



ARCHITECTURAL INTROSPECTION OF ISFAHAN JAME MOSQUE IN ADAPTION TO THE UNSEEN CONCEPTS OF PERSIAN LYRICS (10-12th SHAMSI)

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ABSTRACT

The language of paraphrase (taa'wil, In Arabic: تاويل) uses divine unseen (gheybi, غيب) signs to shape the mosque institution. There are mosques and praying rituals for all realms: Literal (Mulki, ملكي), Ethereal (Mithaali, مثالي), and Spiritual (Malakuti, ملكوتي). The rituals accomplish in mosque architecture in the hierarchy of being. The authority helps to explain the unseen concepts by paraphrase. The research questions are what factors have led to the manifestation of hidden ideas in the architecture of the Isfahan Jame Mosque objectively? And what are the evidence of unseen confirmations which led to introspection and personal approach? This research aims to answer the questions raised, then used a qualitative research method and describes the case study by using an analytical-introspective survey in combination with grounded theory to elucidate unseen concepts as esoteric meanings of architecture, in place and time. Numerous issues of the invisible architecture of mosque explain how to convert this mosque to desirable ones in the future. The architecture of the Jame Mosque of Isfahan is a live example of unseen architecture. It has a close relationship with esoteric literature of not only its era but also for all periods of history. Issues of the invisible architecture of the mosque explain how to convert this mosque to desirable ones in the future.

KEYWORDS:

Unseen Architecture; Unseen Literature; Isfahan Jame` Mosque; Introspective Descriptions.

INTRODUCTION

Faith is a covenant in the heart which is a result of penetrating knowledge of truth into the heart. Considering the anthropological principles of Islam, human evolution and the approximation is an acquaintance (Yasin 7 and 12, shura 23, Bagharah 152, Hajj 25, Roum 22, Jasiah 6).

All aspects of human being will change to spiritual affairs by Divine approximation. There is a timeless order for all religious people to consider the unseen matter and its manifestation. The result of the expression of the invisible is "the sense of being under the grace of the unseen" and "calmness" [1]. Gheib (gheyibi, غيب) is the unseen aspect of anything, and it refers to Absolute Gheib (gheyib ol-Motlagh, in Arabic: المطلق غيب), the unseen character of God. This aspect has a manifestation in all levels of existence and also in architecture. According to Quranic interpretations, unseen phenomena can be manifested in material features such as time and place [2] and create the sameness with extremely unseen levels.

Throughout history, Iranian was a follower of wisdom deriving from unseen sources the same as the Quran, tried to manifest them in all aspects of their lives as well as architecture. They believe that mosque architecture is a function that is capable of revealing unseen, because of doing worship, as the action that

has the most attention to Divine Unseen aspects. [3] Accordingly, mosque architecture is an example of the manifestation of unseen wisdom. Traditional Iranian architects have confirmed "The Unseen" by following the principles of the hidden timelessness wisdom in Jame mosques. [4]. Jame Mosque of Isfahan is one of the mosques that manifests unseen concepts through architectural elements that have led to the unity of material and meaning, seen and unseen. [5]. By doing each activity in this place, the hidden aspect will distribute to other actions and the area. It can be called a dark place and means the place that manifests unseen in it. Iranians have come together and have prayed in Jame mosque of Isfahan every Friday for five centuries. In this mosque, the architectural effects of unseen concepts can be seen in proportion with rituals of praying since hidden ideas were hidden in other features of hidden wisdom the same as poems, [6] architects who believe in unseen used that concept of poems [7] and manifested them in Jame Mosque. Elimination of hidden ideas from Iranian lyrics is an enormous impetus to the Persian literature. Among other types of national and historical epics, the order of the national heroic and religious legends, this kind of poetry is one of the ordinary poetry of the 12th-10th century (Hijri Shamsi).

In adaption to other kinds, it has brought eternity, because both are natural and divine attributes and also are native and traditional. [8] Assuming that hidden

meanings in Iranian literary scholars manifest hidden concepts in the architectural design of Iranian mosques, the first hidden meaning is surveyed in Hafez's and Mulavi's poems, by grounded theory. Then Jame mosque of Isfahan is selected as a case study to be interviewed by introspective descriptions. This research is done to explain the quality of creating a sense of immortality and calmness in mosque architecture.

PROBLEM STATEMENT

There are triples question about existence that affects man's lifestyle. The ability to answer the question is mainly concerned with comprehending the world. [9] The worldview that provides an explanatory power based on unseen levels of the world is hidden. Phenomena that relate to this worldview and manifests these levels takes "unseen" suffix, such as unseen poems, hidden architecture, unseen texts, and so on. [10] Questions in this regard: how the Iranian imagination perceives invisible, how it affects Iranian lives, especially their prayer as an activity that involves all human perceptions, and how the man who comprehends unseen, can manifest it in his life, especially in mosque architecture. There are factors which affect the institution of mosque architecture, such as social and environmental effects. However, these factors cannot be ruled out; it has been tried to diminish interfering elements in the unity of unseen affairs of mosque architecture by focusing on hidden characteristics.

There are unseen theoretical concepts about hidden manifestations in architecture. The article "The study about Mosque Location in Prophetic Age in Medina"[11] studied the prophetic pattern, and the method of reforming the structure of cities, before prophet migrated to Medina. The authors believe that there is an unseen pattern to build a city that is based on prophetic revelations, and the structure of these cities manifests the teaching of disclosure in urban rules. They express that "Medina," which was named Yasrib, in Saudi Arabia, was an "unseen city". Unseen is an aspect of creation, its essence tends to be manifested [12]. Benefiting from the unseen improves man from "doubt" to a sense of immortality in practical and behavioral areas. Unseen manifestation in practice is related to the level of interaction between man and the environment such as cities [13]. Thus, "attention to the unseen is from the signs of the civilized society of cities that came down in the Quran" is one of the unseen cities [14]. The center of this city formed by the "Nabi Mosque," and the location of this mosque was done by prophetic revelation. This research uses historical-analytical interpretation to explain material and natural factors affecting the structure of Medina, such as the distribution of water resources and vegetation and environmental and cultural changes. However, it mentions that there are some supernatural factors such as tribal unity always in war; it does not point to the pattern of unseen manifestation in new mosques.

The other book is "The Ranks of Life" (Rotbat ol-

Hayat, In Arabic: (الحيات رتبه) [15]. This book contains some teachings about the lifestyle of traditional architects. It considers some questions about unseen aspects of life and answers them with an intellectual-mystical statement. However, it demonstrates some factors that make the buildings hidden and unique; it does not say how unseen can be manifested in mosque architecture.

The next example which deals with the unseen manifestation in architecture is the article of " Public Institutions: Louis I. Kahn's Reading of Volume Zero"[16]. This article begins with the question "What does the building want to be?" and answers with the descriptive-analytical method. It introduces the unseen essence of the building: "to want to be particular," especially in temples. However, this paper considers the architect's duty to manifest this essence; it does not express how he can.

In the article "Toward Mihrab and to Approach to Immortal Moments"[17], the essential issue in unseen manifestation is "heart," this is considered as the primary condition of true worship. In a discovery methodology, this article explains that invisible expression needs a mental equilibrium. The mental stability is the result of the organization of axes toward Mihrab in mosque architecture. This study considers organizing material motivation by architectural arrangements to manifest the unseen, but it does not speak about the perceptions higher than mental ones.

The last one is an article of "Louis Kahn and the images of eternal architecture" [18]. It has been written about the manifestation of the human soul on earth, to be exposed to Unseen Divine power through architectural arrangements. Louis Kahn uses introspection to consider that human souls are united. However, this unity pre-exists as knowledge of the soul and can stimulate mediation in each person; the way of accessing the experience is not known.

TERMINOLOGY

The word of "Unseen" means Hidden [19], disappearing, Depths of Everything, where the sun goes, the time of sunset [20]. In general, in Arabic theosophy, the unseen is related to God and His presence in the heart. [21]

LEXICAL DEFINITION OF UNSEEN

Religious definition:

Faith is related to heart and belief. In the words of the Qur'an (2-3) who believe in the truths of the unseen is that man has confessed that there are realities that cannot be understood by senses merely. [22]

Exemplary Definition:

The perfect man who representative of The Name "The Unseen," the last Imam Mahdi who will manifest and appear ultimately. It is a divine promise in Qur'an (48-28).

Logical Definition of Unseen:

Absence of the form of a tangible object and its presence in imagination as inner perception and imaginary observation.

Definition of Unseen in Quran:

Basically, the Qur'an is a book that originates from The Unseen. Reading and obeying Quranic orders guides toward unseen understandings. (Baqara: 3).

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ .

Who believe in the unseen, establish prayer, and spend out of what We have provided for them.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

فَأَنزَلْنَا السَّيْطَانَ عَلَيْهِمَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ.

But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

Unseen is recognized as hidden from the senses or science, the things that are not in the spirit of a person [23] The Qur'an divides itself into two parts, unseen and seen. True believers are who believe in both, but others the second part. [24] Unseen relates to the lack of our knowledge, such as Allah, the angels, despite the effort to know. [25] The base of religiosity is believed in the unseen. [26] In general, the Qur'an refers to hidden in four conditions:

- In the Holy Quran, some verses explain unseen.
- Some wrong belief that is the result of the denial of the unseen, for example, belief in man's inherent possession.
- Exemplify of unseen such as heavens, man's inner worlds, the hidden science, happenings of past and the future, and so on.
- Some results of faith in the unseen: the reliance on God is the origin of all the powers of the universe.

EXEMPLARY DEFINITION OF UNSEEN ARCHITECTURE

Places are differentiated and multiplied by the existence of the human being in the world [27], after his descent on the earth from heaven. [28] The base of unseen architecture is to get unseen levels of place that manifests in "presence" times, [29] in this level of existence the time, location, and human reach unity. [30] Ka'ba is an unseen example of several ways. It is the place of hidden descent on the earth. Its foundation is placed in heaven (2–36) parallel with ground foundation. Its plan is designed by God and first made by the first man on earth, Prophet Adam. The descents of Gabriel to prophets have done here. The birth of Imam Ali is done in it. Then this building is the center of the unseen happening of past and future, to manage earthly affairs.

METHODS

The methods section describes the rationale for the application of specific procedures or techniques used to identify, select, and analyze information applied to understand the research problem, thereby, allowing the reader to critically evaluate a study's overall validity and reliability. (Fig.01)

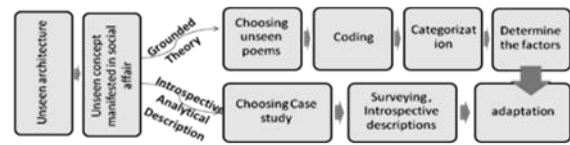


Figure 1. Research Process [Source: Author]

GROUNDING THEORY

The vast and obscure experiences derived from observations of Jame mosque are classified in a hierarchy of Literal, Ethereal, and Spiritual ones.

These experiences create a united manifestation that is timeless and placeless. The unseen manifestation in mosque architecture shows the pattern of unseen architecture. Then an analysis of unseen introspective-descriptive paraphrases adapts with the grounded findings of the unseen poem to distinguish between the validity of experiences.

In this research, the methodology is based on the recognition of unseen architecture and analysis derived from Hafez's and M ulavi's. The analysis is done at three levels of open, axial, and selective coding (Fig. 2), then they are developed to present to make suggestions of the unseen pattern of mosque architecture. This is supported by nine first lines of a problem statement (about unseen worldview). Since unseen interpretations are largely introspective and descriptions are influenced by individual mentality processes, it is necessary to use certain unseen sources for the purpose of obtaining reliability. Unseen interpretations explain an unseen worldview. Unseen sources are certain sources of revelation that explain unseen concepts: Divine words or narrations of those who believe in the unseen like the infallible Imams and Hafez and Molavi (believed by the Persians) However the most important aspect of unseen, which makes it unrecognizable, is super-humanity, this weakness is compensable by limiting the point of focus on unseen characters and using doctrines relying on unseen sources.

INTROSPECTIVE DESCRIPTIONS

Each person can perceive the existential aspects of the unseen, which requires looking at one's self, inwardly, and introspectively [31]. This self-reflection is done by recording mental processes, beyond personal experiences [32]. Introspective descriptions invite the person to bring evidence about knowledge of the inner world. Involvement in self-knowledge motivates a movement from the outside world to inside one that leads to Divine Knowledge. Also, a person who comprehends Divine Knowledge will have worship focused on the inside. Thus introspection is a mutually multi-intuitive way to adapt the inner world as a means to realize unseen concepts manifested in the outworld. This process of the emotional journey is a way to deter-

Flash Number	Why Purity in the way of god	When Times of awareness	What Self-devotion	Keywords Blame ,Claimants ,Self-devotion ,Disregard the world ,Celebrity, Unstable people ,Sign of unstably , Sacrifice for thee , Pass on for God's sake ,Khirgha ,No-dervish , Bloodthirsty, Vessel of spirit , Keep ,Secret, Aware of my time.	Subject Unseen in Hafez's Poem. Grounding Unseen Architecture.
A-00-25	When Every where	Who Hafez, the Arif, the infidel Kish, the contender	How Ignorance to material world		
Hafez's Lyrics	Reference name	Text and meaning			
ZehnAviz	Publication	If I do not blame the claimants			
Shirazi	Writer	This is not the way of self-devotion			
No History	Year	Disregard the world for the persons who have stepped newly in this way is natural			
Lyric.no.340	Poem	What should I think as the celebrity of this world			
341	Page	Call me (the Unmanageable)as the head of unstable people			
1-14	Line	Because my ignorance is more than others all the world			
---	Other cases	Draw a mole on my forehead as sign of unstably			
2018-06-07	Date of preparation	Waiting for the unseen signs creates faith to unseen			Proposition
15-15:30'	Time of Preparation	Keeping times creates inner purity			Free Expression
Duties	Incentives	Destinies	sensations	comprehensions	Categorizing the Concepts
To keep the secrets, to keep times of awareness	Sorrowful, Disregard the world, Expectation	No way of claimer to Divine approaching	Forehead, Khirgha, Dervish, Black eyelashes ,Vessel of spirit	,Self-devotion Disregard, Ignorance Unstably, the world Aware of my time	
Usage in Details		Usage in Overall Design		Unorganized Concept	Relation with Architecture
Shading on the dome, focusing on Religious time through ponds against the southern porch, sunny watches ,placing the shadow of the Hoorno in center of dome.		Mosque architecture can keep worship times		To keep worship times	

Figure 02: A sample document that will show how unseen concepts have been extracted and combined into categories. [Source: Authors]

mine a test of hidden beliefs against the emerging sciences of logic and objective experiences. The subjective examination uses a wide variety of perceptions and the enormous range of behavior, their powers, and their perceptual sophistication [33] to shows a trend for positive correlation with the vividness of impressions. [34]



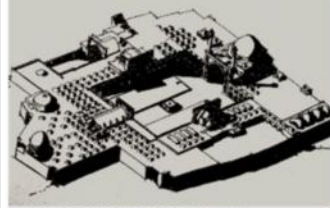




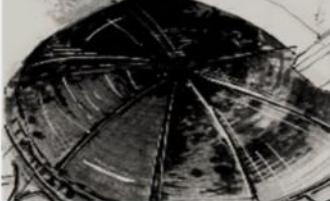
DISCUSSION

Grounded theory is a method that searches the ground of unseen concepts veiled in Hafez's and Mulavi's poems. This process has been accomplished by taking notes at three levels of coding: open coding, axial coding, and selective coding. These concepts are used in the validation of introspective descriptions of the architecture of the Jame Mosque of Isfahan. (Table 1).

Because every seeming multiplicity has a unit spirit, unseen concepts manifested in architecture and concepts in Hafez's and Mulavi's poems have both

allegorical metaphors. Hidden thoughts and the inner emotions of invisible lyrics displayed in architectural design have been surveyed by grounded theory and introspective descriptions. In Jame mosque of Isfahan, the results derived from the adaption of the unseen concepts to the contemplative story are:

- Put off Shoes (Birun Kardan e Naa'lein, In Persian: بیرون کردن نعلین) means to exit from selfishness shows that a mosque architecture should be as a part of daily life and have consistency and unity with urban texture.
- Wine Contaminated Clothing (Kherghe ye Mey Alood, In Persian: خرقه ی می آلود) means to start an inner journey (Anfosi, In Arabic: انفسی) to put away hypocrisy . This concept implies a mosque building can manifest this concept by creating an axis toward Qibla, that place that shows the descent of unseen blessings.
- Creating Inner Geometry (Ensha'e Hensede ye Daroon, In Persian: انشای هندسه ی درون) means to

Table 1. Adapting unseen concepts in Hafez's and Mulavi's poems with introspective descriptions of Jame mosque of Isfahan.					
Source: Author					
images	other descriptions	Introspective descriptions	Architectural element	Unseen concept	unseen phrase
	The openings towards the mosque are closely interlinked with the market in urban texture.	Invitation to escape from mental stimuli	Entrances	Beginning of immortality	Put off Shoes
	Subordinate indoor spaces with a narrow width, the distance between the main courtyard of the mosque and market texture	Move from tightness to widowhood	Corridors	Removal of filthy of dependencies	Wine Contaminated Clothing
	The intersection of the axis of the corridors and four main axis of mosque creating a pause that leads to Shabestan	Sense of relieve in heart	Central courtyard	Start moving inner world	Creating Inner Geometry
	Constituent units of central courtyard facing the porch, in proportion to size of chambers, locating on main axis of Shabestan.	To gather and settle on the axis toward Mihrab	Repeated arches leading to the porch	To achieve unseen blessings	Unseen Cradle
	Indoor arcade space in proportion to size of three-dimensional span chamber that creating main space of prayer ranks in the north.	A kind of loss among various pillars at the same time a polar stretch toward Mihrab in south.	Northern Shabestan	Escape from material traits	The Magians' Cloister
	Indoor arcade space in proportion to size of three-dimensional span chamber that creating main space of prayer ranks in the south.	A kind of shoulder-to-shoulder joining toward Mihrab.	Southern Shabestan	Sense of unity	Ruins
	In the opposite of Qibla which forms the main function of northern dome.	A kind of independent and unfinished power, majesty and magnificence relied on unseen.	Northern Dome	---	Agile bird
	The main part in every Shabestan in toward Qibla, which creates a part of Qibla wall (the southern dome).	Sense of placelessness, timelessness and immediate contact with God.	Southern Dome	The heart understanding beginning of creation and resurrection	Orrery Cup

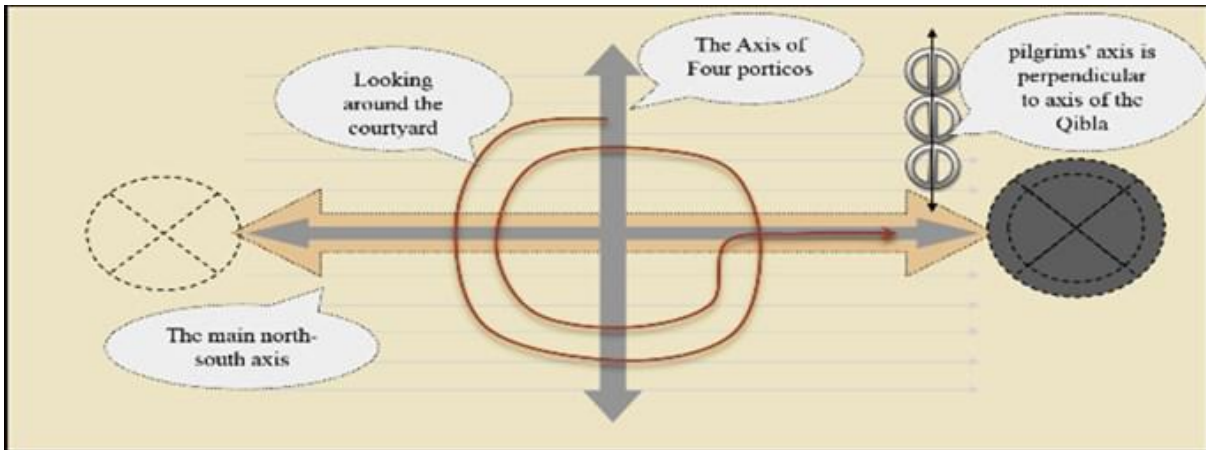


Figure 3. A dualistic system of orientation in the overall composition of the mosque's space. [Source: Authors]

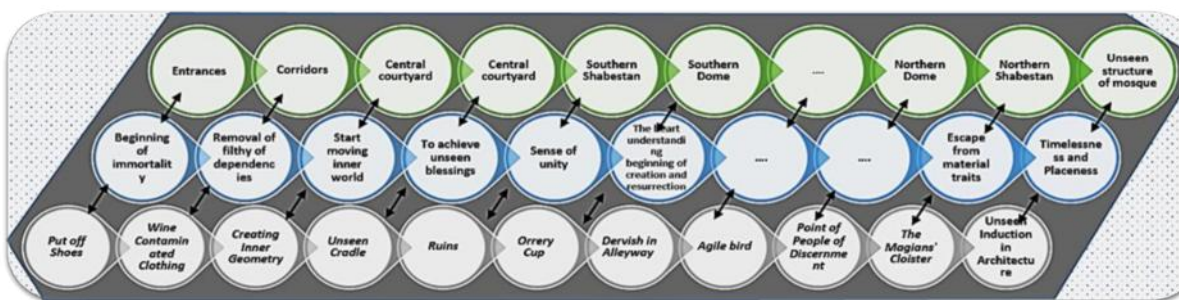


Figure 4. Unseen concepts in Hafez's and Mulavi's poems that induce unseen in mosque architecture (Source: Authors)

interrupt the spiritual journey and to get ready to enter the hidden world; this can manifest in mosque architecture by breaking the wideness of the courtyard with Changing the height of the four porticos on four main directions of North, South, East, and West that all cross over a central core.

- Unseen Cradle (Totogh e Gheibi, In Persian: غیبی تنق) Each Portico is an allegorical expression of the cosmos creation passing through the vacuum of the courtyard toward the principal place of the mosque which praying is done there.
- Ruins (Kharabat, In Persian: خرابات) means a context of inner transformations for the man who has an unseen covenant with God, this concept says that a mosque building should have a place with the most capability of receive unseen message. These messages can be received in unseen times and places that unseen affairs are done in them such as praying. Places of praying in the Jame Mosque of Isfahan are the container of simple yet complex concepts for all pilgrims.
- Orrery Cup means a heart that knows origin and resurrection, has a great similarity to Divine Attributes. It has the closest degree to Divine Unseen Place. To recall this concept, architectures of the Jame Mosque of Isfahan have created a small tomb in front of the Qibla which is called Mihrab. Most of the unseen descends have occurred in front of this little architecture.

- Dervish in Alleyway means slavery and request help from the unseen, this unseen concepts, in Jame Mosque of Isfahan recall the quiet place on the axis that leads to Qibla at the furthest point below the northern portico. (Fig.03)
- Agile bird (Tayer e Chalak, In Persian: طایر چالاک) means that authority in mulki world should be based on the unseen power. This concept recalls that the mosque should be a center to handle people's world affairs and solving their problems. It can be seen in the northern Dome in Jame mosque of Isfahan.
- Point of People of Discernment (EsharatGah e Ahl e Nazar, In Persian: نظر اهل اشارتگاه) means the teachers who teach unseen knowledge. This recalls that a mosque should be the center of teaching unseen thought; this was seen in western Portico with Calligraphic writing of Hadith of "Door of Knowledge".
- The Magians' Cloister (Moghkade: In Persian: مغکده) means that individuals have different levels in the hierarchy of existence and all of them are exposed to the flow of The Unseen Blessing. It recalls that a mosque building should be able to gather all people, Regardless of their religion and race. It can be seen in Shabestan of the Jame Mosque of Isfahan denominations.

CONCLUSION

Divine knowledge of The Absolute Unseen is the ultimate purpose of creation and can be earned by worship. Mosque architecture creates the institution of place-time of worship as an unseen action. The architects, who have comprehended The Unseen, have tried to manifest unseen aspects in the architecture of the Jame Mosque of Isfahan to confirm those points and ask for unseen help from The Unseen. This was the unseen covenant with God that manifests unseen concepts in the art such as literature and architecture. Since the poetic language is more abstract and immaterial and situated in the upper level of the unseen hierarchy of existence rather than architectural language, Hafez's and Mulavi's poems can intermediate to connect unseen concepts to architectural forms in mosques. Poetic unseen concepts manifested in Jame Mosque of Isfahan that are The Magians' Cloister (Moghkade: In Persian: مغکده), People of Point of Vision (Eshartatgah e Ahle Nazar, In Persian: نظر اهل اشارتگاه), Put off Shoes (Birun Kardan e Naa'lein, In Persian: بیرون کردن), Wine Contaminated Clothing (Kherghe ye Mey Alood, In Persian: آلود می ی خرقه), Creating Inner Geometry (Ensha`e Hensede ye Daroon, In Persian: انشای درون ی هندسه), Unseen Cradle (Totogh e Gheibi, In Persian: غیبی تنق), Ruins (Kharabat, In Persian: خرابات), Orrery Cup (Jam e Jam, In Persian: جم جام), Dervish in Alleyway (Darwish e Sar e Kooy, In Persian: سر درویش کوی), Agile bird (Tayer e Chalak, In Persian: چالاک طایر), Point of People of Discernment (EsharatGah e Ahl e Nazar, In Persian: نظر اهل اشارتگاه).

The architecture of the Jame Mosque of Isfahan is a live example of architects' unseen knowledge of that era and shows the way of reaching the concept of the unseen world and manifests it in architecture. Architecture and poems both are tools to discover and manifest the unseen concepts of the unseen world, make man closer to a source of new and profound recognitions of their own world that bring themselves closer to origins of unseen wisdom and lead him to a true recognition of Divine creation.

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