little by little. Studies have shown that the school plan how far can cause growth or Learn inhibitor. This topic several decades is assigned many studies in various fields including in the fields of environment psychology in educational space and it is believed that new models of education requires the students' movement, working in teams and their dynamics ,it is obvious that these models will affect the body and the spaces in schools . Up to 70th decade of the twentieth century in Europe, look at the design of education environments, found within spaces and focused on design quality. Many of the schools and the lessons of the integrated training mode Classifieds to the individual and small group instruction students find change; so schools need to be more open feel with the plan. In recent years, the social and the specific needs of the relationship between school and social environment of the issues of interest to John Dewey, philosopher of pragmatism believed that you must try to learn our babies to self mastery and has individual independence times. He believed the schools first and foremost a social institution because education is life itself. Michel Foucault argued that the " discipline imposed on modern schools used the complex structure would be served." It was in these circumstances that many communities have found that the school's participation in space with other comparable organizations. In some cases schools were heart of society and efforts to close the school in connection with the consular job done, at the same time students involved with a variety of sciences, professions, and environmental issues etc. External samples can also be noted Sharon Hans's school .He believes that "the most important task of teaching, placing the individual in society through developing a sense of personal responsibility. This aspect of education cannot be considered independent. Sharon schools are like small towns because he wants to give to each department an identity. This aspect of awareness is almost universal and the gradual formation that allows the person to acquired correct contact with public life and political community.

7 - Theoretical framework of the research

System Definition

Comprehensive definition, a set of system elements that particular species coordinated and working together to achieve a particular goal .Based on the vision, coordination, cooperation and objectivity are of the basic concepts of a system.

7-1-Various systems in educational spaces

Hence, Different types of approaches to system architecture is considered .Some systems are a subset of a larger system and the outcome of this objective is the creation of the monument .The following table shows the system architecture model of educational facilities for the people of the five branches of philosophy has been provided. (Adoption: Noghrekar, 390 -350 ,1387)

Table 1 - explain the elements of the system architecture of educational facilities of the 5 branches of philosophy (same, 355)

Nominative cause	Artist , architect , ideas , aspirations , motivations and talents	Organizer	System Architecture of Educational Spaces for human
Material cause	Materials, instruments and physical structure of the building	The skeletal system	

Formal cause	Components and formal elements of color, shape, texture , role	formal Sub-system	
Ultimate cause	provide adequately of substrate material needs and context of spiritual needs	functional Sub-systems	
Accusative cause	Set of environmental factors (natural and artificial)	peripheral sub-system	

According to Table (1) three basic systems architecture is proposed, based on their relative rates of harmony and order to be evaluated. These systems are: functional systems (space), physical systems and structural systems .In addition, other systems have been proposed, including systems based on the upcoming season as a whole is analyzed separately.

7-1-1- Space Systems in educational buildings

These systems represent the spaces relate to each other and how they are arranged adjacent to each other. Model used in organizing space should be used in any function that does not interfere with other functions .Different systems designed for the school environment can be considered to be divided into four categories, the importance of this issue, it is briefly:

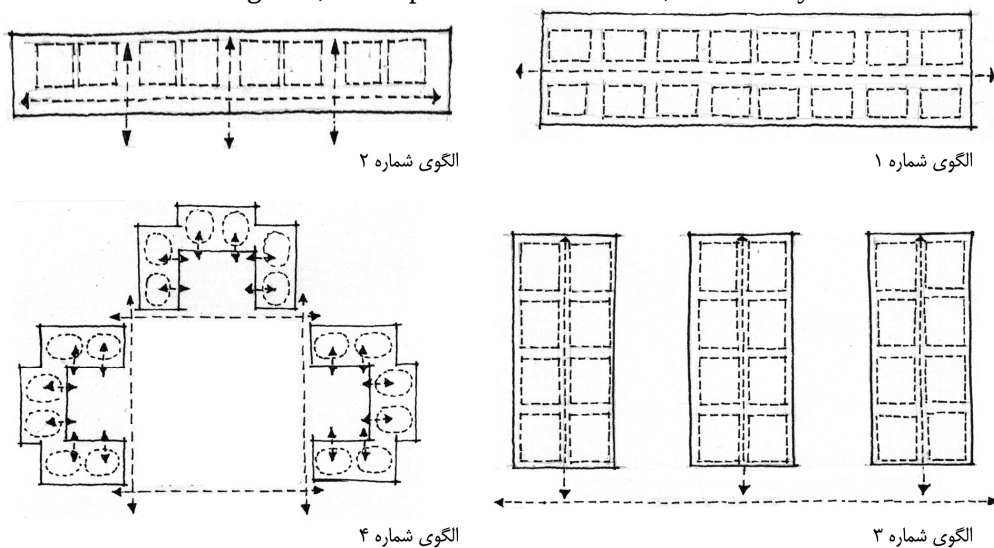


Image 1. Patterns for spatial system in classes across educational centers(Fazeli, 2011, p. 4)

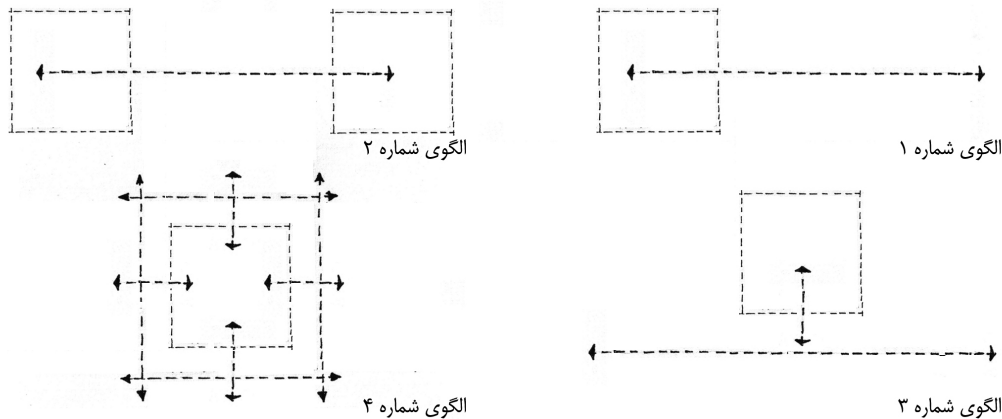


Image 2. Patterns for spatial system as turning point in educational centers (Fazeli, 2011, p. 4)

One of the points required to be paid attention and might lead to failure in most architecture projects is curtailment in architecture that the most outstanding point is seen in Bauhaus school of architecture, stated by Sullivan that form follows functions.

Physical systems in educational buildings

How to organize physics of building with appropriate materials and make standard visual relationship with building comes to realize with respect to the aesthetic factors and harmony between outward and inward the building and drawing attention to symbolic elements and main indicators in the building. Standard design at physical system of building causes to recognize the building as an educational building while looking at it. Physical indicator of architecture at contemporary educational space requires Recognition. The approach to curtailment in architecture at a glance to physical system at architecture of educational centers exists. Physical system has not to be recognized as the most important factor. Corpus-oriented, poetic and musical approach can be regarded of the most important curtailment approaches in architecture. Two main factors in recognition of this system mentioned geometry and symbols addressing in following:

Geometry

Architecture is the science of organizing space, that one of the approaches mentioned a solution to organize physics of building mentioned geometry, that is, geometry addresses examining the relationships between forms and proportions (Noghrehkar, 2008, p.406). Abū al-Rayhān Muhammad ibn Ahmad al-Bīrūnī defines geometry in this way, understanding sizes and characteristics of forms and shapes lied in physics of a structure (Abū al-Rayhān Muhammad ibn Ahmad al-Bīrūnī, 3).

Proportions

Geometry and Proportions tie deeply with each other. Each specific geometrical shape follows particular Proportions. Measure two things results in getting a ratio. If two things be in proportional with each other, equal ratio is defined by means of such measurement. A variety of views on Proportions exists in architecture that ultimately aims to build order in architecture in a way that visual combination emerged influence addressee (table 2).

Table 2. a variety of views on proportions in architecture

Attitude	Recognition	Characteristic	Theorist
Physical	Feeling and experience	Considering the apparent proportions of the body	Carrier
	Wisdom	-Authenticity of human's demands	Le Corbusier

		and needs -Considering modulation and structural structure -contractual Standards	
Inherent	Intuition	-Conformity with nature -Using cosmic law, not contract -Facts reflected in the structure of phenomena -Conformance with the requirements of the human innate	Ardalan

Use of geometry and Proportions at architecture of educational spaces

According to the studies conducted to date, use of geometry and Proportions in Islamic architecture can be allotted to five areas:

Module

Units used in Islamic architecture follow a specific module like specific bricks usage next to each other, whereby always a specific proportion between all the elements of architecture exists.

Checkered Network

According to module in traditional architecture, it seems that Checkered Network is based on module in designing, and lines transformed to physics have depicted on lines of Checkered Network, that this has caused geometrical unit appears.

Numerical proportions

The most recognized Numerical proportions in traditional architecture mentioned golden proportions. Professor Pirnia has introduced ratios 1.4 and 1.7 as the golden proportions in Iranian architecture. Various samples to use these proportions can be found in Achaemenid and Sassanid Palaces, and Safavid and Qajar architecture.

The position of circle centered at building

In this method, circle, Inscribed squares, Inscribed circles are used to obtain lines by which adjacent elements are formed.

Human scale

Measurement units used in each space must be based on human proportions and physical measurement. This is highly important in designing schools.

In designing a primary school, child's view to the building is regarded, and if this does not come to realize, a bad feeling of space proportions in child's thoughts might appear.

Symbols

God is the one who gave you a land for dwelling(Ghafr, 64), sky as a cover blessed you(Anbia, 32). Symbolism is of preliminary principles in Islamic architecture. As mentioned in verses, God has viewed sky and earth regarding Symbolism view.

Triple face with devil form indicates Satanism and Kaaba with the cubic form indicate God. Recognize symbolism in forms in Islamic architecture is of the most preliminary principles required attention before designing.

Cube

In Muslims' views, cube indicates Kaaba, an empty space worthy of human presence. This form is tranquil in terms of physics (Noghrehkar, 2008, p. 511). Hence, it is considered the most appropriate form to design class.

Pyramid

This form depicts a false, unfair and material ascension (Noghrehkar, 2008, p. 511), mentioned that Egyptian pyramids follow this.

Cylindrical (curved)

Cylindrical (curved) is a form that passes inside in nature. This form has collective space symbol, that further this form owns centralizer of lateral forces and smooth at space. This form was being used in mosque's minares.

Furthermore, dome follows this form in early form, that this form can be used in designing schools. Smoothed forms influence feelings of students. In addition, it can be used in building collective spaces, yet attention to remained spaces in curve forms has to be paid.

Seyyed mosque in Esfahan

Recognize and examine background

Recognize historical, cultural, political and social areas at building

Majestic monuments of the seventeenth century across Isfahan more than other masterpieces in Iran's architecture are evident in west, mentioned that Isfahan is of the most prominent part in Iran with the majestic monuments. Isfahan, being located in Iran's geographical center by fertile place with a temperate climate and sufficient water to Zayandehrood has transformed to a proper place for dwelling. It is called Isfahan since Sassanian era called Ispahan and Sepahan, to Isfahan at that era, mentioned that Isfahan originates from Ispahan and Sepahan. Mosque is the only symbol of the historical building throughout Iran at Islamic age remained from the buildings at early Hijri years. Architects and artists strived to apply their best experiences and initiatives at mosques so as to create the most superior architecture paradigms. History of Seyyed mosque in Esfahan shows this mosque of the greatest and the most prominent mosques throughout Isfahan since 13th century that started constructing as ordered by Seyyed Mohammad BagherShafti, one of the most famous clergymen in Isfahan in late 13th century, and its tiling continued till the end of Second half of the century. To end with decorations, unfortunately Seyyed Mohammad BagherShafti's life did not suffice, and some parts completed by his son Haji Syed AsadUllah "Seyed. Sani» and some part by his grandchild, Seyyed Mohammad Bagher, yet still decorations at some parts remained incomplete. Steel enshrine has been prepared by Mohammad Bagher Sani for his Ancestor, Seyyed mosque throughout Esfahan's buildings is the best choice to study tiling at Qajar age. In tiling using in this mosque especially in decoration of Vases and views shown, red color plays a major role.

Seyyed mosque in Esfahan has been located in *Bid Abad* District- MasjedSeyed St. according to History book of Isfahan's historic buildings, stated, mosque's ground was purchased by Sultan Hussein Fateh Ali Khan Etemad-ol-Doleh, Shah's minister, but decoration sustained incomplete due to Afghan invasion, this continued till the time of Fath Ali Shah at which Seyyed Mohammad BagherShafti decided taking steps for decoration.

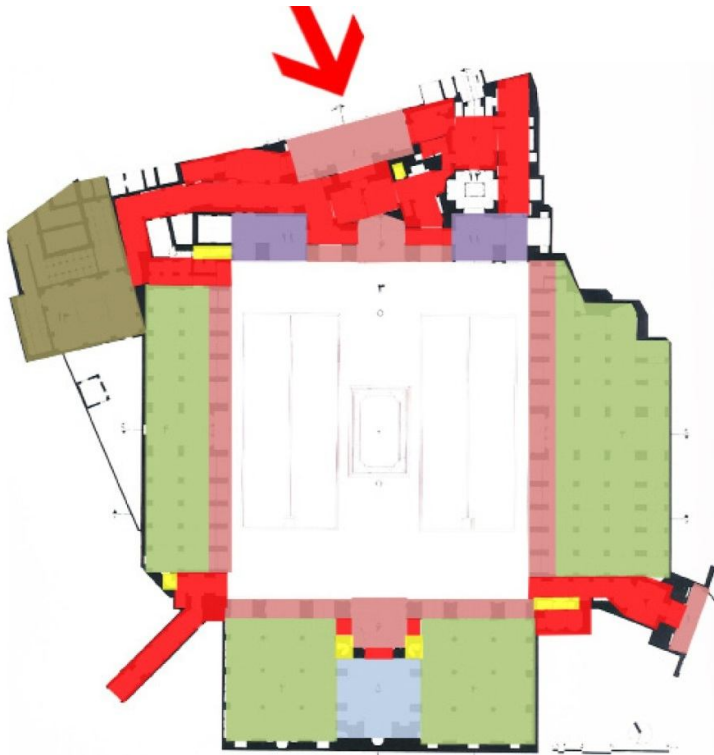


Image 1. Plan to spot mosque- Seyyed mosque in Esfahan

The way which goes to change building: According to inscriptions at this building, establishing the building and its inscriptions lasted about 130 years, in a way that establishing the building started in late first half of 13th century, and its tiling continued till the end of Seyyed Mohammad BagherShafti's life mentioned that only southern side of building was tiled. Tiling all the building continued till the end of 14th century. An overview on structure and architecture of building: the map for building mentioned with rectangular form (85 × 98 cm), totaling 8075 square meters, and can go inside it from four directions, and its building includes parts that are repeated in other outstanding mosques, e.g. Entrance, courtyard, porch, dome home, yard and columns were the parts repeated. Portico at this mosque contains historical tiling and inscriptions, and also non-historical inscriptions. Courtyard in surrounding has been limited to two-story pavilions and Ivans with a small *pond at center*. Landscapes of Ivans, Quaters, Pavilions, Porches have been decorated with brick tiling at Qajar era, and stone coverage has been used in doors of mosque. The main Ivan and behind dome and porches have been located at southern side of courtyard,. Inward and outward landscape of Ivan has been covered with tiling, indicating a beautiful mixture of different images and inscriptions above southern Ivan. TARDISHall by Seyyed Mohammad BagherShafti is another outstanding place in mosque well known with Forty Columns mosque. To build this building, it seems inspired of Forty Columns where on 9 columns have been used that have wooden columns and beautiful sash doors and windows. The tomb consists of a dome and Stoic decorated with tiling, Plaster, mirror paintings and paintings together with inscriptions. Beautiful Mogharnas using flat elements have been used in ceiling. Seyyed mosque in Esfahan due to Very interesting decorations of flowers and arabesques, and the building line and other lines mentioned outstanding at Qajar era of the architecture masterpiece in which very interesting architectural techniques and magnificent decorations can be seen.

Quranic and historical inscriptions at Seyyed mosque in Esfahan

Seyyed mosque in Esfahan is ones of the historical mosques throughout Isfahan, mentioned that Seyyed Mohammad BagherShafti founded this mosque. some decorations completed by Seyyed

Mohammad BagherShafti's son Haji Syed AsadUllah "Seyed. Sani» and some part by his grandchild, Seyyed Mohammad Bagher, yet still decorations at some parts remained incomplete. Steel enshrine has been prepared by Mohammad Bagher Sani for his Ancestor, Seyyed mosque throughout Esfahan's buildings is the best choice to study tiling at Qajar age. In tiling using in this mosque especially in decoration of Vases and views shown, red color plays a major role. according to History book of Isfahan's historic buildings, stated, mosque's ground was purchased by Sultan Hussein Fateh Ali Khan Etemad-ol-Doleh, Shah's minister, but decoration sustained incomplete due to Afghan invasion, this continued till the time of Fath Ali Shah at which Seyyed Mohammad BagherShafti decided taking steps for decoration. According to the book "history of Isfahan and Rey", building started constructing in 1861, that enshrine was built in 1941. The Seyed Mosque has a four Eivan plan, entrances on the north and east exist, but the northern portal mentioned the most magnificent entrance opening to the Seyed Street. A courtyard, a pool in the centre of the courtyard, and arcades which has been built between four ivans are the major elements at this mosque. the south Eivan is the most important part of the mosque, that Tiles and tile mosaics show bright colors of Qajar period. Plaster work, stucco moldings and paintings are other types of ornamentation used in the mosque. Decorations at exterior landscape at Portico and corridors surrounding it sustained incomplete till 1998, that an attempt by Haj Mohammad reza Gazer, came effective to end tiling at this mosque. Calligraphers at these decorations and the one used completed tiling at this mosque mentioned Javad Ali Karbalaei, and Seid Hussain Mousavi. Floor of mosque was just of soil that later covered with stone. Pool and two platforms in yard added at those years. By the war between Iran-Iraq, some tiling at mosque destroyed, but reconstructed later.

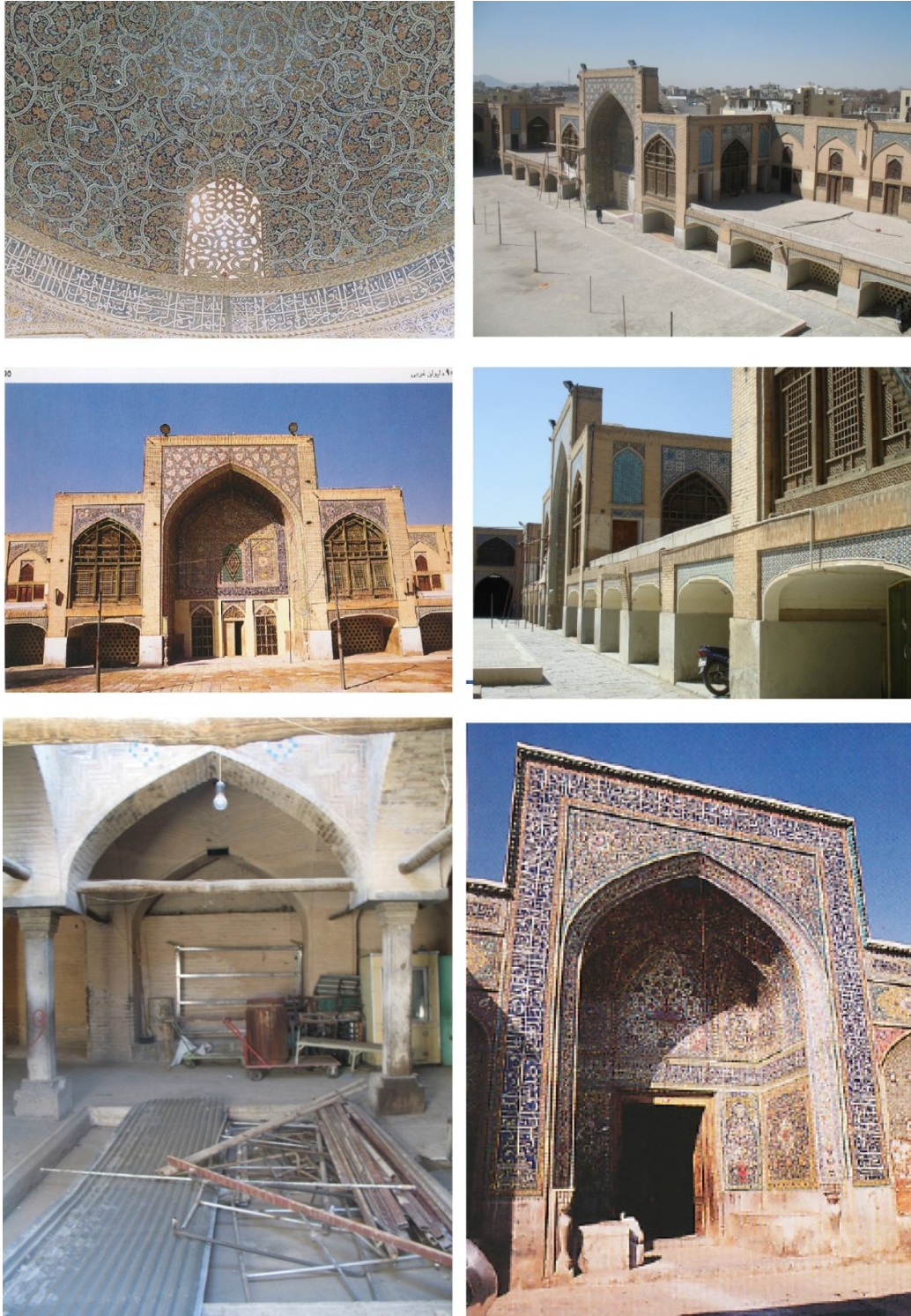


Image- images of Seyyed mosque in Esfahan

Recognize climate

Isfahan City has geographical longitude with 51 degrees-39 minutes-40 seconds east and latitude of 32 degrees north- 38 minutes and 30 seconds. Urban area is divided to fourteen urban districts and outside the urban area leads from west to Khomeini Shahr and Najaf abad, from south to Safekoh and Sepahanshahr, from north to Shahinshahr, and from east to Desert area. City has about 1570 m height from the sea surface, and limits to desert in northern and eastern parts, and to

Zagros Mountains from western and southern parts. Waters such as Zayandeh, which originate from the Zagros Mountains, especially Zard-koh, are the reason by which this city emerged. Isfahan was founded on a plain with slope about 2% towards The Northeast. In past decades, due to more water and less pollution in Southwest, cities developed in this part. Zayandeh is The largest river at central plateau of Iran originating from Bakhtiari Mountains. Further, Najoan forest is the area with good climate in surrounding areas Zayandeh, where Kolah Ghazi and Safeh mountains can be mentioned as other natural areas for entertaining. Kolah Ghazi area is a national park named national Kolah Ghazi park in which Many animals as goats, deer and eagles and so forth take habitant.

Weather

Isfahan climates in North and East was affected by the desert region And in the south due to the Safehmountain platform has benefited more cool air. Isfahan has Generally mild and dry weather and relatively small rain and snow. The city is located at the foothills of the Zagros mountain range, fall in the lush plain of the Zayandeh River. cool northern winds blow from north of Isfahan. Situated at 1,590 metres above sea level on the eastern side of the Zagros Mountains, Isfahan has an arid climate . During the winter, days are mild while nights can be very cold. Snow has occurred at least once every winter except 1986/1987 and 1989/1990. Despite its altitude, Isfahan remains very hot during the summer with maxima typically around 36 °C. However, with low humidity and moderate temperatures at night, the climate can be very pleasant.

Recognize site of building

Site of Seyyed mosque in Esfahan likewise most of traditional schools is inside the main texture of Isfahan city, due to this external walls are more influenced of the texture so as to have a distinctive design. The most important adjacencies next to Seyyed mosque in Esfahan include residential texture and bazaar which ends in western IVAN. Site lacks topography, and further due to mosque use in this school, using plan coverage has ignored inside the site. Due to low-height texture surrounding site, No geological obstacles exist within 90 kilometres (56 miles) north of Isfahan, allowing cool northern winds to blow from this direction.

Site direction

Side extends in north-south direction, and because educational centers at school embedded in western-eastern wall, such spaces do not enjoy light sufficiently.



Image- air plans for Seyyed mosque in Esfahan

Access and how to entry

Main entries include a street located in north of site, and two bazaars where on western and eastern walls of school ends to the yard space. Main entrance is seen with a multi-degree rotation.

Recognize and examine spatial system at the building

-recognize function at spaces

Main spaces: Seyyed mosque in Esfahan consists of main spaces in three parts:

Education: Rooms and school are the most fundamental education centers at this building because can meet the space use, and Ivans secondly as a collective space are in relation with two spaces mentioned.

Worship: Dome and the bedchamber of the worship spaces are accounted as collective spaces, and yard as the turning point and the agent for visual relationship is considered.

Pilgrimage: enshrine in this building is the main space for worship and praying by all the people.

Secondary spaces: Office space, living space for concierge, service space are considered the secondary spaces at Seyyed mosque in Esfahan.

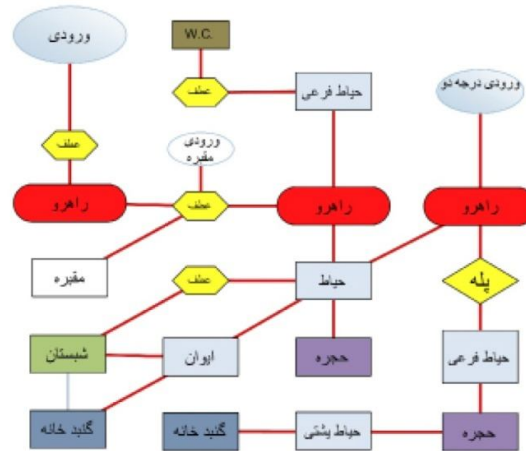


Image- spatial diagram of Seyyed mosque in Esfahan

A survey on how spaces localized and how the main parts can be associated together

In this school like most traditional schools, to enter to the building is possible in different ways, that this causes separation from outward and inward. Since three uses including religious, Pilgrimage and education uses have combined altogether, yet each have its own usage. Further, enshrine as a spiritual elements has inspired a different quality to the complex. This divine origin influences quality of activities in education and worship centers. The one using mosque required themselves to pray at the enshrine. Further, Seminary students used to follow pilgrimage before entering to the school. Visual relationship in entering to building found similar with entering to the Masjede-Agha-Bozorg especially in Ivan and Courtyard. Difference between similar space in these two schools found in fluidity in entrance. This is seen more in Masjede-Agha-Bozorg. As mentioned, this relationship is in a way that firstly a frame of dome and courtyard is placed in front of person, but the possibility for direct movement to this space does not exist. Hence, it has to enter to the yard from specific spaces. Other characteristics at this school are resolving different uses at a space. Resolving main activities at different levels has provided visual relationships between them. Ground floor belongs to mosque, and the different in this characteristic with the same pattern at Masjede-Agha-Bozorg lies in a fact that the first floor included by open, semi-open and close spaces has provided uses associated to education. Yet, education space has transferred to basement in Masjede-Agha-Bozorg. In addition to what said above, the relationship between two main functions at building through vertical access existing at corners of building is acquired in both buildings. Mix education space and life space at this Seyyed mosque has been met using spatial view, and that is, building open spaces at this part, in a form that schools have to be in an open space. Service space has been located at the outward layer, yet it is not left far behind. Lavabo as a turning point has been considered an index between service parts at this building and its main spaces. The tie between spaces and central yard at building has been defined in the middle of four sides of building, and despite some schools including Sadr bazaar school, turning point has been defined regarding accesses.

Propose ideas for spatial organizing in building

As perceived, six types of ideas in organizing space at this area can be seen:

- Inclusion hierarchy: full separation between inward and outward the building
- effect of enshrine space on quality of two activities
- separate activities, education space and worship space
- how to relate education and worship spaces to natural elements including water and plant
- Chamber as the turning point at open space at education space considered
- locate main activities around turning point at building

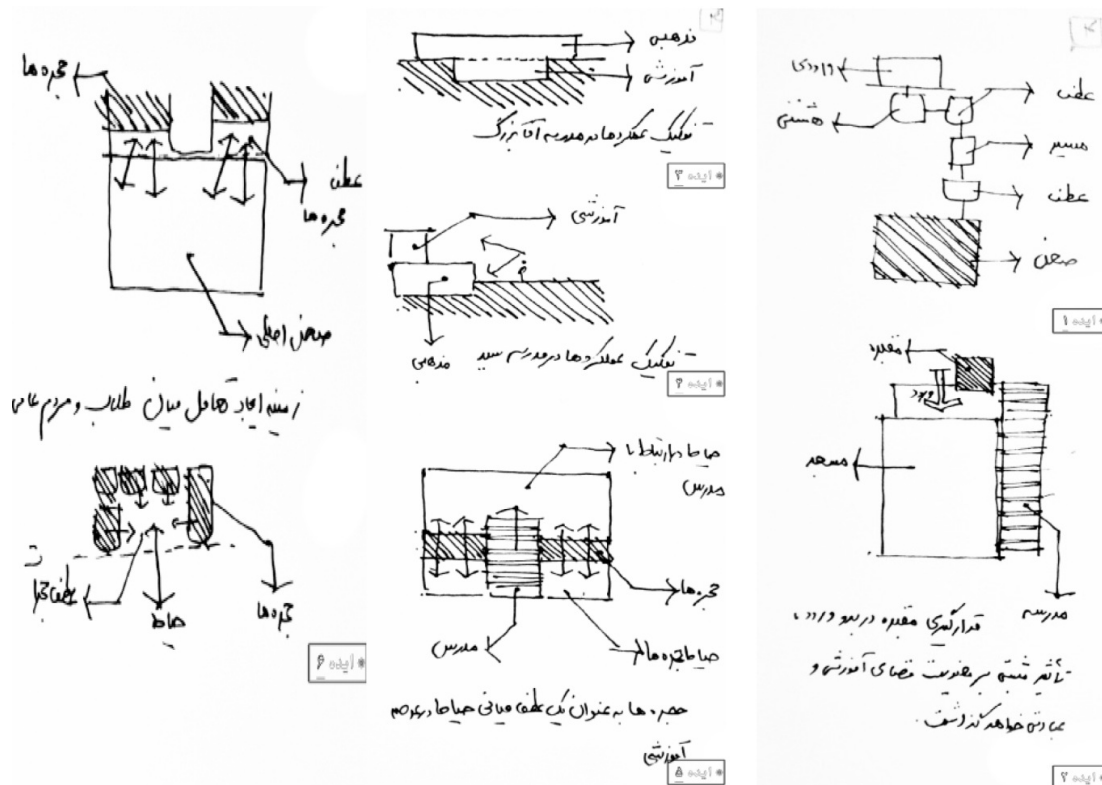


Image- ideas used at space in designing Seyyed mosque in Esfahan

Recognize and examine structure

Courtyard at Seyyed mosque in Esfahan includes an entrance like other spaces. Axial symmetry at courtyard plays a major role, further dome used above courtyard plays a major role in recognizing and differentiating entrance. Difference in courtyard at Seyyed mosque in Esfahan with courtyard at Chahar-bagh school lies in its details. Decorations used in courtyard in most areas are full of tiling.

Examine structure of building from outwards and inwards

The main form of school like other schools throughout Iran is influence of yard centered at it. Yard with the geometry used in it organizes the all physics of school. Axial symmetry is also seen in all interior walls of school, while exterior walls due to being in texture lack such geometry like Masjede-Agha-Bozorg. However, Large dimensions at yard compared to mosque walls caused view area increases and feeling suffocating removes, on the other hand caused Rupture emerges in elements. Using clock above southern Ivan indicate architecture at Qajar age. Coloring used in tiling of this school despite Chahar-bagh school mainly belongs to Qajar age, in which hot colors have been more used. Tomb being in northern wall of school and next to entrance in addition to increasing sanctity at school space, has also influenced entrance of school, and a small dome applied in this part has removed symmetry in ceiling of school seen in its walls. One of the most

important points in physics of this school is that, architect has neglected considering great dome on Mihrab space, as defined construction of school, and hour tower considered on southern IVAN is seen from inward space.

Further, common minares at religious spaces around Iran have replaced with two new elements on axis of entrance Ivan and dome. Considering lighting with more height to yard at western-eastern walls has been carried out to separate social arenas, that is, mosque, this can be seen in Masjede-Agha-Bozorg in Kashan, with a difference that height considered as low as possible, yet the height at Seyyed mosque in Esfahan was with high height.

Interior structure

Internal spaces of school like other religious buildings have been covered with brick and tiling decorations that used in other religious spaces increasing sanctity of space.

Conclusion

Design an educational building with Islamic measures would not cost that much the addressees think about it, and would not be necessary to pay high cost as building dome and courtyard require. Yet, applying innovative work in architecture by modeling authentic schools throughout the world and access to productivity of educational buildings can be the main strategy in Islamic architecture. Islamic architecture is totally against Lies and false. As examined in the model introduced, standard architecture is the targeting one desired by addressee. Identity of an educational building in Islamic view is not something rather than education based on Islamic teaching. As proven in model studied, increasing yielding of building requires developing awareness and training approaches of Islamic like, and improving general culture, that all must be embedded in basics of designing educational buildings. Hence, measures applied in school under study as shown considered with building proper conditions to train students based on Islamic teaching using different systems. In a summary, some measures can be defined as follows:

- Improve ventilation, heating and cooling and intelligent systems at building and combine building ventilation system with physics of building for thermal energy management in different seasons, and etc
- The use of durable, local and sustainable materials that require less maintenance.
- The use of building thermal mass to absorb heat during the day and release at night.
- Embedded opening for natural ventilation of classes.
- Installation of solar panels, use of inactive solar systems and artificial lighting control sensors.
- Increased to reflect the school's roof to reduce heat island effect
- Stored rainwater.
- greater access by 90% of people to the school by bike or on foot.
- Use water-reducing valves in health services and air sink
- The flexible learning environment for future development.
- Take advantage of the different spaces including a theater, gym, library and computer facilities to the public during non-teaching hours at Educational Complex.

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